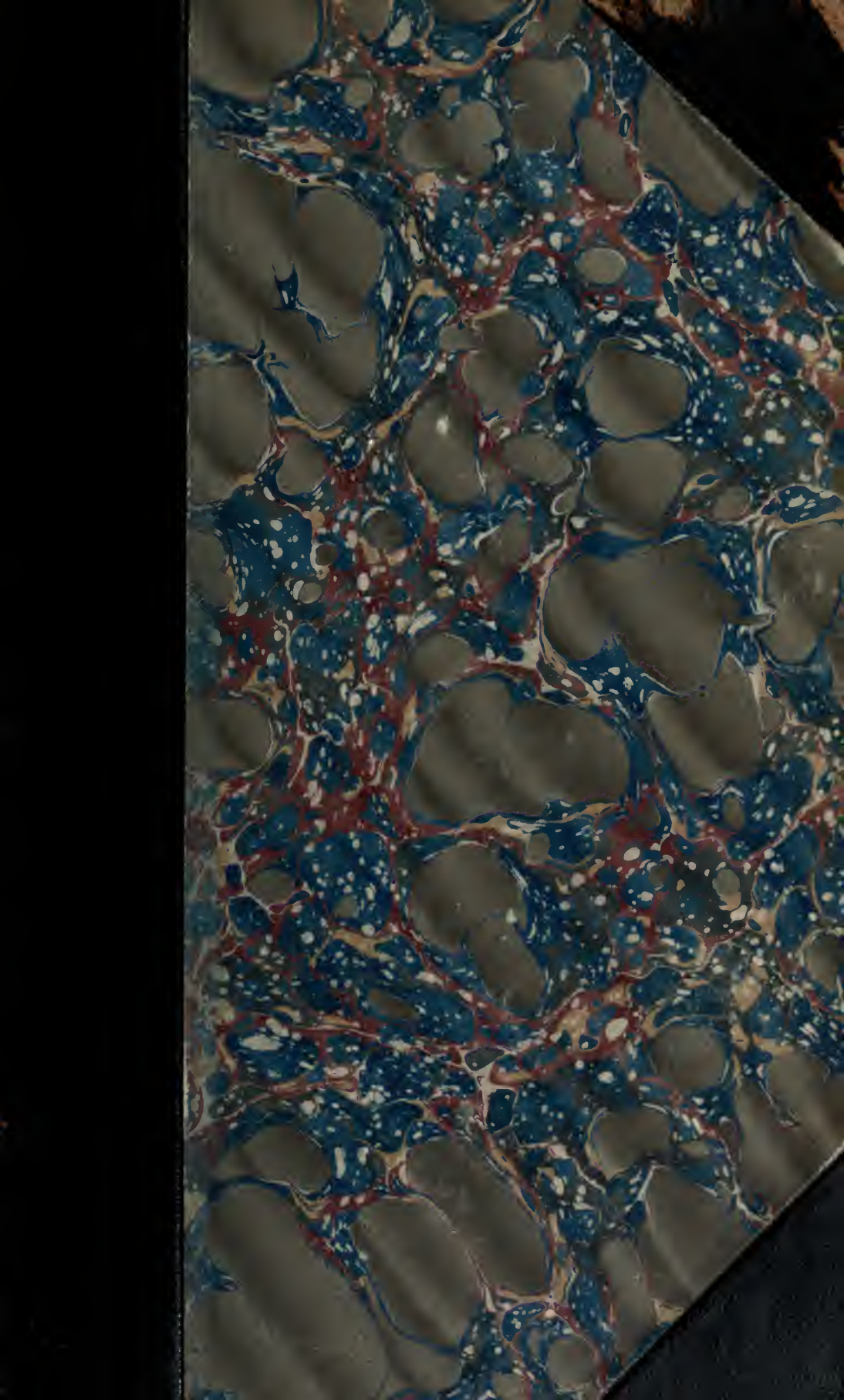
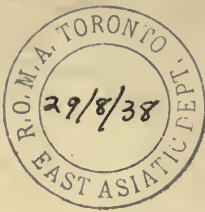






P
Relig
C

THE

CHINESE RECORDER

AND

MISSIONARY JOURNAL.

VOLUME IX.

505827
24 3.50

SHANGHAI:
AMERICAN PRESBYTERIAN MISSION PRESS.

1878.



BV

3410

C6

W.9

INDEX TO VOL. IX.

	PAGE.
A Buddhist Temple Converted into a Christian Church.	466
A Christian Movement in the Province of Shantung.	281
A Critique of the Chinese Notions and Practice of Filial Piety.	329, 401
A Discussion of the Confucian Doctrine Concerning Man's Nature at Birth. ...	11
A Few Notes of a Journey to Kwangsi.	169
A Missionary Hymn of Praise.	385
A Missionary Tour through the Province of Sz' Chu'en.	85
Æsop in Mongolia.	118
Buddhist Phraseology in Relation to Christian Teaching.	283
CORRESPONDENCE.	
Baldwin, C. C. Au Uniform Bible.	65
C. H. J., The Answer of Cana.	470
Clarke, Geo. W. Explanation.	310
Gulick, L. H. Decision of the American Bible Society.	309
H., Selections from Chinese Repository.	143
Hoinos, Correction.	311
Hutchinson, A. B. The True Meaning of the Answer of Cana.	471
J. F. C., Extracts from Mohammedan Books.	386
„ First View of Idols.	470
Meadows, James. Baptist Association.	474
Monle, A. E. Work in the Chu-ki district.	67
Muirhead, Wm. Delegate's Version.	470
N., Articles for the Chinese.	230
Roberts, J. S. Eternal Punishment.	141
Williamson, A. Text Book Series.	307
„ „ An Uniform Version of the Sacred Scriptures in Wen-li. ...	230
Y. Letter by X.	227
Editor's Corner,	70, 116, 236, 315, 392, 480
Friendly Mongols.	1
In Memoriam, Mrs. E. D. Bunn.	64
„ P. R. Hunt, Esq.	305
„ Rev. Albert Whiting.	224
„ Rev. W. N. Hall.	460

Initiation of Buddhist Priests.	181
Intercourse of the Chinese with Foreign Nations.	262
Kitan.	419

List of Colleges and Seminaries to which Copies of the Records of Conference have been presented.	222
--	-----

MISSIONARY NEWS.

<i>Arrivals.</i>	68, 232, 311, 389, 477
<i>Births.</i>	68, 143, 311, 389, 476
<i>Deaths.</i>	68, 143, 232, 311, 389
<i>Departures.</i>	68, 144, 232, 311, 389
<i>Marriages.</i>	389, 476
Amoy.	477
Canton.	70, 477
Chefoo.	311
Foochow... ..	311, 390
Formosa.	145, 314, 478
Hangchow.	144
Hankow.	390
Hongkong.	145, 315, 478
Quangsi Province.	235
Swatow.	69, 232, 391, 478
Tientsin.	311, 389
Tungchow.	68
Mandarin Colloquial Syntax.	194
Mathematics in Chinese.	372
Mission Property for Sale.	248

Notices of Recent of Publications.—

English, etc.

China's Millions.	157
Chinese Foreign Policy, Rev. John Ross.	76
Corean Primer.	158
Der Naturalismus bei den alten Chinesen, Ernest Faber.	245
Directions for Resuscitating the Apparently Drowned, etc.... ..	485
Ein Staatslehrn auf ethischer, etc.	327
History of the Mission of the M. E. Church, etc.	159
Is the Shangti of the Chinese Classics, etc., Inquirer.	74
Minutes of the 1st Session of the Annual Conference of the M. E. Church.	243
Occasional Papers on Chinese Philosophy.	486
"Our China Visitor."	399, 485
Records of the General Conference, etc.	156
Religion in China, Rev. J. Edkins, D.D.	152
Report of the L. M. S. Hospital, Hankow.	244
Report of Rhenish Mission Schools.	320
Reports of Medical Miss. Hospitals, at Swatow, Foochow and Shaowu.	317
" " " Tientsin.	484

Second Annual Report of the Tsukiji Hospital, Tokio, Japan.	80
The 31st Annual Report of the Chinese Hospital at Shanghai.	158
The China Review.	160, 244, 321, 400, 487
The Chinese in America, Rev. O. Gibson.	77
The Chinese Question Analyzed, J. G. Kerr, M.D.... ..	158
The Diseases of China, J. Dudgeon, M.D.	79
The Foochow Essays, Rev. C. Hartwell.	75
The Gospel in China.	80, 398
The Social Circle.... ..	395
The Story of the Chehkiang Mission of the C. M. Society, Rev. A. E. Moule.	395
The Story of the Fuh-kien Mission of the C. M. Society, Eugeno Stock.	396
Transactions of the Asiatic Society of Japan.	77
Woman's Work in China.	76, 240, 486

Chinese.

A Harmony of the four Gospels, Rev. A. B. Hutchinson.	422
Chalmer's Concise Dictionary of the Chinese Language.	322
Lessons in Astronomy.	399
The Book of Common Prayer, etc., Translated by Rev. A. B. Hutchinson.	242
The Thirty-nine Articles, Rev. A. E. Moule.... ..	247
小子必讀—Jessica's Prayer translated.	322
天程正軌.	243
禱告慎思.	245
On Book Distribution.	138
On Some Early Scriptural Traditions.	100
Pastoral Address of the Foochow Methodist Episcopal Conference.	62
Reports adopted by the Foochow Conference of the M. E. Church.	210
Report of the China Missions.	266
Shang-Jing of Kin.	161
Shao-wu in Fuh-kien, a Country Station.... ..	343
Statistics of Protestant Missions in China.	108
Sunday in the Churches.	360
The Baptismal Formula.	23
The Bible in its Missionary Aspect.	295
The Classical Literature of the Chinese.	49
The Elizabeth Bunn Memorial Hospital, for Women and Children.	465
The Family Sayings of Confucius.	445
The Hakka Chinese.	352
The Intellectual Uses of Woman's Foreign Mission Work.	215
The Jewish Nation.	81
The Plants of the Bible.	453
The Present Strength of Protestant Missions in China.	5
The Revision of the English Bible.	184
The Sacred Edict.	249
The Synod of China.	201
The Theocratic Nature of the Chinese Government, etc.	28
The Words Elohim and Jehovah in Genesis.	125
Tsung-tsuh-chi-lai-lih.	299, 379

THE

hinese ecorder

AND

MISSIONARY JOURNAL.

VOL. IX.

JANUARY-FEBRUARY, 1878.

No. 1.

FRIENDLY MONGOLS.

WHEN we got within two or three hundred yards of the tent, the dogs set up the usual barking and began to make for us. The noise soon brought out some one who gave the alarm that the Russisans, as all foreigners are called in Mongolia, were coming, and the whole family defiled out for our protection. A little girl, swift of foot, gave chase to the biggest dog of the community and overtook it just in time to head it off from us. He was a huge brute with hanging jaws and when prevented from devouring us, walked slowly and sulkily away, seeming never once to look towards us again. This was rather dignified conduct, for Mongol dogs usually make frantic endeavours to seize strangers, increasing in outcry and vehemence as the object of their wrath approaches the tent. Even after a guest has been safely convoyed into a tent, it is no uncommon thing to see a dog put his head into a door and growl as if he felt he had been unjustly robbed of his due. This great fellow though, had better manners, and when driven off by the little girl, busied himself most actively smelling at herbs and grasses as if he had been a born botanist. At various distances from the tent we encountered various members of the family restraining various individuals of the dog community. As we passed them they fell into rank behind as forming a kind of rear guard, so that when we got to the tent door we were enclosed in a semicircular wall of men, women and children, outside of which barked in baffled rage the sum total of the dogs belonging to the encampment. Etiquette demanded that we should make a show of desiring the master of the house to enter first, etiquette also demanded that he should insist on our entering first, but the fury of the dogs, increasing every moment, made it safer to cut this ceremony short, and after only a momentary and feeble resistance, we dropped our sticks, ducked our heads, and hurried into the tent followed by the whole tribe of the family and neighbours. The disappointed pack of yelling dogs slowly dispersed and peace and quietness ensued.

Snuff bottles were produced, and kind and pointed enquiries were made as to the condition of the various Mongols, the state of their cattle as to fatness, and our peace and well being as to travelling. All these formalities had been gone through the day before in our tent, but custom seemed to require that they should be gone through again, with as much apparent attention and earnestness as if we had been in total ignorance of each others' states.

We had just finished these salutation ceremonies, when the barking and uproar of the dogs outside indicated the approach of another visitor. A girl was being sent out to see who the comer was, when, to the intense astonishment of the Mongols and our own great amusement, in leaped our little white dog, and the door way was instantly blacked by the great heads and open mouths of the dogs of the place, through which the little adventurer had successfully run the gauntlet. We had left him tied up in our tent, but some how he had slipped his tether, ran the blockade and escaped by a few inches only. The Mongols were so amazed at his pluck in venturing among their pack of dogs, that they were inclined to think him *uncanny*, a suspicion which was manifestly increased when they learned that such adventures, and escapes of our little companion were of frequent occurrence.

In a pause of the conversation we had time to look about us. The tent was large and well floored with clean white felts. In the centre stood the grate, innocent of a fire. This tent being the "*best room*" was not commonly used, the roof felts and rafters were guiltless of the usual smoke varnish, and, except at new year's time, and other great occasions a fire was never lit in it. Round and round were ranged large red-painted boxes, indicating the affluent circumstances of the family and making good back rests to lean against. Suspended close to the roof and near to the door was a tiny piece of board on which a pair of swallows had built their nest and reared their young. In a minute or two both parent birds appeared at the hole in the top of the roof with their mouths full of flies. Though the nest is quite low down, within reach, the birds take no notice of the Mongols but go and come at their own sweet will, and after eyeing us suspiciously for a little, they ventured down to their clamouring young. Swallows' nests in tents are quite common. The Mongols like the birds and the birds like the Mongols. Building places are scarce and when a little board is hung up, a pair of swallows are likely to come. Those that fail to get "house accommodation" usually build in sand-banks. As we were looking at the parents we asked what they fed their young with. "*Flies*" replied the Mongols. "They take life then, are they not sinful, why do you harbour them?" Said a lama; "They have no udders, they have nothing but flies to

feed their young on and what can they do? Hoarhe, dear little creatures."

This is one of the many instances in which the Mongol's common sense and natural feelings get the better of his religious tenets. To take life is sinful, says Buddhism. A swallow employs most of its time taking life, and though, perhaps, theoretically, the Mongols regard the swallow as no less sinful, practically they make a favourite of it and welcome it to their homes.

Meanwhile the women of the tent had been busy. A little table was placed before each of us, and, as we had protested against drinking tea, white food, in various shapes and dishes, was handed over with due and friendly formality. Most of the varieties of white food, as preparations made from milk are called, are not palatable, but here we found some extra good sour cream, thick and clean, in glass cups and served up with the uncommon addition of brass spoons. This we did ample justice to, but of course had to break off and taste a crumb from the corner of one piece of a trencherful of hard sour masses of material for which there is no appropriate name in English. This rite accomplished, we were at liberty to clear the tables by handing back, with due formality, the various dishes, &c., that had been set before us.

Then followed conversation about the texture and make of foreign clothes, about foreign customs, and about the distance from Peking to foreign countries. When these subjects were exhausted, a curious looking instrument lying on the top of one of the boxes attracted notice, and one of the lamas volunteered to extract music from it. It was a fiddle, but "*such*" a fiddle. The main parts of it were a hollow box about a foot square and two or three inches deep, covered with sheep skin, and a stick about three feet long stuck through the sides of the box. It had only two strings and these consisted of a few hairs pulled from a horse's tail and lengthened at both ends by pieces of common string. The fiddle itself was uncouth enough but the bow beat it hollow. This last was a bent and whittled branch of some shrub fitted with a few horse hairs tied on quite loose. The necessary tension was produced by the hand of the performer as he grasped it to play. Fiddles are not uncommon in Mongolia, but this one seemed so rude and primitive that, even though we were the guests of the maker and owner, it was utterly impossible to refrain from laughter on beholding it. The lama to whom it belonged was not in the least annoyed or disconcerted at our mirth but, smiling quietly, took his bow, set the box on his knee, went through the preliminaries of tuning with all the gravity of an accomplished musician, produced from his purse a small paper of resin, applied the minutest quantity to the hairs of the bow

and, subsiding into a permanent attitude, proceeded to entertain his guests with the Mongol air of "Pinglang yeh." The strains of the fiddle were soft and low and pleasing in the extreme. Compared with the high "*skirling*" tones of many Chinese and Mongol instruments the sound of this one was more like that of some good piano touched by a skilful hand. The lama was a skilful player, as a few seconds sufficed to show. He had made the fiddle himself and knew how to use it, and he soon showed that highly artistic effects could be produced from a very clownish looking instrument. The lama played a few verses and it was then evident that it was time to stop him. There was a daughter in the tent, clad only in two garments of common rough Chinese cloth, but graceful and beautiful in build and feature. She was just reaching womanhood, and her mouth was adorned by a set of milk-white and perfect teeth. From the looks of the mother it was evident she wished her daughter to be asked to sing. We did ask her to sing and, after the usual amount of refusing and pressing, she overcame her bashfulness and began. The mother looked on pleased and approving, one or two more struck in, the lama scraped away on his two strings, and we had quite a little concert. The burden of the song was the praises of a maiden named Pinglang, and the words are supposed to proceed from the mouth of a disappointed suitor who is stricken with grief, when the girl finally mounts her horse and rides off in procession to be the wife of a more fortunate rival. The plan of the song is truly Mongolian.

The various birds singing on the temple roof, twittering on the plain, and floating on the lakes, are each asked in turn and in separate verses, if they have seen the marriage procession of the dear, the beautiful, the friendly Pinglang pass along. Even the rainbow, the five coloured and the nine coloured rainbow, is interrogated. The procession itself is described in a series of verses, the burden and refrain of each of which is that the little Pinglang is conspicuous as she rides along solitary in the centre. The song also enlarges on her beauties and graces. Her skin is like cotton or snow, her breath is like musk, even her perspiration is minutely characterised in a manner which to Mongols may be eulogistic but which would seem ridiculous to foreign ears.

It was a little difficult to start the singers in this song, but it was more difficult to stop them. Different versions seem to have different numbers of verses, and it was not till a long list of them had been slowly gone through that an opportunity could be found to terminate the performance by praising its merits. All the while that the singing went on, the fond mother sat with satisfaction beaming all over her pleased face, now casting proud glances at her daughter, now noticing

the effect of the display on the visitors. She was quite satisfied with the praise awarded, and the playing and singing were really so good that high commendation could be given without any exaggeration.

The impression of that visit dwells vivid in the memory still. The pleasure derived from it was doubtless much increased by the fact, that after long travelling in arid and parched places, sometimes among shy and unfriendly people, the valley in which that family lived was the first one we had entered, green and luxuriant from the summer rains. After weeks of parching and hot air for ourselves, and burnt and scanty pasture for our travelling cattle, it was delicious to breathe in a moist and kindly atmosphere, and to look with soothed eyes on the cattle, roaming in the soft greenness of fresh pastures. Then the well too, an essential feature in the landscape and calculations of a traveller in Mongolia, was stone built, capacious, and full nearly to the mouth with clear cool water. Behind, the valley ran up into a wedge point imbedded in a great hill; before, the valley stretched out and away, widening as it went, for miles and miles till it became a great plain bounded by a lumpy horizon of distant and indistinct hill-tops. Nearer and to one side, a low ridge was variegated and mottled by the different colours of a drove of some hundreds of horses up there to get cool. If there is a poetical spot in Mongolia that is it; if there is a comfortably placed and happy family in Mongolia that seems to be the one. To the passing stranger there seems little left to be desired, but there is another side to this picture. Of the ten or twelve inhabitants of that place, not more than one or two were free from disease and distress of body in some shape or other, and the mind never reverts to those scenes of beauty without seeing in the midst of it all, the prone form of a young man so severely afflicted by a common and easily curable disease, that the only posture he could assume with comfort was that of resting on his knees and elbows. Beauties of nature are often found in Mongolia, but beauty is only half the scene. No picture of the plains is true to nature or complete, without the attendant miseries and distresses which seem to be inseparable from the inhabitants.

Hoinos.

THE PRESENT STRENGTH OF PROTESTANT MISSIONS IN CHINA.

By REV. JONATHAN LEES.

DRY as mere statistics are, one often gets precious material for thought out of them. When fairly understood, those rows of figures may even thrill us by their pathos and become radiant with poetic beauty. We find that they have power to stimulate and encourage us as less definite statements fail to do. And in christian

work, they frequently furnish the very weapons we need, whether for meeting the sneers of those who have little sympathy with our efforts, or for rousing to keener enthusiasm fainting hearts.

Some such thoughts as these may have passed through many minds on glancing over the recently published list of protestant missionaries in China. Yet few, perhaps, have thought of analysing it carefully, and those who have not done so, may be glad to have their attention called to some of the curious and interesting facts it reveals. Defective information may have led to error in a few particulars, but the following tables will be found, I think, correct enough for all practical purposes. I shall make few remarks upon them.

(a) According to a valuable statement published in Shanghai, there were labouring in China in the year 1864, 24 societies, occupying 11 principal stations, and represented by 189 missionaries.

In the list just published, although the names of 6 of those societies are missing, yet we find reported in 1877, 29 societies, occupying 46 principal stations, and represented by 302 missionaries, besides 3 who are unconnected.

There is therefore an *increase in the 13 years* of 5 societies, 35 stations, and 115 missionaries.

(b) As nearly as can be made out by comparison of the above lists, the *increase in the number of clerical missionaries* during this period is as follows.

<i>English.</i> (including 31 in the Inland mis.)	as 43 to 109 or 150 per cent
<i>American.</i>	„ 44 „ 90 „ 100 „ „ (nearly.)
<i>German.</i>	„ 7 „ 16 „ 130 „ „ „

In other words the *total* increase in the number of clerical missionaries is as 94 to 215, *i. e.* more than double. With respect to *medical* missionaries there are not data enough at hand for comparison.

(c) Confining attention now to the list for 1877, and *arranging the names according to nationality*, we find that there are now in China,

147 English missionaries belonging to 15 societies (3 unconnected)	
141 American	„ „ „ 12 „
17 German	„ „ „ 2 „
Total 305	„ „ „ 29 „

(d) Of *unmarried missionaries*, there are reported,

	<i>Male.</i>		<i>Female.</i>		<i>Total.</i>
English	36	+	20	=	57
American	17	+	39	=	56
German	4			=	4
	58	+	59	=	117

That is to say, more than one third of the whole number are unmarried, a far larger proportion than is, perhaps, generally believed.

The numbers of unmarried missionaries in English and American societies is seen to be about equal. But in English societies the majority of these are men, in American societies the majority are women. The reason is to be found partly in the character of the work undertaken by the China Inland and other English missions, where perhaps itinerancy receives more attention; and partly in the comparatively greater effort put forth by American missions in the important matter of female education.

(c) Of *missionaries absent* on leave, we find

	Male.	Female.	Total.
English	15	=	15
American	16	+ 11	= 27
German	2	=	2
	33	+ 11	= 44

or one seventh of the entire staff.

Some of these it is to be feared may not return, but their places will doubtless be filled up. 19 of those now away have been more than 10 years connected with our work, and are, therefore, men who must have gained valuable experience.

(f) Turning now to the stations occupied, but taking no account of the numerous out or sub stations, with respect to which our list gives no information, we learn that protestant missionaries in the Chinese empire are thus distributed.

PLACE.	NO. OF SOCIETIES.	NO. OF MISSIONARIES.	PLACE.	NO. OF SOCIETIES.	NO. OF MISSIONARIES.
Amoy	has 3	and 12	Brought forward,	36	124
*Bhumio	„ 1	„ 4	Hongkong	has 5	and 13
Canton	„ 6	„ 27	*Hwechow	„ 1	„ 1
Chefoo	„ 5	„ 12	*Kinchow	„ 1	„ 2
*Chinanfoo	„ 1	„ 3	*Kiukeang	„ 1	„ 8
*Chinkeang	„ 1	„ 6	*Kalgan	„ 1	„ 6
„ (city)	„ 1	„ 2	Longhau	„ 1	„ 1
*Chong-lok	„ 1	„ 5	*Nanking	„ 1	„ 2
*Fatshan	„ 2	„ 5	Newchwang	„ 2	„ 3
Foochow	„ 3	„ 19	*Pauting foo	„ 1	„ 2
*Fumin	„ 1	„ 3	*Peking	„ 7	„ 28
*Funghwa	„ 1	„ 1	Ningpo	„ 4	„ 18
Fuk-wing	„ 1	„ 1	*Poklo	„ 1	„ 1
*Ganking	„ 1	„ 2	Shanghai	„ 8	„ 18
*Hankow	„ 3	„ 9	*Soochow	„ 3	„ 5
*Hanyang	„ 2	„ 2	Sinvu	„ 1	„ 2
Hangchow	„ 3	„ 11	Shaohing	„ 3	„ 6
Carried forward,	36	124	Carried forward,	77	240

PLACE.	NO. OF SOCIETIES.	NO. OF MISSIONARIES.	PLACE.	NO. OF SOCIETIES.	NO. OF MISSIONARIES.
<i>Brought forward,</i>	77	240	<i>Brought forward,</i>	86	270
Swatow	has 2	and 8	Tientsin	has 4	and 9
*Taiwanfu	„ 1	„ 2	*Wuchang	„ 4	„ 12
Takang	„ 1	„ 3	Wusueh	„ 1	„ 2
*Taichow	„ 1	„ 3	Wunchow	„ 1	„ 2
*Tatong	„ 1	„ 1	*Wuhu	„ 1	„ 1
Tungchow	„ 2	„ 9	*Tangchow	„ 1	„ 5
*T'ungchow	„ 1	„ 4		98	301
<i>Carried forward,</i>	86	270			

in all 98 missions occupying 46 principal stations with an average staff at each of $6\frac{1}{2}$ missionaries.

(g) The above list suggests many points of interest. For one thing, it ought to dispose, for ever, of the taunt that protestant missionaries confine themselves to the Coast and to treaty ports. Whether such was the case in past days or not,—whether, granting the fact, our predecessors were or were not amply justified in their course, we need not discuss. Anyhow, there is no room for the criticism to-day. The stations marked * are surely in the interior, if anywhere is to be so called; and they are more than half of the whole list. Some not so marked, might fairly enough be so, if mere separation from foreign associations and solitary toil are the matters in question. Tungchow is a case in point.

(h) As an illustration of the large amount of unstated work that must be represented by some of these 46 stations, and of the marvellous growth which has characterised the last few years, take two cases, with respect to which recent information happens to be available.

1. *The island of Formosa.*—Here the English Presbyterian mission commenced work in 1866. They now report 26 *stations* with average weekly attendance of 2500. The Canadian Presbyterian mission, yet more recent, reports 12 chapels with attendance of 600 or 700.

It is not clear whether these attendances are those for the Sabbath only, nor whether they include hearers as well as church members; the point I am now making is, that while our list assigns 2 stations to the one Society and one to the other, they have, evidently, 38 between them.

* The number of missionaries in this table is 301 not 305. This is owing to 3 in the "Inland Mission" being put down for *provinces*, while the exact location of the Canadian mission is not given. I must also confess to an inability to recognise some of the stations named, or to find them upon the map. In some cases, this arises probably from those variations in spelling which so often give trouble. Mistakes may have thus arisen in the table. I have done my best. In future lists, it would be helpful if the Chinese character could be inserted in marking the stations.

2. *The Shantung Mission of the Methodist New Connexion.*—This Society, according to the list has but one station—its central one at Tientsin. The truth is that, besides their city chapels, our brethren have 10 distinct stations in the province of Shantung, with a membership of over 300, to which additions are being rapidly made.

Here then we have 4 principal stations, representing nearly 50 sub-stations. If only half this proportion be true of the whole 98 represented on our list, we should have a total of some 500 places where the Gospel is now being preached with more or less regularity.

(i) Or take another estimate—The 4 missions in Tientsin have 8 chapels in the city itself; in which, as a rule, there is daily preaching. We should probably be much below the mark in saying that the average number of daily hearers is eight hundred, as several of them are open both afternoon and evening. This would give an aggregate of say 250,000 per annum. There are nine missionaries resident, and if we say that 150 only of the 215 clerical missionaries in China succeed in reaching a proportionate number of the people, we get the startling fact, of an aggregate of over 4 million hearers in the year. Encouraging as this is, the truth, if we could know it, would almost certainly be far more so.

(j) Our next table is not less interesting, as exhibiting at one glance, the age and comparative present force of the various protestant missions, with a general idea of the area they respectively occupy, and the extent to which they act upon the policy of concentration at given points.

<i>A. D.</i>	<i>Society.</i>	<i>No. of missionaries.</i>		<i>Stations.</i>		<i>Average of men at each.</i>	
1807.—	London Mission,	..	..	23	..	11	2 $\frac{1}{11}$
1830.—	American Board,	..	..	28	..	6	4 $\frac{2}{3}$
1834.—	Am. Bap. Miss. Union,	..	..	9	..	3	3
1835.—	American Episcopal,	..	..	10	..	4	2 $\frac{1}{2}$
1836.—	B. and F. Bible Society,	..	..	2	..	2	1
1837.—	English Episcopal,	..	..	20	..	7	2 $\frac{7}{7}$
1838.—	American Presbyterian,	..	..	40	..	10	4
1845.—	English Baptist,	..	..	1	..	1	1
1847.	„ Presbyterian,	..	..	14	..	14	4 $\frac{1}{4}$
„	Am. Methodist Episcopal,	..	..	24	..	4	6
„	„ Southern Baptist,	..	..	10	..	3	3 $\frac{1}{3}$
„	Rhenish Mission,	..	..	6	..	4	1 $\frac{1}{2}$
1848.—	Am. Meth. Epis. (South),	..	..	3	..	2	1 $\frac{1}{2}$
1850.—	Wesleyan Mission,	..	..	23	..	6	3 $\frac{1}{8}$
1858.—	American Reformed Dutch,	..	..	4	..	1	4
<i>Carried forward,</i>		..	..	217	..	78	

<i>A. D.</i>	<i>Society.</i>	<i>No. of Missionaries.</i>		<i>Stations.</i>	<i>Average of men at each.</i>	
	<i>Brought forward,</i>	..	..	217	..	78
1859.	„ Womans' Union,	..	2	..	1	.. 1
1860.	„ United Presbyterian,	..	1	..	1	.. 1
„	English New Connexion Meth.,	..	3	..	1	.. 3
1862.—	Society for Prop. of the Gospel,	..	2	..	1	.. 2
„	China Inland, ..	..	41	..	15	nearly 3
1863.—	Scotch United Presbyterian, ..	..	6	..	2	.. 3
„	„ National Bible Society,	..	2	..	2	.. 1
1864.—	Female Education Society, ..	..	2	..	1	.. 2
1867.—	Am. Southern Presbyterian, ..	..	9	..	2	.. 4½
1868.—	Eng. United Meth. Free Church,	..	2	..	1	.. 2
1869.—	Irish Presbyterian, ..	..	2	..	1	.. 2
1874.—	Basel Mis. (some in Chi. since 1847),	..	11	..	3	.. 3½
„	Canadian Presbyterian,	..	1	..	1	.. 1
„	Unconnected, ..	..	3	..	2	..
1876.—	American Bible Society,	..	1	..	1	.. 1
			<u>305</u>		<u>113</u>	

(k) On this we may remark that: The American Methodist Episcopal Mission has the largest average staff at its stations.

The London Mission occupies the largest number of stations in proportion to its staff.

No fewer than twelve societies seek to heal the body as well as the soul. There are 9 English physicians, and 10 American, three of the latter being ladies.

There are 64 Missionaries who have been 15 years in the field. Of these 28 are English and 36 American.

It is significant that 230 out of the 300 odd missionaries now in the country have been here less than 15 years. In point of fact, 154, or more than half, have been appointed since 1870, and more than 50 or one-sixth of the whole number since January 1st 1874. Of the 154 who have arrived since the beginning of 1870, 81 are English, 68 American and 5 German. Of the 81 English, no fewer than 26 belong to the Inland Mission.

Since 1867, there have been 22 missionaries appointed, whose names are not now on the roll.

(l) Upon the whole, the result of this somewhat rapid and necessarily imperfect review is very cheering. Had we a census of results, so far as they could be tabulated, who can doubt that even the most

* That this table is not perfectly accurate, may be gathered from one instance. There are two ordained natives at Tientsin of whom the list knows nothing, probably there are other such cases.

sceptical would be filled with wonder, and Christian hearts with adoring gratitude? Brethren, the day is gone by for doubts as to success and apologies for our existence. With rapidly growing numbers, backed by manifestly increasing sympathy on the part of the churches whence we come, gathering around us continually, not only more converts, but a more numerous band of earnest, able native preachers, reaching year by year ever further into the interior, the man is dull and faithless indeed who does not "thank God and take courage." There are not wanting signs that the gigantic difficulties which have so long resisted us are beginning to give way. Ours is emphatically a hard warfare, but it is not a forlorn hope; and the victory which will assuredly one day be won is already *being* won. It is not easy for those who are in the thick of the fight to judge fairly of its progress. But when we see the standards advancing, and hear on every hand the shouts of fresh and vigorous comrades, we know that we are called to nerve ourselves, by faith in God, for sterner and more decisive conflict. The end is not yet, but it may be nearer than we think.

"How many serve, how many more
May to the service come;
To tend the vines, the grapes to store,
Thou dost appoint for some;
Thou hast Thy young men at the war,
Thy little ones at home."

"All works are good, and each is best
As most it pleases Thee;
Each worker pleases when the rest
He serves in charity,

And neither man nor work unblest,
Will Thou permit to be."

"Our Master all the work hath done
He asks of us to day;
Sharing His service, every one
Share too His Sonship may;
Lord, I would serve and be a Son;
Dismiss me not, I pray."

T. T. Synch.

A DISCUSSION OF THE CONFUCIAN DOCTRINE CONCERNING MAN'S NATURE AT BIRTH.

Do the Teachings of Confucianism on this Subject Conflict with the Teachings of Christianity?

BY D. Z. SHEFFIELD.

A PAPER, written by Rev. James Legge D.D., was read before the Missionary Conference in Shanghai in May last. The subject was, "Confucianism in relation to Christianity." In that paper, Dr. Legge stated that the doctrine of Confucianism concerning the moral nature of man is; "That in every one coming into the world it is good, though the manifestation of that goodness will be different in different individualities." He further declared it to be his conviction, that this doctrine is not in conflict with the doctrine of Christianity on this subject. His reasons for this conviction are fully stated in his Introduction to his translation of the writings of Mencius.

I desire to examine somewhat carefully these reasons, which have lead Dr. Legge to adopt conclusions on this subject quite opposite to

those reached by many, and I suppose a majority, of his Missionary brethren. I desire, further, to examine important passages in the Confucian Classics which teach the doctrine of man's goodness at birth, and to enquire if a just interpretation does not compel us to pronounce them in conflict with Christianity.

I remark, in introduction, that in studying this question, the commentary of Chinese Scholars, on the meaning of their own Classics, must be carefully considered. Living Confucianism, Confucianism that is bedded in the hearts of living men, and sets itself in antagonism to the Christian Missionary, is based on the teachings of the Classics as interpreted by subsequent scholars. Now those scholars who are accepted as worthy commentators on the ancient Classics, were devoted lovers of those Classics, and in their commentaries believed themselves to be elucidating the teachings of their great Masters. It follows, then, that their interpretations should have great weight with us, and can not be lightly set aside. This discussion can only be conducted to a satisfactory conclusion by a careful examination, and just exposition of those passages in the Classics which bear upon the point at issue.

I.—What is the Christian doctrine concerning man's nature at birth? Of course Christian doctrine is the doctrine of the Bible. The Bible teaches that man is a fallen being; that he has lost that image of God in which he was created; that though "formed for goodness," there is a heart-depravity that invariably defeats the strivings of the nobler elements of our nature, and brings us into captivity to sin. The Bible, on the one hand, is a record of man's fall, with its sad results in the history of a sin-ruined world; and on the other hand, it is a record of the power and love of God in redeeming a lost world to Himself. David was enlightened by the Spirit of God to perceive the deep depravity of the human heart, when he wrote; "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy, there is none that doeth good, no, not one." (Ps. XIV: 2, 3). And when confessing his own great sin before God, he went deeper than the simple confession of sin brought upon him by false education or corrupt example. He saw that the root of his sin was in a depraved nature which he had inherited, and cried; "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. LI: 5). Paul saw a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin. Paul understood and taught that this was the moral death that had come upon the world through the sin of Adam, and he saw no escape from its power except as he fixed his eyes on Christ. This doctrine

distinctly underlies our Savior's instructions to Nicodemus; "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And because man was born in captivity to this law of sin which was in his members, making it impossible for him to perfect his life by his own self-effort, God shed down His Holy Spirit, to work with His truth in redeeming men to Himself. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jno. I: 13.) "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus III: 5.)

Dr. Legge's conviction that the Confucian doctrine does not conflict with the Christian doctrine on this subject, is not because of peculiar views of Scripture teaching as to man's nature at birth. I suppose he would heartily assent to all that I have written above on this point. He says, (in his Introduction to Mencius), of a child that has emerged from a mere creature existence, and assumed the functions, of a moral being: "He will find that he has already given himself to inordinate affection for the objects of sense: and in the pursuit of gratification he is reckless of what must be acknowledged to be the better and nobler part, reckless also of the interests and claims of others, and whenever thwarted glows into passion and fury. The youth is more pliant than the man in whom the dominion of self-seeking has become ingrained as a habit; but no sooner does he become a subject of law, than he is aware of the fact that when he would do good, evil is present with him. The boy has to go in search of his "lost heart," as truly as a man of fourscore. Even in him there is an "old man, corrupt according to the deceitful lusts," which he has to put off."

Now I understand this to be in harmony with Scripture teaching concerning man's nature at birth. Dr. Legge says that Confucianism teaches that in every one, coming into the world, his moral nature is good, but he understands this teaching in such a modified sense as to lead him to declare, that he does not regard it to be in conflict with Christianity. Does a just interpretation of the Chinese Classics support or overthrow the position taken by Dr. Legge. To this point I ask the careful attention of my Missionary brethren. The correctness of my conclusions may be tested by an examination of the passages to which I shall refer.

II.—What is the Confucian doctrine concerning man's nature at birth?

Dr. Legge says: "Mencius maintains the goodness of human nature, in the same way as Bishop Butler maintains it in his well-known Sermons:—that by an analysis of that nature it is seen that

man was formed for goodness, and that when he is not virtuous he is violating the law of his nature." (Confucianism in relation to Christianity). Again he says, in his *Introduction to Mencius*: "He is speaking of our nature in its ideal, and not as it actually is,—as we may ascertain from the study of it, that it ought to be, and not as it is made to become." Here we have the key to Dr. Legge's interpretation of the Chinese Classics bearing on this subject. When the Sages talk of man's original nature, his child nature, Dr. Legge understands them to be speaking, not of the original nature in an absolute sense, as it really exists, but in an ideal sense, as they learn from an analysis of that nature that it may be made to become. In other words, they impute to the original nature those virtues and perfections which they perceive, by a study of that nature, ought to belong to it, and which they believe may actually belong to it, by right culture, in mature life.

How does Dr. Legge justify himself in understanding the Sages to be talking of an ideal original nature, and not of an actual original nature? In his *Introduction to Mencius* he has drawn out an extended comparison between the teachings of Mencius and the teachings of Bishop Butler, as to man's moral nature. He finds by this comparison that both Mencius and Butler teach that "human nature is formed for virtue," that "virtue ought to be supreme, and that it is for it, in opposition to vice, that our nature is formed." Mencius proves this doctrine, first, by referring to man's moral constitution, and finds that all men have "a natural principle of benevolence, a natural principle of righteousness, a natural principle of propriety, and a natural principle of apprehending moral truth."

Dr. Legge compares this teaching with that of Butler in his *Sermons upon Human Nature*. Butler teaches—"First, that there is a natural principle of benevolence in man; secondly, that the several passions and affections, which are distinct both from benevolence and self-love, do, in general, contribute and lead us to public good as really as to private; and thirdly, that there is a principle of reflection in men, by which they distinguish between, approve and disapprove their own actions."

Mencius, according to Dr. Legge, proves that "human nature is formed for virtue," secondly, by showing that the moral elements in our nature constitute our true nobility, and, by inherent right, are rulers over the appetites and passions. "Benevolence, righteousness, self-consecration, and fidelity, with inward joy in what is good;—these constitute the nobility of Heaven." (Legge's *Mencius*, page 294). Again; "Those who follow that part of themselves which is great, are great men; those who follow that part which is little, are little men."

(page 293). Again: "The will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is first and chief, and the passion-nature is subordinate to it." (page 64).

In harmony with this teaching, Dr. Legge tells us that Butler taught that the principle of reflection or conscience is "not to be considered merely as a principle in the heart, which is to have some influence, as well as others, but as a faculty, in kind and in nature supreme over all others, and which bears its own authority of being so;" that "the inward frame of man is a system or constitution; whose several parts are united, not by a physical principle of individuation, but by the respects they have to each other, the chief of which is the subjection which appetites, passions, and particular affections have to the one supreme principle of reflection or conscience."

Now, as to this comparison which Dr. Legge has instituted between the teachings of Mencius and those of Bishop Butler, I am ready to acknowledge their force. I do not wish to be of those who drive their carriages rudely over the graves of the great masters of China, and deny to them their just merit for what they taught that was true and ennobling to their countrymen, and to all who should study their writings. The teaching every where underlies the writings of Confucius and Mencius, and their disciples, that human nature is formed for virtue, and that conscience, by native right, is supreme, and that the affections and appetites and passions should be subject to its control. Let us give them all credit for a better philosophy than that of Hobbes, who, according to Dr. Legge, "denied all moral sentiments and social affections, and made a regard to personal advantage the only motive of human action;" or than that of Epicurus, who made pleasure the chief good of man, "denying any abstract and eternal right and wrong." They taught that benevolence and not avarice is the true bond of human society; that justice and not ambition is the foundation of a nation's peace and prosperity.

But in all this comparison of the teachings of Mencius and Butler, Dr. Legge has unconsciously drifted away from the vital point at issue in this discussion. Butler taught that man was created for virtue, and that any thing short of perfect virtue must be regarded as falling below the true end of man's creation. But while he thus taught, he also believed and taught that man is a fallen being, that he is corrupt and depraved in his moral character, and that the assistance of God's Spirit is necessary to renew his nature. Now Dr. Legge has drawn out a striking analogy between the teachings of Mencius and Butler as to what man ought to be; can he draw out as striking analogy in their teachings as to what man actually is?

Truth is many sided. It does not follow, because two men agree

in their enunciation of one truth, that they will agree in their enunciation of another truth. Mencius agrees with Butler and with the Bible, in teaching that man by nature is formed for virtue, but does he agree with Butler, and with the Bible, in teaching that man's nature is depraved from birth,—so that the true end of his being is continually defeated by reason of this depravity? I need not pursue this inquiry, for Dr. Legge himself says: "Mencius' doctrine contains no acknowledgement of the universal proneness to evil." And yet Dr. Legge sees no conflict between the teachings of Mencius and those of the Bible! Does he mean that there is no conflict, because Mencius is always talking of an ideal nature, what it may be made to become, and never speaks of man's nature as it actually is when he is born into the world? Just as a sculptor speaks of an angel which he conceives to be hid in a stone, and never speaks of the rugged mass as it actually exists. Dr. Legge says: "Mencius is not to be blamed for his ignorance of what is, to us, the Doctrine of the Fall." But his doctrine is to be condemned, at least as negatively contrary to Scripture, if it contains no acknowledgement of man's natural proneness to sin. Other heathen writers have apprehended and taught this truth. Dr. Legge gives us a translation of an essay by the philosopher Seun, setting forth the doctrine that the nature of man is evil, in which the writer says: "The nature of men is evil; the good which it shows is factitious. There belongs to it, even at his birth, the love of gain, and as actions are in accordance with this, contentions and robberies grow up, and self-denial and yielding to others are not to be found; there belong to it envy and dislike, and as actions are in accordance with these, violence and injuries spring up, and self-devotedness and faith are not to be found; there belong to it the desires of the ears and the eyes, leading to the love of sounds and beauty, and as the actions are in accordance with these, lewdness and disorder spring up, and righteousness and propriety, with their various orderly displays, are not to be found." Now, I acknowledge that in this essay the writer does not seem to apprehend the truth, at least as clearly as Mencius did, that man has a natural capacity for virtue; but he apprehended what Mencius did not, that in some way a moral poison had been infused into the fountain-head of human life, and infected all of its out-flowing waters. Plato said: "Children are not good by nature. If they were it would only be necessary to shut them up to keep them good." Socrates said: All men, however intelligent or civilized, are yet so depraved that no human discovery or art can remove it." Aristotle said: "The depravity of men is inborn." (From Lord's Christian Theology).

Now, in all the writings of Confucius and Mencius, and their dis-

ciples, we find no such teaching as the above, and the fair presumption from their silence, is that they did not believe the doctrine; and if they did not believe the doctrine, then they believed the opposite doctrine, of man's essential goodness at birth, and if they believed this doctrine then they taught it in their writings.

Now it is exactly at this point that I challenge Dr. Legge's interpretation of the Chinese Classics as incorrect.

I shall seek to prove, out of these Classics, that their writers, in talking of man's nature at birth, were not speaking of an ideal nature, "as we may ascertain from the study of it that it ought to be," but were speaking of man's nature as they conceived it actually to be.

Those ideal perfections which they were urging their disciples to attain by culture, they conceived to exist, potentially, in the child-nature at birth, just as the perfect tree exists, potentially, in the nut.

In all of Dr. Legge's translations of passages bearing on this point, his ideal theory has underlaid his translations, and given color to them. If his theory is correct, then his translations are correct; but if his theory is erroneous, then he has put a shade of meaning into the translations which we shall not find in the original text. But how does he justify himself in explaining the language of the Sages to mean an ideal and not an actual child-nature? We have already seen that the proof of an analogy between the teachings of Mencius and Butler, as to man's capacity for virtue, cannot be accepted as proof, that when he talked of man's natural goodness, he was speaking of an ideal goodness, and not of an actual goodness, as he conceived it to exist in the heart. But what direct proof from the Classics does he give us to justify himself in his translations and in his interpretation? He has furnished us with but one passage. It is the reply of Mencius to his disciple Kung Too's enquiry as to man's nature. The disciple tells the Master of teachings on this subject that seem to conflict with his own, and asks him if those teachings are wrong. Mencius replies: From the feeling proper to it, it is constituted for the practice of what is good. This is what I mean by saying that the nature is good. (乃若其情則可以爲善矣乃所謂善也). (Legge's Mencius, page 278). Dr. Legge has translated the passage in accordance with his understanding of the meaning. It may be more literally, and I think correctly, translated: "As to its emotions, it may be regarded as good. This is what I mean by saying that the nature is good." The commentary on this passage reads: "The emotions are the movings of the nature. Man's emotions can only be regarded as originally good, and cannot be regarded as evil. Thus we may know that the nature is originally good." (情者性之動也人之情本但可以爲善而不可爲惡則性之本善可知矣). Thus we learn that the com-

mentator understood the passage to mean simply this; man's nature is hidden, we cannot know its character except by observing the emotions that spring from it. By the normal action of those emotions we perceive that man's nature is good and not evil. That this was Mencius, real meaning, may be learned from his own language that follows: "If men do what is not good, this is not the fault of their capacity." (若夫爲不善非才之罪也). In the Commentary we read: "Men have this nature and thus have this capacity; since the nature is good the capacity is also good. If men do what is not good, they do thus because they are ruined by external things and their own passions; it is not the fault of the capacity. (人有是性則有是才性既善則才亦善人之爲不善乃物欲陷溺而然非其才之罪也). In all this we have no hint of any inherent limitations to men's capacity for goodness, and no hint, that I can discover, that the discussion is about an ideal and not an actual nature. In the passage already referred to, which immediately follows the above, in explanation of his doctrine that man's nature is good, Mencius directly imputes the virtues of benevolence, righteousness, propriety, and knowledge, (or conscience), to that nature; and tells us that these virtues, inhering in every man's nature, are the sources of the feelings of pity, shame, reverence, and of approving and disapproving. There is nothing in either text or commentary to show that man's nature is not regarded as inherently and essentially good.*

That the Confucian teachers recognize no infirmity in man's moral nature at birth, is made still more certain from their doctrine as to the origin of that nature. They conceive that Heaven is the source of all created things, that man's nature is the bestowment of Heaven. In the Shoo Ching we read: "The great Shang Ti bestowed a right

* Christian writers on Moral philosophy distinguish between moral affections and natural affections; and while they speak of the natural affections as benevolent, in description of their normal function to promote virtue, they only speak of the moral affections as virtuous, as possessing an actual moral quality. "The difference between the natural and the Moral Affections is, that the Natural Affections spring up before choice, and so independently of it that we are not responsible for their existence, though we are for their regulation: while the Moral Affections spring up only after choice, and are so dependent upon it that we are responsible for their existence and character." (Hopkins Outline Study of Man, page 286). "To most persons the feeling of pity on meeting suddenly with a scene of distress, is as unavoidable as the feeling of surprise on meeting with one that was unexpected; but as the spontaneous presence of a feeling without the intervention of the will is not a virtue, so its absence, where the susceptibility is wanting is not a fault." (Hopkin's Moral Science, page 149). Mencius describes these affections as existing in man's nature prior to conscious volition, and as possessed of moral quality; and with him the proof that they are virtues, that where in man's nature, is that they start up independent of reflection, of deliberate choice, when roused by their proper objects. All this is consistent with a theory of the essential goodness of man's nature. Choo Tsü follows Mencius in imputing moral qualities to man's natural affections. He says: "The feeling of pity in the goodness of the emotions; all men have it," (惻隱之心情之善者也人皆有之).

moral nature upon the humble people." (惟皇上帝降衷於下民) The commentary thus explains; "That which Heaven bestows upon men, conferring the principles of benevolence, righteousness, propriety, wisdom, and sincerity, without deflection, is what is meant by a right moral nature." (天之降命而具仁義禮智信之理無所偏倚所謂衷也.) In the *Chung Tung* we read: "What Heaven has conferred is called the nature; an accordance with this nature is called the path," (of right moral action), (天命之謂性率性之謂道.) Here man's nature is conceived to be perfect, as it is bestowed upon him by Heaven; and the law by which all men must regulate their moral actions, is to be found by studying the innate good impulses of this Heaven-derived nature. We recognize an important truth in this passage, that God's law is written in every man's heart, but we also learn that the writer was not talking of an ideal capacity for goodness inhering in man's nature, but of a nature good and only good. In consistency with this teaching, we elsewhere read that the most sincere man is able to give complete development to his nature, and thus becomes a companion of Heaven and Earth in their transforming powers. (Legge's *Mencius*, page 279.)

That the Confucian commentators understand the Classical writers to be talking of an essentially good nature, is made absolutely certain by their continually explaining man's nature to be the embodiment of the principle of right. Nature is the principle of right." (性即理也.) "Nature is the principle of life that man has received from Heaven." (性者人所稟於天以生之理也.) "Nature is the principle of right which is placed in the heart," (性則心所具之理.) "Nature is the principle of right which men receive from Heaven." (性者人之所得於天之理也.) Thus man's nature is regarded as essentially good because of the material of which it is composed, just as a golden vessel is esteemed of value because of its material.

The Confucian books teach that all men have received the same essentially good nature from Heaven. *Mencius* says; "The goodness of man's nature is like the flowing down of water; there is no man who is not good, there is no water that does not flow down," (人性之善也猶水之就下也人無有不善水無有不下.) And again: "The sage and we are the same in kind," (聖人與我同類者) *Lü Shih* said: "Thus completely good and not evil, is nature; this is what men are alike in," (呂氏曰蓋均善而無惡者性也人所同也.) *Choo Tsū* said: "Nature is the principle of life that man has received from Heaven; it is entirely and completely good, and has not been evil. Men as compared with Yao and Shun are not in the least different at birth; it is only that the mass of men become confused in their selfish

passions, and lose their good nature. Yao and Shun had no obscuring of selfish passions, and so were able to act out their nature,"—(性者人所稟於天以生之理也渾然至善未嘗有惡人與堯舜初無少異但衆人汨於私欲而失之堯舜則無私欲之蔽而能充其性爾.)

According to Confucianism, the great end of culture is to unfold the powers of this inherently good nature. The great Sages have never obscured the brightness of their virtuous nature by any sin; but the masses of men must go in search of their lost heart, and return to virtue by self-denial and discipline. In the opening sentence of the Great Learning we read: "The doctrine of the Great Learning pertains to making lustrous man's lustrous virtue; it pertains to renovating the people; it pertains to resting in the completest goodness," (大學之道在明明德在新民在止於至善.) This passage is thus commented on by Choo Tsū: "Lustrous virtue is that which men receive from Heaven, pure, spiritual, unclouded, containing all the principles of right, and corresponding with all things; only being fettered by the passion-nature, and obscured by the desires, there are times when it is darkened; yet as to the brightness of its original substance it has not ceased. Therefore the student ought to follow its manifestations and make it lustrous, and thus return to its original nature," (明德者人之所得乎天而虛靈不昧以具衆理而應萬事者也但爲氣稟所拘人欲所蔽則有時而昏然其本體之明則有未嘗息者故學者當因其所發而遂明之以復其初也.) Mencius said: "The great end of learning is nothing else but to seek for the lost heart," (學問之道無他求其放心而已矣.) Again he said: "The great man does not lose his child's heart," (大人者不失其赤子之心者也.) Choo Tsū explains; "The great man's heart understands all changes; the child's heart is perfect, simple, unsimulated. But a great man's being a great man, exactly depends upon his being mislead by external things, and so he completes his perfect, and simple, unsimulated original nature; he thus expands and fills it up, and there is nothing that he does not know, nothing that he is not able to do, and he is extremely great," (大人之心通達萬變赤子之心則純一無僞而已然大人之所以爲大人正以其不爲物誘而有以全其純一無僞之本然是以擴而充之則無所不知無所不能而極其大也.) Dr. Legge felt the difficulty of the above passage from Mencius in its bearing upon his ideal interpretation. He says: "In one place, indeed, Mencius has said that the great man is he who does not lose his child's heart. I can only suppose that, by that expression, 'the child's heart,' he intends the ideal goodness which he affirms of our nature. But to attribute that to the child as actually existing in it is absurd. It has neither done

good nor evil. It possesses the capacity for either." To attribute actual goodness to a child's nature is, of course, absurd to a Christian Dr., but the point in question is, was it absurd to the heathen philosopher? I think the quotations already given make it clear, that the doctrine was not only not absurd to Mencius, but was conceived by him to be entirely reasonable.

What is the impression upon our minds of the Confucian teaching on this subject, as above briefly, but I trust accurately given? The teaching is, that man is a creature of Heaven; his nature is derived from that exalted source. That nature is the embodiment of the principle of right, and is virtuous because of this inherent endowment. All men enter upon life with the same good nature. The great Sages have never suffered the original luster of their nature to be obscured by inward passions, or outward allurements, and so by expansion of that nature they have arrived at perfection in knowledge, and power, and virtuous attainments, and have become fit companions for Heaven and Earth; while the masses of men must go in search of their "lost heart," which they can surely find if they follow the instructions of their great teachers. Am I not justified in the conclusion that Confucianists regard man's nature as good, in the same absolute sense in which the word occurs in Genesis, when "God saw every thing that He had made, and behold, it was very good?"

There are a few further passages which I will introduce from Mencius, setting forth the doctrine of the inherent goodness of man's nature in an unmistakable manner. "The philosopher Kao said; 'Man's nature is like the *Ke* willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *Ke* willow.' Mencius replied; 'Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with it. If you must do violence and injury to the willow in order to make cups and bowls with it, on your principles you must, in the same way, do violence and injury to humanity in order to fashion from it benevolence and righteousness!'"* Here Kao Tsū teaches that man's nature is in a state of indifference to good or evil, and becomes good only by right culture. The nature is but shapeless material, and benevolence and righteousness are the products of external culture, just as cups and bowls are manufactured by the workman from the willow tree. "Not so," says Mencius, "Man's nature is good, and benevolence and righteousness are the outgrowth from that nature, and are not the products of culture."

* Legge's Mencius, page 270:—

"The philosopher Kao said: "Man's nature is like water whirling round *in a corner*. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west.' Mencius replied; 'Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downward.'"* The last sentence I think Dr. Legge has incorrectly translated. I have translated it above: "The goodness of man's nature is like the flowing down of water; there is no man who is not good, there is no water that does not flow down." Here again Kao Tsū asserts the indifference of man's nature,—his actual and not ideal nature—to good or evil; and again Mencius opposes his teaching by insisting that man's nature sets towards goodness as water flows down. If he means the actual nature of water, he also means the actual nature of man. Mencius gives a careful account of the manner in which men destroy the movings towards goodness of their Heaven-given natures. He compares that nature to a mountain covered with trees. The trees are hewn down by axe-men, and the young sprouts that shoot up from the roots are browsed away by cattle, until the hill becomes bald and naked. Thus man loses his native goodness by the evil-influences which surround him; and the efforts which his nature makes to recover its original virtue are continually defeated by the temptations of daily life, until it becomes destitute of moral beauty, like the bald and naked mountain.†

If Mencius had had any conception of the innate bias of man's nature to evil, it surely ought to have found expression in these discussions.

From this examination we conclude that Confucianism is essentially in conflict with Christianity in its teachings with regard to man's nature at birth;—and that the Confucian writers uniformly speak of that nature, not in any ideal sense, but as they conceive it actually to exist.

What are the practical bearings of this question? Christianity wages an "irrepressible conflict" with every form of doctrinal and practical error. The greatest errors that have cursed the world have been half-truths. Honey mixed with poison makes it sweet to the taste, but does not neutralize its destructive power. So truth mixed with error makes it acceptable to the understanding, but does not prevent its evil influence in the heart.

* Legge's Mencius, page 271:—

† Legge's Mencius, page 283:—

Christianity comes to China, not as a supplement to Confucianism, but as a substitution for Confucianism. It is a structure that needs nothing from Confucianism, either for foundation or ornament. Let us acknowledge all that is true in Confucianism, but let us beware how we rudely broaden the common grounds between the doctrines of man, that lead down to death, and the doctrines of God that lead up life. Buddhism is a system of error entrenched in the superstitions of the people; Confucianism is a system of error entrenched in the intellects of the men of culture. It is a system of self-culture, starting from the basis of a perfect nature. The Confucianist wants no atoning Savior to cleanse away his sins, as he has no profound conception of the sinfulness of sin. He has a nature of "lustrous virtue," and sin is only a surface spot; he wants no Holy Spirit as his sanctifier, for he has strength within himself to triumph over every temptation, and become beautiful in his self-attained perfections.

But we have come to proclaim to these Confucian pharisees; "Behold the Lamb of God, which taketh away the sin of the world."

"Other foundation can no man lay than that is laid, which is Jesus Christ."

THE BAPTISMAL FORMULA.

What do we mean by it? How shall we best render it into Chinese?

A paper read before the Hongkong Missionary Conference, in July, 1877.

By REV. A. B. HUTCHINSON.

THIS is a subject which, in all humility, I venture to propose to the consideration of my brethren, as deserving and needing our best attention, and that more especially now, when by the good providence of the Lord of Missions, hundreds are pressing into the Kingdom, and large districts of this spiritually desert land are beginning to "blossom as the rose."

"What is the Baptismal formula wherever the Saxon tongue is spoken?" is I presume a question very easily answered. With but few exceptions, most Churches adhere closely to the time-honoured rendering of the Saviour's command "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." That this has ever been the practice of the Holy Church Universal from Apostolic times admits of no doubt, a practice not founded upon a command, when ye baptize say this particular formula, but rather adopted as a recognition and outward expression of our compliance with the command to baptize believers into the name of the ever Blessed Trinity. It was therefore with a feeling of surprise that I recently became aware that there are at least some 13 or 14 variations of rendering into Chinese of this, at first sight, simple sentence, in as many editions of the New

Testament, Prayer Books, and Catechisms issued by various sections of the Church in China. These I have before me, and it is possible there may be some others extant which I have not seen. This at once implies that a literal translation is an impossibility. There is no character in China answering to *εις*, available for use here. A paraphrase must be adopted, departing more or less from the pregnant brevity of the original Greek. Were these variations of rendering, to which I have alluded, confined simply to the use or nonuse of the adjective 聖 holy, before Father and Son, or to the term to be used for Spirit,—or to the question of the use of either the word 洗 or 浸 as the better equivalents for βαπτίζω—interesting as these questions are in themselves, both philologically and in their doctrinal bearings, I should not venture upon their discussion or regard them as specially demanding an early settlement. What I have to say affects us *all*, however we may stand related to these, or to what is more properly termed the baptismal controversy. My difficulty arises from the fact that whilst in the original the clause “in the name of the Father and of the Son and of the Holy Ghost” refers *solely to the person receiving the rite*, who is to be baptized “into the name” *εις το ονομα*—I find that in these 14 different versions of the formula, all but two make the clause in question refer *solely and entirely to the person who is administering that solemn rite*.

This in itself appears to me to be a matter of very great importance, indeed of vital importance to the right understanding of so great a sacrament. But more than this, the force of the expression βαπτίζειν *εις το ονομα* seems to have been evaporated in the double process of both translating it into this peculiarly inelastic language and also of transferring it from the recipient to the minister. Let me very briefly remind my brethren of what the Church of Christ generally understands, and has always understood, by the Biblical expression *name* as applied to God, the Lord, Jehovah, whether in the old or New Testaments. The name of God signifies, not the honour of God, nor the confession of God, not any particular or general designation of the Deity, not the essential nature of Deity in itself, nor the Deity as simply existing and apprehended by our natural reason, but God *as he has revealed Himself* to men; this is the name above every name. So that we understand God putting His name in a person or a place, to be God revealing himself to men in that person or place. Men trusting in the name of God are men trusting in God as He has revealed Himself to us. The phrase is an idiom of the Hebrew language, quite intelligible when thus explained, but whether susceptible of translation we shall see farther on. We find, then, that the *name*, the *one name* of the Father, and of the Son, and of the Holy Ghost will mean *the Holy*

Trinity as revealed to man. That revelation has been made only by and in our Lord Jesus Christ and hence baptism *into the name* of the Lord Jesus (Acts. 19ch. 5v., 8ch. 16v.), and baptism *into* Christ (Rom. VIc. 3v.) are the same as Baptism “into the name of the Father, and of the Son, and of the Holy Ghost.” το ονομα, the name, then is “the Divine nature revealed in Christ.” But what do we understand by the preposition εις in or into, in the Saviour’s command? An examination of various authorities both philologic and dogmatic, patristic and modern, will soon convince any one that there is a remarkable *consensus* on this point, to the effect that εις το ονομα does not and cannot mean, in honour of; or with the element of; or by the hand of; or by means of; or with others; or under the auspices of; or by the authority of; but that it clearly means into relationship; into union; into covenant; into fellowship, with the name of the ever blessed and glorious Trinity. What is indicated being, that we are thereby made, symbolically by baptism, as actually by the Holy Ghost, “partakers of the divine nature.” What we mean then by the Baptismal formula seems to be as follows “Baptizing them,” or “I baptize thee” “into fellowship with the nature of the Holy Trinity as revealed in Christ.” Let us endeavour to keep this before us. I do not attempt to quote authorities for this position on account of the great number available and the fact that they belong to all sections of the Church.

The remark is quite common amongst the commentators that εις should be rendered ‘into’ and not ‘in.’ When we come to consider how we shall best render the formula into Chinese, we may assume that all are quite satisfied with the translations we are now using for the two clauses “baptizing them” or “I baptize thee” and “the name of the Father and of the Son and of the Holy Ghost.” My remarks have no reference to any of the varieties which they may exhibit, but to the difficulty which plainly arises as soon as we come to the link which is to unite them. It will be seen that in the majority of cases this difficulty is neatly evaded by a transformation of the formula. I

- | | | | | | | | | | | | | | | |
|--------------|----------------|------------------|---------------|--------------|-------------|-------------|----------------|---------------|----------------|--------------------|--------------|---------------|--------------|-------------|
| 14 | 13 | 12 | 11 | 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
| 以此水洗人於父子聖靈之名 | 以水洗人通於父與子及聖靈之名 | 我屬於父子聖靈萬個名領施洗禮撥悟 | 因父子聖神之名施之以浸禮矣 | 獲父子聖神其名施洗禮落伊 | 念父子聖神之名行洗禮矣 | 為父子聖神之名以施浸之 | 於父與子與聖靈之名而施之洗禮 | 靠著父子聖神的名兒施行洗禮 | 我用父子聖神的名兒施你的洗禮 | 頌聖父聖子聖神一體涵三之名而施洗禮焉 | 奉父子聖神的名給他們施洗 | 我托父子聖神之名施洗禮昇汝 | 我以父子聖神之名施爾洗禮 | 以父子聖靈之名而施之浸 |

append the Chinese of the different forms which I have met with hitherto, in 9 versions of the New Test., 9 Baptismal services and 9 Catechisms, in all 27, from different localities and sections of the Church. In twenty-five of these the clause containing the name of the Holy Trinity is so arranged as that, when the officiating minister pronounces the formula, the idea naturally conveyed is that he is reciting the authority by which he administers Holy Baptism, and that he declares nothing about the end or object of the rite as affecting the recipient. Besides this the Chinese terms used are such as, in the majority of cases, to preclude any reference of the Triune name to any one but the minister, so that actually there is an avoidance, unintentional doubtless, but still avoidance of the Master's command involved in our mode of seeking to obey it:—Let me submit an analysis of the Chinese terms by which *εις* is translated, and then let us ask whether it may not be possible to approximate more closely to the original than we have hitherto done.

1. 以 *yi*, I find in 2 revisions New Test. and 1 Baptismal Service. I “to use” or “by means of” or “considering.”
2. 托 *t'oh*, in 3 Catechisms and 1 Baptismal Service. I “depending on” or “trusting in.”
3. 奉 *fung*, in 2 New Test.; 3 Baptismal services; 2 Catechisms. I “By authority of,” or “obediently receiving,” or serving.
4. 籲 *yeuk*, 1 Catechism. I “calling upon” (this is the only form which attempts to give the idea of *one* name.)
5. 用 *young*, 3 Baptismal Services. I “use.”
6. 靠着 *k'au' cheuk*, 1 Catechism. I “rely on.”
7. 於 *ü*, 1 New Test. I “with.”
8. 爲 *wai*, 1 „ „ I “because of.”
9. 念 *nim*, 1 „ „ I “remembering.”
10. 獲 *wok*, 1 „ „ I “obtaining” or “receiving.”
11. 因 *yan*, 1 „ „ I “because of.”
12. 屬於 *shuk ü*, 1 Baptismal Service. I “connected with.”
13. 通於 *t'ung ü*, 1 Catechism. “To unite *with the name* &c.
14. 於 *ü*, 1 Catechism. “In the name, &c. (as the element.)

Thus in 27 works we have 14 different translations of the word *εις*, and I think it will appear to some of my brethren, as it does to myself, that the majority are very far from conveying the accepted meaning of the formula we are considering. The first 12, representing 25 different works, *all* refer the name of the Trinity to the minister and his authority, and this we have seen is *not* the understood meaning of *εις* in Baptism. The remaining two are open to the objection that the simple *ü* is too vague and the expression *t'ung ü*, judging from

the dictionaries, is used in a sense calculated quite to mislead when applied as it is here.

In the example above numbered 12, we have however an expression which, if applied to the *recipient* instead of to the *minister*, will, I venture to think, supply us with the term postulated, and with this view I venture to press the character 屬 on your consideration.

As to the Dictionaries, Kaughi gives *chuk*, "connected, collect, meet, bear up, and *shuk*₂ (which is the reading I would submit as answering best to our requirements) arranged in order, attached to, belonging to, subordinates, relationships, of a class, order, or rank, &c.

Dr. Williams Syllabic Dict. gives, attached to, belonging to, connected with, depending on, allied to, kinship, to be joined to, with many examples indicating its general fitness.

Dr. Legges, Shi King, gives *shuk*₂ to be joined to, to accord with, *chuk*, have a connection with, be near to, Shoo-king *chuk*, be connected with, find connexions for, *shuk*₂ pertain to, belong to, Mencius *chuk*, to collect (i. e. assemble people) *shuk*₂ belongings, relationships.

The character is already used in the New Test. Delegates version e. g. in 1 Cor. 3c, 23v, where in the original there is *merely* the genitive, *shuk*₂ is introduced to signify our belonging to Christ. This is an additional argument for our adopting it as a paraphrase for *eis* as we cannot translate directly—thus following on "baptizing them" or "I baptize thee" would be the phrase 使屬父子聖神之名 or 使爾得屬於父子, &c. Without this, or some such modification, it seems to me that we lose the foundation for teaching the newly received convert the solemn lesson of his privilege and responsibility as baptized into relationship to his Saviour, and as being now in Christ.—We give room also for the exalting of the anointing of the sick, Jas V. 14, to a level with Baptism as far as the language goes, not a fanciful danger, as any who has read Dr. Puseys Eirenicon, Part III, will remember. Besides which, may there not be room for fear lest, by constantly repeating the formula as a statement of our ministerial authority, we may also be preparing the way for priestly assumption, to the exclusion of the acknowledgement of lay baptism as in any sense valid?

If it be objected that there is little fear so long as the European missionary teaches carefully the Scriptural doctrines involved, I would still urge that we cannot always be with our people, but we can leave them sound formulas, and unless there are provided, some expressions well known to all and by which all may be reminded of the truth that we are brought by baptism into a new, a real, and blessed relationship to Christ Jesus—the danger is great of that blessed truth being in time sadly obscured if not, at last, lost to the Church of China.

But if any object that 屬名 is bad Chinese, the witness of the *Pui man wan foo* obliges me to confess that it is so, I ask then would it not be better to drop the characters 之名 rather than by retaining them, be obliged to give a wrong direction to the whole formula and entirely to miss the precious doctrine which it would otherwise teach.

A native Christian desirous of retaining the full meaning and yet not to violate the laws of Chinese composition, proposes, after the clause "I baptize thee" to proceed thus 使爾得屬於顯父子聖神之基督. But here again an objection arises, our Saviour did not introduce his own name into the formula, (for was he not himself the NAME?) and though some may think that the Apostles occasionally baptized into *Jesus Christ*, using this name as a synonym for the more mysterious formula, I think we could hardly accept the references in the Epistles as certain evidence on this point. It remains therefore that we, after all, seek the best possible rendering which shall satisfy, as far as may be, the conflicting claims of Greek and Chinese Philology and Christian doctrine, and this I think we shall find in the following paraphrase to follow the words "I baptize thee" 使爾得屬於父子聖神.

I ask my brethren to weigh carefully this matter in the light of Scripture, with a view to the welfare of the Church in China and the preservation therein of Apostolic doctrine in its fulness and purity.

I append part of Alford's note, Matt 28c, 19v—"It is unfortunate again here that our English Bibles do not give us the force of this εἰς. It should have been into (as in Gal iii. 27 al) both here and in 1 Cor. x. 2; and wherever the expression is used. It imports an *objective admission* into the Covenant of Redemption—a *putting on of Christ*. Baptism is the *contract of espousal* (Eph. v. 26,) between Christ and his church. Our word 'in' being retained both here and in our formula of Baptism it should always be remembered the *Sacramental declaration is contained in this word*; that it answers (as Stier has well observed vi. 902) to the *τοῦτο ἐστίν* in the other Sacrament.

THE THEOCRATIC NATURE OF THE CHINESE GOVERNMENT, AND THE PRINCIPLES OF ITS ADMINISTRATION AS STATED IN THE CHINESE CLASSICS.

BY INQUIRER.

IN a former paper I presented some of the evidences which are found in the Chinese Classics, in the ritual of the state religion, and in the Imperial edicts, in support of the opinion that deified Heaven and Earth and the imperial ancestors, are the great objects of worship in the state religion of China. I propose, in the present paper, to present statements from the Chinese Classics to show that the Chinese Government is a

Theocracy with Heaven as the chief god; and state some of the principles on which the government is administered. In these investigations I have made free use of the very excellent translation of the Chinese Classics by the Rev. Prof. Legge D.D.; and, as they are in the hands of most scholars in China, and as they are in all the public libraries, I will refer to the pages of the several volumes where the quotations will be found without quoting the Chinese text. It is recognized as a well known and universally accepted fact, in the Shooking and Sheking, that Heaven is the chief god of China, though not expressly stated in so many words: yet there are two passages which express the rule which Heaven exercises over this country in very striking language. At page 418, of the Shoo King it reads thus: "Great Heaven, having given this Middle Kingdom with its people and territories to the former kings, do you, our present sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on; so also will you please the former kings who received the appointment from Heaven." And again we read at page 497. "Heaven, on this, sought a true lord for the people, and made its distinguishing and favouring decree light on T'ang the Successful, who punished and destroyed the sovereign of Hea. Heaven's refusal of its favor to Hea was decided."

I.—I proceed now to quote passages from the Shooking in which various Emperors recognize the absolute control of Heaven in the appointment of the Rulers of China—The Great Yu having succeeded Shun as Emperor, Yih said to him; Your virtue, O, Emperor, is vast and incessant. It is sage-like, spiritual, awe-inspiring, and adorned with all accomplishments. Great Heaven regarded you with its favoring decree, and, suddenly, you obtained all within the four seas, and became sovereign of the Empire." page 54. Idem. When Shun had difficulty in persuading Yu to accept the position of emperor as his successor, he says to him, as an all prevailing argument, "The determinate appointment of Heaven rests upon your person; you must eventually ascend the throne of the great Sovereign." page 61. When the successful leader, who established the Hea dynasty was going forth to destroy the degenerate ruler of the previous dynasty, addressed his followers at Kan, he says. "The Prince of Hoo wildly wastes and despises the five elements, and he has idly abandoned the three acknowledged commencements of the year. On this account Heaven is about to destroy him and bring to an end the favour it has shown to him: and I am reverently executing the punishment appointed by Heaven." When the founder of the Shang dynasty was seeking to overthrow the last ruler of the Hea, and the multitude rather drew back from the war, in his address to them, he says, "Now, ye multitudes, you are saying, 'Our prince does not compassionate us but he is calling us away from our husbandry to attack and punish the Hea. I have indeed heard these words of you all: but the Hea Sovereign is an offender, and as I fear Shangti, I dare not but punish him.'" p. 174. When the overthrow of the tyrant Kee was not yet accomplish-

ed, Chung-hwuy encouraged the aspirant to the throne with these words. "Heaven has given birth to the people with such desires, that without a ruler they must fall into all disorders: and Heaven gives birth to the man of intelligence whose business it is to regulate them. The Sovereign of Hea had his virtue all obscured, and the people were as if they had fallen amid mire and charcoal. Heaven hereupon gifted our king with valour and wisdom, to serve as a mark and director to the myriad states, and to continue the old ways of Yu. You are now only following the standard course, honoring and obeying the appointment of Heaven. The King of Hea is an offender, falsely pretending to the sanction of Heaven above, to spread abroad his commands among the people. On this account Shangti viewed him with disapprobation, caused our Shang to receive the appointment, and employed you to enlighten the multitudes of the people," pp. 178; 179.

In a further statement of the conduct of Kee, the last king of the dynasty of Hea, it is declared—"The King of Hea extinguished his virtue and played the tyrant, extending his oppression over you, the people of the myriad regions. Suffering from his cruel injuries, and unable to endure the wormwood and poison, you protested your innocence to the spirits of Heaven and Earth [Shang hai shin ki 上海神記.] The way of Heaven is to bless the good and to punish the bad. It sent down calamities on the house of Hea, to make manifest its crimes. Therefore, I, a little child, charged with the decree of Heaven and its bright terror, did not dare to forgive the criminal. I presumed to use a dark colored victim, and making a clear announcement to Heaven above, and the sovereign Earth, requested leave to deal with the ruler of Hea as a criminal. Then I sought from the great sage, with whom I might unite my strength, to request the favor of Heaven in favor of you, my multitudes. Heaven above truly showed its favor to the people below, and the criminal has been degraded and subjected. Heaven's appointment is without error; brilliantly like the blossoming of flowers and trees, the millions of the people show a true reviving."—pp. 186-188. And further it is said, "It is difficult to rely on Heaven; its appointments are not constant. But if the Sovereign see to it, that his virtue be constant, he will preserve his throne; if his virtue be not constant, the nine provinces will be lost to him. The King of Hea could not maintain the virtue of his ancestors unchanged, but contemned the spirits [shin] and oppressed the people. Great Heaven no longer extended its protection to him. It looked out among the myriad regions to give its guidance to one who might receive its favour, fondly seeking a possessor of pure virtue, whom it might make lord of all spirits [i. e. master of the sacrifices to the gods.] Then there were I Yin and T'ang both possessed of pure virtue, and able to satisfy the mind of Heaven. He received in consequence the bright favor of Heaven and become master of the multitudes of the nine provinces and proceeded to change Hea's commencement of the year. It was not that Heaven had any partiality for the ruler of Shang. Heaven simply gave its

favor to pure virtue. It was not that Shang sought the allegiance of the people below; the people simply turned to pure virtue. Good and evil do not wrongly befall men, because Heaven sends down misery or happiness according to their conduct." pp. 213-216.

Again, when the rulers of the Shang dynasty became corrupt and the founder of the Chow dynasty was seeking the throne, he says, "Heaven loves the people, and the Sovereign should reverence the mind of Heaven. Keč, the Sovereign of Hea, could not follow the example of Heaven, but sent forth his poisonous injuries of the empire; Heaven favored and charged T'ang the Successful, to make an end of the decree of Hea. But the crimes of Show exceed those of Keč. He has stript and degraded the greatly good man; he has behaved with cruel tyranny to his reprover and helper. He says his is the decree of Heaven; he says that a reverent care of his conduct is not worth observing; he says that sacrifice is of no use; he says that tyranny is no matter. The case for his inspection was not remote, in that King of Hea. It would seem that Heaven, by the means of me, is going to rule the people. My dreams coincide with my divination; the auspicious omen is double. My attack on Shang must succeed. Show has hundreds of thousands and millions of ordinary people, divided in heart and in practice; I have, of ministers capable of government, ten men, one in heart and one in practice. Although he has his nearest relatives with him, they are not like my virtuous people. Heaven sees as my people see; Heaven hears as my people hear. The people are blaming me, the one man, for my delay; I must go forward." pp. 290-292. The King further says, "Oh my valiant men of the West, Heaven has enjoined the illustrious courses of duty, of which the several characters are quite plain. And now Show, the King of Shang, treats with contemptuous slight the five constant virtues, and abandons himself to wild idleness and irreverence. He has cut himself off from Heaven, and brought enmity between himself and the people. His honor and confidence are given to the villainous and the bad. He has driven from him his instructors and guardians. He has thrown to the winds the statutes and the penal laws. He has imprisoned and enslaved the upright officer. He neglects the sacrifices to Heaven and Earth. He has discontinued the offerings in the ancestral temple. He makes contrivances of wonderful device and extraordinary cunning to please his women. Shangti will no longer indulge him, but, with a curse, is sending down on him this ruin. Do you support with untiring zeal me, the one man, reverently to execute the punishment appointed by Heaven." pp. 294-94. "Reverently obeying the determinate counsel of Heaven, I pursue my punitive work to the East, to give tranquillity to its men and women. Its men and women bring their baskets full of azure and yellow silks, to show forth the virtue of us, the King's of Chow. Heaven's favour stirs them up, so that they come with their allegiance to our great state of Chow. And now, ye spirits [Shin], grant me your aid that I may deliver the millions of the people, and nothing turn out to your shame." pp. 812-

14. The King further says, "I, in my youth, think continually of the hardships, and say, 'Alas these senseless movements will deplorably afflict widowers and widows. But I am the servant of Heaven, which has assigned me this great task, and laid this hard duty upon my person. I, therefore, the young one, do not pity myself; and it would be right in you the princes of the states, and in you the many officers, the directors of departments, and the managers of my affairs, to soothe me saying. 'Do not be distressed with sorrow. We shall surely complete the plans of your Tranquillizing Father.' Yes I, the little one, dare not disregard the charge of Shangti. Heaven, favorable to the tranquillizing King, gave such prosperity to our small state of Chow. The tranquillizing King divined and acted accordingly, and so he calmly received the appointment. Now Heaven is helping the people; how much more must I follow the divinations. Oh! the clearly-intimated will of Heaven is to be feared; it is to help my great inheritance." pp. 368-69.

The Great Guardian thus states the succession of dynasties. "When Heaven rejected and made an end of the great state of Yin, there were many of the former intelligent Kings of Yin in Heaven. The King, however, who had succeeded to them, the last of the race from the time of entering into their appointment, proceeded in such a way as, at last, to keep the wise in obscurity and the vicious in office. The poor people in such a case, carrying their children and leading their wives, made their moan to Heaven. They even fled away, but they were apprehended again. Oh! Heaven had compassion on the people of the four quarters; its favoring decree lighted on our earnest founders. Let the king sedulously cultivate the virtue of reverence. Examining the men of antiquity, there was the founder of the Hea Dynasty. Heaven guided his mind, allowed his descendants to succeed him, and protected them. He acquainted himself with Heaven, and was obedient. But in the process of time the decree in his favor fell to the ground. So also when we examine the case of Yin. Heaven guided its founder, so that he corrected the errors of Shang and it protected his descendants. He also acquainted himself with Heaven and was obedient. But now the decree in his favor has fallen to the ground. Our king has now come to the throne in his youth. Let him not slight the aged, and experienced, for it may be said of them that they have studied the virtuous conduct of our ancient worthies, and still more, that they have matured their plans in the light of Heaven. Oh! Although the king is young, yet is he the eldest son of Heaven. Let him but effect a great harmony with the people, and that will be the blessing of the present time. Let not the king be remiss in this, but continually regard and stand in awe of the perilousness of the people. Let the king come here as the vicegerent of Shangti, and undertake himself the duties of government in the centre of the land. Tan said 'Now that this great city is built, from henceforth he may be the mate of great Heaven; from henceforth he may sacrifice to Heaven above and Earth below, from henceforth he may, from this central spot, ad-

minister successful government.' Thus shall the king enjoy the favoring regard of Heaven all complete, and the government of the people will now be prosperous." pp. 426-428.

The duke of Chow thus announced the royal will in the new city of Lo, to the officers of the Shang dynasty; the king speaks to this effect; ye numerous officers who remain from the dynasty of Yin, great ruin came down on Yin from want of pity in compassionate Heaven, and we, the princes of Chow, received its favouring decree. We accordingly felt charged with its bright terrors; carried out the punishments which kings inflict; rightly disposed of the appointment of Yin; and finished the work of Ti. Now, ye numerous officers [of Yin] it was not that our small country dared to aim at the appointment of Yin. But Heaven was not with Yin, for indeed it would not strengthen its misrule. It therefore helped us; did we dare to seek the throne of ourselves? Ti was not for Yin, as appeared from the conduct of our inferior people, in which there is the brilliant dreadfulness of Heaven.

I have heard the saying, Shangti leads men to tranquil security; but the sovereign of Hea would not move to such security. Whereupon Ti sent down corrections indicating his mind to him. Kee would not be warned by Ti but proceeded to greater dissoluteness and sloth and excuses for himself. Then Heaven no longer regarded nor heard him, but disallowed his great appointment and inflicted extreme punishment. Hereupon it charged your founder, T'ang the Successful, to set aside, and, by means of able men, to rule the empire. From T'ang the Successful, down to the emperor Yih, every sovereign sought to make his virtue illustrious, and duly attended to the sacrifices. And thus it was that, while Heaven exerted a great establishing influence, preserving and regulating the house of Yin, its sovereigns, on their part, were humbly careful not to lose the favour of Shangti, and strove to manifest a good-doing corresponding to that of Heaven. But in these times, their successor showed himself greatly ignorant of the ways of Heaven, and much less could it be expected of him that he would be regardful of the earnest labours of his father for the country. Greatly abandoned to dissolute idleness, he paid no regard to the bright principles of Heaven, nor the awfulness of the people. On this account Shangti no longer protected him, but sent down the great ruin which we have witnessed. Heaven was not with him because he did not seek to illustrate his virtue. Indeed, with regard to the overthrow of all states, both small and great, throughout the four quarters of the Empire, in every case there are reasons to be alleged for their punishment." The king speaks to this effect; Ye numerous officers of Yin, the case now is this, that the sovereigns of our Chow, from their great goodness were charged with the work of Ti. This was the charge to them, "Cut off Yin." They did it, and announced the correcting work to Ti. In our affairs we have followed no double aims: Ye of the royal house of Yin must follow us." pp. 454 to 458.

"I declare unto you, ye numerous officers, it is simply on account of

these things that I have removed and settled you in the west: It was not because I, the one man, considered it a part of my virtue to make you untr tranquil. The thing was from the decree of Heaven; do not resist me; I dare not have any further change for you. Do not murmur against me. Ye know that your fathers of the Yin dynasty had their archives and narratives showing how the Yin superseded the appointment of Hea. Ye now say further, 'The officers of Hea were chosen and promoted to the imperial court, or had their places, among the mass of officers.' I, the one man, only listen to the virtuous and employ them, and it was with this view that I presumed to seek you out in your Heaven-established city of Shang. I hereby follow the ancient example and have pity upon you. Your present un-employment is no fault of mine; it is by the decree of Heaven," p. 459, 460.

Extracts of this general import might be indefinitely extended. These are probably sufficient. This same style of announcement appears to have continued down from remote antiquity, with every successive dynasty. The first emperor of this dynasty Shun Chi, on obtaining the throne of China, made the very same statement to the effect that the emperors of the Ming dynasty had forfeited their right to the throne by misrule; and that Heaven had given it to him by reason of the goodness of his ancestors in ruling in Manchuria. There do not appear to have been any well understood principles to settle when any race of kings had forfeited their title to the kingdom. In practice it appears to have been decided by the sword. When there was such misrule as led to insurrection, or an attempt to overthrow the existing government, if the insurrection *was successful*, it was accepted as a manifestation of the will of Heaven, and that the favor of Heaven had been forfeited by the dethroned ruler; and that it had been given to the successful chieftain of the insurrection.

This recognition of the rule of Heaven, as the chief god of China, has given rise to a special phraseology in reference to different things connected with the government. In consequence of the emperor being thus regarded as specially designated by Heaven he is styled "The son of Heaven"—and "the emperor recognizes Heaven as Father and Earth as Mother." See Shoo-King pp. 268, 353, 427 and 564 for examples of this title applied to the Emperors. The corresponding language by emperors as recognizing Heaven as Father is found in imperial edicts. The throne of this Empire is styled the "Heaven conferred seat" in Shoo, p. 210. See, p. 432. The royal revenues as used for himself, and for the support of his officers, are styled "The Heaven appointed emolument." Chi. class, Vol. I, p. 214. "If there shall be distress and want within the four seas, the Heaven appointed revenues will come to a perpetual end," Chi. class, Vol. II, 254. "He did not call him to share any of the Heaven appointed places, or to govern any of the Heaven established offices, or to partake of any of the Heaven instituted emoluments." In connection with the displacing of an emperor by the chieftain of a success-

ful insurrection, we have many examples of the expression, as applied to that displacement, of "Heaven's appointed punishment." See Shoo, pp. 168, 176, 288, 296, 304, et alia. Dr. Legge's translation of T'ien fah 天法 as the "Heaven appointed punishment I consider as, eminently correct. I have applied the same principle in translating the other expression. The obtaining of the throne, and the continuance in the possession of the throne is ascribed to "Heaven's favour" as see Shoo, pp. 216, 266, 314, 369, 373, 374 et alia. The infliction of calamities, as drought, famine and pestilence, is ascribed to Heaven; and they are spoken of as "Heaven sent calamities." See Shoo p. 193, 194, 276, 362, 364, 370, 371, 373 et alia. Even the city which was occupied by the Shang dynasty was styled the "the Heaven selected city." see Shoo, p. 460.

The way of truth and virtue are spoken of as "Heaven's way" in which all kings should walk—"Oh! intelligent kings, act in reverent accordance with *the way of Heaven*. "The founding of states and setting up of capitals, the appointing of sovereign kings, of princes and dukes, with their great officers and heads of departments, were not designed to minister to the idleness or pleasure of one, but for the good government of the people." Shoo king p. 254, and again "Families which have for generations enjoyed places of emolument seldom observe the rules of propriety. They become dissolute and do violence to virtue, setting themselves in positive opposition to the *way of Heaven*." Idem p. 575. It would be a better translation of T'ien taou 天道 to translate it "the way marked out by Heaven," in accordance with the usage in translating the other expressions—and the term T'ien chu 天主, though not found in the Classics, is used to designate the successive dynasties as each, in its time, is the "Heaven appointed dynasty." The direction and the control of all events and occurrences are ascribed to the decree of Heaven, T'ien ming 天命, see Shoo p. 187, 199, 222, 223, 280, 272, 291, 311, et alia. It would indeed be impossible to conceive of or speak of, any administration being more entirely and absolutely under the control and direction of any Being, than the Chinese Classics represent the government of China to be under the control and direction of Deified Heaven. For it is of "the azure Heaven" that the writers speak, as appears from the odes written by an officer describing his feelings of melancholy at seeing the desolation of the old capital city of the Chow. He exclaims "Oh distant and azure Heaven! By what man was this [brought about]." She king p. 110. or in another ode, lamenting over the fate of the three worthies of Ts'in who were buried in the same grave with Duke Muh, the Poet says of each one, "When he came to the grave, He looked terrified and trembled; Thon azure Heaven there!" Idem p. 188, and yet again when a eunuch, suffering from slander, complains of his fate and warns and denounces his enemies," exclaims:—

"The proud are delighted,
And the troubled are in sorrow.

O azure Heaven! O azure Heaven!
 Look on those proud men.
 Pity those troubled.
 Those Slanderers!
 I would throw them into the hands of great Heaven"

[Shi king page 248.]

II.—I come now to consider how this theocratic government is administered; or rather the principles which are laid down to guide its administration. These are not presented in any formal, or clearly stated rules or regulations. They are to be gathered up from various statements showing where or how discarded rulers have come short in the performance of their duties; and other statements which are laudatory of those rulers which are especially honored and commended. In general, the government is an absolute government. The emperor is responsible to no one but to Heaven, who appoints him, and whose vicegerent he is. The great duty of the emperor is to reverence Heaven. Hence we find the statement made in the Shoo at p. 183. "*To revere and honor the way of Heaven is the way ever to preserve the favouring regard of Heaven.*" The meaning of the expression *King tien* is very wide and comprehensive. It does not mean simply a reverential regard for, awe and fear of; these are all included and much more also. It includes a most careful and reverential observance of all the commands of Heaven, the faithful and diligent discharge of all the duties enjoined by Heaven, and the punctilious attention to all the ceremonies and observances established by Heaven.

I.—The first duty of the emperor is to perfect his own royal character and conduct; to seek royal perfection by acquiring every virtue and attaining to every excellence, intellectual and moral. It is thus enjoined, "Fifth of royal perfection. The sovereign having established his highest point of excellence, he concentrates in himself the five happinesses, and then diffuses them so as to give them to his people: then on their part the multitudes of the people, resting in your perfection, will give to you the preservation of it. That the multitudes of the people have no lawless confederation, and that men in office have no selfish combinations, well be an effect of the sovereign's establishing this *highest point of excellence.*" Shoo. pp. 328, 329.

The emperor "should always think of his princely duties and cultivate a large and generous heart," for at page 473, the emperor is exhorted from doing these things which would hinder him from attending to these duties. And again at page 490, he is urged thus, "Exert yourself to achieve your proper merit. Seek to be in harmony with all your neighbors. Be a fence to the royal House." In thus perfecting their conduct as emperors, no ordinary example was set before them for their imitation. They were urged to imitate the former emperors who were of the greatest renown and excellence. They were thus exhorted, do you with reverence illustrate your instructions, and enable me to honor and follow the example of my immediate predecessors, to respond to and display the bright decree conferred on Wän and Woo; so shall you be *the mate of your by-gone fathers.*" page 582.

But a yet higher standard was proposed for their imitation than the former most honored emperors. The example of *Heaven itself* was proposed to them for imitation. Thus it is said of the sovereigns of the House of Chow that, "thus it was that while Heaven exerted a great establishing influence, preserving and regulating the house of Yin, its sovereigns, on their part, were humbly careful not to lose the favor of Shangti, and strove to manifest *a good-doing corresponding to that of Heaven*" Shoo p. 457. But yet more explicitly is this instruction given at page 255. "*It is Heaven* which is all intelligent and observing. Let the sage king *take it as his pattern*; then his ministers will reverently accord with him; and the people will consequently be well governed." And again at p. 262. We read; "Formerly there was the premier of our dynasty who made my royal predecessor. He said, 'If I cannot make my sovereign like Yaou and Shun, I shall feel ashamed in my heart, as if I were beaten in the marketplace. If any one common man did not find all he should desire, he said, 'it is my fault.' Thus he assisted my meritorious ancestor, so that he became equal to great Heaven." At p. 210, it is said "The former king was always zealous in the reverent cultivation of his virtue, so that he was the fellow of Shangti. Now, O king, you have entered upon the inheritance of his excellent line; fix your inspection on him." At p. 427, we further read. "Let the king come here as the vicegerent of Shangti, and undertake himself, the duties of government in the centre of the land. Tan, said, Now that this great city has been built, from henceforth he may be the mate of great Heaven; from henceforth he may reverently sacrifice to Heaven above and Earth below." Then at p. 477 further read, "The duke said, 'Prince shih, I have heard that of ancient time, when T'ang, the Successful, had received the favoring decree, he had with him E Yin, making his virtue like that of great Heaven.'" The Chinese monarchs, were thus urged and stimulated to cultivate royal perfection.

II.—One of the highest duties, if not the very highest, enjoined upon the emperor was attending to the sacrifices. The sacrificing to Heaven and Earth, at the winter and summer solstices, as well as on special occasions, and to the imperial ancestors, were the sacrifices, the performance of which devolved especially upon the emperor, as the Pontifex maximus of the nation. The attendance upon this duty commences with the great Shun, of whom it is recorded that "Thereafter, he sacrificed specially, but with the usual forms, to Shangti; sacrificed purely to the six honored ones; offered their appropriate sacrifices to the hills and the rivers; and extended his worship to the hosts of Shin. In the second month of the year, he made a tour of inspection eastwards, as far as Tae-tsung, when he presented a burnt offering to Heaven, and sacrificed in order to the hills and rivers. "Shoo. pp. 33-35, T'ang says, "I presumed to use a dark colored victim, and making a clear announcement to Heaven above and divine Earth, requested leave to deal with the ruler of Hea as a criminal," Page 187. E Yin thus writes, "The former king kept his eye

continually on the bright requirements of Heaven, and served and obeyed the Shīn above and the Kī below, the gods of the land and the grain and the ancestral temple; all with a reverent veneration. Heaven took notice of his virtue and caused its great appointment to light on him." p. 199. Of another emperor it is stated, that "On the day *ting* we he sacrificed in the ancestral temple of Chow, when the chiefs of the imperial domain and of the teen, how, and wei domains all hurried about carrying the dishes. Three days after he presented a burnt offering to Heaven, and worshipped towards the mountains and rivers solemnly announcing the completion of the war," p. 309. Another emperor says, "Detesting the crimes of Shang, I announced to great Heaven and the Sovereign Earth, to the famous hill and the great river by which I passed." p. 312. And yet again, "I have received charge from my Father Wān; I have offered special sacrifice to Shangti; I have performed the due services to the great Earth," p. 287. It was a special virtue in the good emperors, that "they duly attended to the sacrifices pp. 457. But on the contrary the charge of neglecting the sacrifices was one of the greatest crimes which was charged against those emperors who lost the decree of Heaven in their favor. Thus it was said of the last emperor of the Shang dynasty "He abides squatting on his heels, not serving Shangti or the spirits of Heaven and Earth, neglecting also the temple of ancestors, and not sacrificing in it," p. 286. Of the king of Hea, it was said "he could not maintain the virtue of his ancestors unchanged, but contemned the shīn, and oppressed the people." p. 214. It was charged against Show that "he neglects the sacrifices to Heaven and Earth. He has discontinued the offerings in the ancestral temple" p. 295. And thus they had severally filled up the cup of their iniquities.

III.—The third duty devolving upon the emperor was the appointing of officers to assist him in the administration of the government. At an early period these high officers were six in number as stated, with their respective functions as stated at pp. 528-30. "I appoint the prime minister, who presides over the ruling of the empire, has the general management of all other officers, and secures an uniformity throughout all within the four seas; the Minister of Instruction, who presides over the education of the Empire, inculcates the duties attaching to the five relations of society, and trains the people to obedience; the Minister of Religion, who presides over the ceremonies of the empire, attends to the service of the shīn and the manes, and makes a harmony between high and low; the Minister of War, who presides over the military administration of the empire, commands the six hosts and secures the tranquility of all the states; the Minister of Crime, who presides over the prohibitions of the empire, searches out the villainous and secretly wicked, and punishes oppressors and disturbers of the peace; and the Minister of the Works who presides over the land of the Empire, settles the four classes of the people, and regulates the seasons for obtaining the advantages of the ground. These six Ministers, with their different duties, lead on

their subordinates, and set an example to the nine pastors of the provinces, enriching and perfecting the condition of the millions of the people," pp. 528-30. It was a principle of first importance that the emperor should only appoint men of virtue and ability to office. Paou-k'ong says at p. 262, that; "The sovereign should share his government with none but *worthy ministers*." Of one king, it is said that "He gave great offices to great virtue; and gave great rewards to great merit," p. 180. It is said of another emperor who was successful in ruling the empire that "He gave offices only to the worthy, and employments only to the able," p. 316. It is also said of "T'ang, the Successful that he was charged to set Hea aside, and *by means of able men*, to rule the empire," p. 456. In another place it is said of T'ang, that "He employed, to fill the three high positions, those who were equal to these positions," p. 512. It was the best wish of a patriotic statesman, as he counseled his young king, "Oh! from this time forth, may you and your successors, in establishing the government, seek to employ men of constant virtue." "Among the ancients who exemplified this anxiety there was the founder of the Hea dynasty. When his House was at its strength, he sought for *able men* to honor Shangti. His advisers, when they knew of men thoroughly proved and trustworthy in the practice of the nine virtues, would then presume to inform and instruct their sovereign saying, 'With our heads to our hands, and these to the ground, O sovereign, we would say. Let such a one occupy one of your high offices.' Let such a one be one of your pastors. Let such a one be one of your low officers. By such appointments you will discharge your royal duty," p. 511. It is also stated as one of the most prevailing causes, leading to the downfall of each successive dynasty, that they appointed unworthy men to office. It would thus appear that from the very first establishment of civil government, the *civil service* was a matter of the *very first importance* for the success and perpetuity of government.

IV.—It was also a duty incumbent upon the emperor to administer the government in accordance with the statutes of the Empire. From this it would appear that the statutes or laws were early arranged and made known among the people, and that the government was not administered according to the personal views of each successive Ruler. The duty of attending to, and ruling, according to the statutes, was considered so self evident that there is no special injunction in regard thereto. But the importance attached to it is manifest by the fact that there were law officers appointed who were considered "guardians of the laws." Thus it is stated of W'au and Woo "that to establish their government, they had the men of office, the officers of the laws and the pastors and these appointments were their three concerns." One of the gravest charges against discarded rulers was their disregard of the statutes in their rule. Thus of one it is said that in his government, "there is no consideration of the nature given by Heaven; there is no obedience to the statutes of the Empire," p. 271. Again it is said of Show, the king of Shang, "He has

driven from him his instructors and guardians. He has thrown to the winds the statutes and the penal laws," p. 295. These statements must impress every one how sacred the obligation to act according to the statutes of the Empire was regarded by the emperor.

V.—The duty which was enjoined upon the ruler with more frequency than any other perhaps, was the duty of the caring for and watching over the people. This is sometimes represented as the great object in the establishment of the government. "An emperor of the Shang dynasty says, "of old, my royal predecessors cherished every one; and *above every thing, a respectful care of the people*, who again uphold their sovereign with a mutual sympathy," p. 234. In the Book of Hea one of the emperor's brothers says:—

"It was the lesson of our great ancestor;—
The people should be cherished;
 They should not be down-trodden;
 The people are *the root of a country;*
 The root firm, the country is tranquil." [p. 157.]

This duty is also *implied in this title*, "The great sovereign is the father and mother of the people," p. 284. In the great Declaration of Shang it is said "Heaven loves the people, and the sovereign should reverence this mind of Heaven," p. 290. In the announcement of the Prince of K'ang it is said, "Further still, you must seek out besides what is to be learned of the wise kings of antiquity and employ it in the *protecting and tranquillizing of the people.*" In the case of Tsoo-ken, when he came to the throne, he understood the law of the support of the common people, and he was able to exercise a protecting kindness to words their masses, and did not dare to treat with contempt the widower and the widows p. 467.

"King Wān dressed himself plainly, and gave himself to the work of tranquillization, and to that of husbandry. Admirably mild and beautifully humble he *cherished and protected the common people*, and showed a fostering kindness to the widower and widows." p. 469. While such importance was given to this caring for the people by the good emperors, the neglect of the people was one of the gravest crimes charged against those emperors who lost the favor of Heaven, and who were therefore discarded. Thus it was charged against the king of Hea that "he could not maintain the virtue of his ancestors unchanged but contemned the Shin, and oppressed the people," page 214. Of Show, the king of Shang it was said, "he is without principle, *cruel and destructive* to the creatures of Heaven, injurious and tyrannical to the multitudes of the people." p. 312. Of the tyrant Kee, it was further said, "he extinguished his virtue and played the tyrant, extending his oppression over you the people of the myriad regions. Suffering from his cruel injuries, and unable to endure the wormwood and the poison, you protested with one accord your innocence to the Shin above and the Ki below. The way of Heaven is to bless the good and to punish the bad. It sent down calamities on the House of Hea to manifest its crimes," p. 186.

VI.—It was a duty incumbent upon the Emperor to see that the people were properly instructed. There are no detailed statements given as to what provision was made for the imparting of instruction in primary schools and colleges. Nor have we a full account of the studies which were pursued in such schools and colleges. But the fact that there was a Minister of Instruction and the great importance which is attached to instructing the people, imply that there were some appropriate means and facilities for imparting instruction. In the great declaration of the Chow, this duty is thus stated; "Heaven, to protect the people below, made for them rulers and *made for them instructors*, that they might be aiding to Shangti, and secure the tranquility of the four quarters of the empire," p. 286. Of the founder of the Chow dynasty it is said, "He attached great importance to the people's being taught the duties of the five relations of society, and to take care for food, for funeral ceremonies, and for sacrifices," p. 316. This passage gives the fullest statement of the subjects concerning which instruction was given, and from this statement it appears that the instruction given had respect principally to the moral and social duties pertaining to the various relations of life. This system of instruction has been continued to the present time. The *sixteen apothegms*, as prepared by Kang Hi of this dynasty and explained by his successor, have reference to these same moral and social duties. And it is a regulation of the country that parts of this book are to be read on the 1st and 15th of every month for the inculcation of these duties upon the officers and the people. In the announcement to the Prince of K'ang he is urged, thus, "you must more remotely study the old, accomplished men of Shang, that you may establish your heart and *know how to instruct the people*." In the book Kuen-ya which contains the instruction of the king to Kuen-ya when he was appointed to be the Minister of Instruction, the king says, "Diffuse widely the knowledge of the five invariable relations of society, and reverently seek to produce a harmonious observance of the duties belonging to them among the people." p. 580. These five relations include all the civil and social relations of society, Ruler and subject, Parent and child, Husband and wife, Brethren to Brethren and Friend to Friend—and by attention to them the good order and peace and happiness of society is secured.

"From Heaven are the social arrangements, with their several duties; to us it is given to enforce those five duties and then we have the five classes of generous conduct! From Heaven are the social distinctions with their several ceremonies; from us proceed the observances of those five ceremonies, and then do they appear in regular practice. When sovereign and ministers show a common reverence and respect for these, do they not harmonize the moral nature of the people?" p. . . And yet more strikingly is this duty stated in the announcement of T'ang as follows; "The great Shangti has conferred on the people below a moral sense, compliance with which would show their nature invariably right.

But to cause them tranquilly to pursue the course which it would indicate *is the work of a sovereign*," p. 185.

VII.—It was the duty of the emperor to give special encouragement to agriculture. The securing of sufficiency of food to meet the wants of the country, is necessary to the order and happiness of the people. The care of the interests of agriculture was, in the early ages, intrusted to the minister of works, whose duty it was "to settle the four classes of the people, and regulate the seasons for obtaining the advantages of the ground," p. 530. Of king Wān it is stated "that he dressed plainly, and gave himself to the work of tranquillization, and to that of husbandry," p. 469. Of Tsoü-keā it is stated that "When he came to the throne, he understood the law of the *support of the common people*," p. 467. But of the emperors who succeeded them, it is said, "These all their lifetime enjoyed ease. From their birth enjoying ease, they did not understand the painful toil of sowing and reaping, nor hear the hard labors of the common people." p. 468. The great importance which was attached to agriculture is manifested in this.

These injunctions for instruction have culminated in the system of competitive examinations which has existed so long in this country and which has done so much to develop and train the best talents of the country for the use of the state. For though their studies are restricted to the Classics, yet as these contain a matured system of political and social philosophy, and as the Chinese government is administered according to the system therein comprised, and as the duties of social relations are fully explained and enforced in them, it can readily be seen, that the thorough study of these Classics is a direct and most efficient training for the position of officers in this government, however unsuitable it would be for any other government. This system of training and developing talent for the service of the state has had more to do with the perpetuation of this government to this time, than perhaps any other feature in its administration.

Two of the early Ministers of Works were deified for their great merit towards the people, and are now known as the Sheih Tsi 獻祭, the gods of the land and the grain, and they are worshipped, not only by the officers, but by the common people, that they may have fruitful fields and abundant harvests. The importance which is still attached to the encouragement of agriculture is more clearly manifested by the custom which requires the emperor, at the commencement of spring in each year, to go through the ceremony of ploughing and sowing in the park on the South of the Capital city, in which the altar to the gods of agriculture is placed.

VIII.—There was another duty pertaining to royalty, which was very nearly related to the last, and which was also assigned to the Minister of Works; this was the duty of looking after the water courses and the streams that they did not overflow their banks, to the injury of the labors of the husbandmen; and that the roads were kept passable for the trans-

it of men and merchandise. The duty of the Minister of Works reads thus, "Who presides over the land of the Empire." Which comprehends not only distributing it out to the farmer but to see that nothing rendered it untillable. The details of how these duties were performed are few and imperfect. But they are sufficient to show that attention was given to internal improvements. The first notice is in connection with the great inundation, when it is stated, probably with some exaggeration, that Yu, at the appointment of the emperor, "marked out the nine provinces, followed the course of the hills, and deepened the rivers; defined the imposts upon the land, and the articles of tribute." page 3. Again it is stated in the Canon of Shun, that "He deliberated with the chief of the four mountains, how to throw open all *the doors of communication between the court and the empire*, and sought to see with the eyes and to hear with the ears of all." p. 41. When Shun asked for some one, "Whom I may make General Regulator to aid me in all affairs, and manage each department according to its nature," all said, "There is Baron Yu the Superintendent of Works." The Emperor said 'Oh! Yes, Yu, you *have regulated the water and the land*. In this new office exert yourself.'" p. 43. And again it is said, "The Keang and the Han pursued their common course to the sea, as if they were hastening to court. The nine Keang were brought to complete order. The T'o and Ts'een were conducted by their proper channels. The land in *the marsh of Yun become visible*, and that of Shung was brought under cultivation." p. 113.

"Thus throughout the nine provinces a similar order was effected; the grounds were every where made habitable; the hills were cleared of their superfluous wood and sacrificed to; the sources of the streams were cleared; the marshes were well banked; access to the capital was secured for all within the four seas." p. 141.

The necessity and importance of keeping the roads in order is apparent from the next duty referred to as devolving upon the emperor; viz., the tours of inspection. And one of the results of the existence of the Minister of Works is seen, in the Imperial Canal from Hangchow to the Capital, one of the greatest works of internal improvement of the kind, in the history of the world.

IX.—In order that the emperor should know fully and accurately the state of the country and the condition of the people, it was enjoined upon him that he should make frequent tours of inspection to see that the laws were properly administered, the people well cared for and contented, and their education attended to. Of the emperor Shun it is stated, that "in the second month of the year he made a tour of inspection Eastward, as far as Tae-tsung, when he presented a burnt offering to Heaven, and sacrificed in order to the rivers and the hills. In the fifth month he made a similar tour to the South, as far as the southern mountain, observing the same ceremonies as at Tae. In the same way, in the eighth month, he travelled Westward as far as the western mountain; and in the eleventh month he travelled Northwards as far as the northern

mountain. When he returned to the capital he went to the temple of the cultivated Ancestor, and offered a single bullock.

In five years there was one tour of inspection, and four appearances of the nobles at court. They set forth a report of their government in words. This was clearly tested by their works. They received chariots and robes according to their services." pp. 35-37. In the Books of Chow it is stated that "The king of Chow brought the myriad regions of the Empire to tranquility; he made tours of inspection through the How and Teen tenures: he punished all the chiefs who had refused to appear at court; thus securing the repose of the millions of the people." p. 522. And again it is said, "In six years the chiefs of the five tenures attend once at court. When this has been done a second six years, the king makes his tours of inspection in the four seasons and examines the regulations and measures at the four mountains. The princes attend on him, each at the mountain of his quarter, and promotions and degradations are awarded with great intelligence," p. 530.

X.—It was also the duty of the king to see that offenders were suitably punished according to the laws. To see these laws properly executed there was the Minister of Crime, "who presides over the prohibitions of the empire, searches out the villainous and secretly wicked, and punishes oppressors and disturbers of the peace," 536. The crimes which were to be punished are thus stated; "All people who, of themselves commit crimes, robbing, stealing, practising villainy and treason, and who kill men, or violently assault them to take their property, being violent and fearless of death; these are abhorred of all. The king says, such chief criminals are greatly abhorred; and how more detestable are the unfilial and the unbrotherly; as the son who does not reverently discharge his duty to his father, but greatly wounds his father's heart; and the father who can no longer love his son, but hates him; and of the younger brother who does not think of the manifest will of Heaven, and refuses to respect his elder brother, so that the elder brother does not think of the toil of their parents in bringing them up, and is very unbrotherly to his junior. If we who are charged with government do not treat parties who proceed to such wickedness as offenders, the laws of our nature, as given by Heaven to our people, will be thrown into great disorder, or destroyed. You must deal speedily with such parties according to the penal laws of king Wan, punishing them severely and not pardoning.

Those who are disobedient to natural principles, are to be thus severely subjected to the laws; how much more the officers employed in your state—as the instructors of the youth, the heads of the various official departments, and the petty officers charged with their several commissions; when they spread abroad other lessons, seeking the praise of the people, not thinking of the sovereign, nor using the rules for their duty, but distressing him! These lead on to wickedness and are an abomination to me. Shall they be let alone? Do you quickly, according to what is right, put them to death." p. 394.

There is perhaps no other function of government in relation to which the directions are so particular and minute. This fact manifests both the importance which was attached to the proper infliction of punishments, and the difficulty in attending to it properly. It is stated that, "Shun gave delineations of the statutory punishments, enacting banishment as a mitigation of the five great inflictions; with the whip to be employed in the magistrates' courts, the *stick to be employed in the schools*, and money to be received for redeemable crimes. *Inadvertent offences*, and those which might be caused by misfortune, *were to be pardoned*; but those who offended presumptuously or repeatedly, were to be punished with death. "*Let compassion rule in punishment.*" pp. 38, 39. The emperor said, Kaou-yaou, the barbarous tribes disturb our bright great land. There are also robbers, murderers, insurgents, and traitors. It is yours, as the Minister of Crime to employ the five punishments for the treatment of offences, for the infliction of which there are the three appointed places, and the five banishments with their several places of detention, for which three localities are assigned. Perform your duty with intelligence, and you will secure a sincere submission." pp. 41, 45. The emperor again said, "Kaou-yaou, that of these my ministers and people, hardly one is found to offend against the regulations of my government, is owing to your being the Minister of Crime, and intelligent in the use of the five punishments to assist in the inculcation of the five duties, with a view to the perfection of my government: and that *through punishments there may come to be no punishments*, but the people accord with the Mean. Continue to be strenuous." Kaou-yaou said, 'Your virtue, O Emperor, is faultless. You condescend to your ministers with a liberal ease. Punishments do not extend to the criminal's heirs; while rewards reach to after generations. You pardon inadvertent faults, however great; and punish purposed crimes, however small; in cases of doubtful crimes, you prefer the high estimation. Rather than put to death an innocent person you will run the risk of irregularity and error. This life-loving virtue has penetrated the minds of the people, and this is the reason why they do not render themselves liable to be punished by officers," pp. 58, 59. It is thus directed in the announcement of the Prince of K'ang." The king says, "Oh! Fung, deal reverently and understandingly in your infliction of punishment. When men commit small crimes which are not mischances, *but purposed*, themselves doing what is contrary to the laws, *intentionally*, though their crimes be but small, you *may not* but put them to death. But in the case of great crimes, which are not purposed, but from mischance and misfortune, accidental, if the offenders confess unreservedly their guilt, you may not put them to death. The king said, Oh! Fung there must be the right regulation in this matter. When you show great discrimination, subduing men's hearts *the people will admonish one another*, and *strive to be obedient*. Deal *with evil*, as if it were a sickness in your person, and the people will entirely put away their faults. Deal *with them*, as if you were guarding your infants, and the people will be

tranquil and orderly. It is not you, Fung, who inflict a severe punishment or death upon a man; you may not of yourself so punish a man, or put him to death." The king says, 'In things beyond your own immediate jurisdiction, have laws set forth which the officers may observe; and those should be the penal laws of Yin, which were rightly ordered. The king says, 'In setting forth the business of the laws, the punishments will be determined by the regular laws of Yin.' But you must see that those punishments, as well as the penalty of death, be righteous. And you must not let them be worked to agree with your own inclinations, O Fung," pp. 338, 391. Prince of Lew on punishments says, "Heaven, in its wish to regulate the people, allows us for a day to make use of punishments. Whether crimes have been premeditated or are unpremeditated depends on the parties concerned; do you so deal with them as reverently to accord with the mind of Heaven, and serve me the one man. Though I would put them to death, do not you therefore put them to death; though I would spare them, do not you therefore spare them. Reverently apportion the five punishments, so as to complete the three virtues. Then shall I, the one man, enjoy felicity; the people will look to you as their sure dependence; the repose of such a state will be perpetual. The king said, 'Ho! Come ye rulers of states and territories, I will tell you how to make punishment blessing. Now it is yours to give repose to the people; what should you be most concerned about the choosing of? Should it not be proper men? What should you deal with most reverently? Should it not be punishments? What should you calculate the most? Should it not be to whom they should reach? When both parties are present, with their witnesses and documents all complete, let the judges listen to the five-fold statements which may be made—When they have examined and fully made up their mind on those, let them adjust the case to one of the five punishments. If the five punishments do not meet it, let them adjust it to one of the five redemption fines; and if these again are not sufficient for it, let them reckon it among the five cases of error. In settling the five cases of error there are evils to be guarded against; being warped by the influence of power, or by private grudge, or by female solicitation, or by bribes, or by applications. When such things are, the offence becomes equal to the crime before the judges. Do you carefully examine, and prove yourselves equal to every difficulty. When there are doubts as to the infliction of any of the five punishments, that infliction should be forborne. When there are doubts as to the infliction of any of the five fines, it should be forborne. Do you examine carefully and overcome every difficulty, pp. 60. 44. From these extended quotations it will be seen how full and particular are the instructions in reference to this most difficult function of government. It will also be seen that, from the very first, the death penalty was in use as a punishment; and also how carefully it was guarded so as not to be unjustly inflicted. As when it is said, "But in the case of great crimes, which are not purposed, but from mischance or misfortune, accidental, if the offenders

confess unreservedly their guilt, you may not put them, to death," p. 389. And again, "You must see that these punishments, as well as the penalty of death, be righteous," p. 391. It is a *principle* which is at the *very foundation of this government* that it is established for the peace and happiness of the people. It is also a principle immediately connected with the one above adverted to, that in every case when the government *ceases* to accomplish the objects for which it was established, it is the inherent right of the people to discard those who are perverting their power to effect other objects, and replace them by those who will administer the government so as to effect the peace and happiness of the people—Or in other words the right of revolution for a just and proper cause.

It will be clear to all who will give this subject a thorough and careful consideration that these principles of the administration of civil government comprehend many of those which are now accepted as true principles, and which are the result of the advanced Christian civilization of the nineteenth century. In reference to this point, it might well be a subject of investigation how it came that the founders and early rulers of the Chinese people became possessed of so many of the correct principles of civil government. The very obvious surmise which occurs to me is this; we may well suppose that during the centuries before the deluge when the lives of men were extended through hundreds of years, the principles of human government were very fully elaborated. It is also a very supposable surmise that the All-wise Creator of mankind made known to the first ancestors of our race some principles of law and right for their guidance in the establishment of civil government. These principles thus settled by the Patriarchs, however they may have been disregarded during the years of bloodshed and crime, which brought upon them the punishment of destruction from the face of the earth by the flood, we may suppose they were preserved by the God-fearing portion of mankind and thus the knowledge of them was continued after the flood by Noah and by him communicated to his posterity. When some of those went off to eastern Asia and became the ancestors of the Chinese nation they carried with them the knowledge of the principles of civil government which had been established among men before the flood. And that where their numbers had so increased as to require a government they formed that government according to the principles which came down to them through Noah from their antediluvian ancestors. This is not only a possible surmise, but it is perhaps the most probable source of these principles of government. We have, on one point, the clearest evidence that they derived *it* from Noah, and that *it* was a principle revealed by the Creator to mankind. That is in regard to the death penalty, which from the very first was in use among the early settlers in China. This penalty was enjoined by God, and made known by Him to Noah immediately after the flood, apparently to make good what was wanting in the infliction of punishments before the flood. God said to

Noah "Who so sheddeth man's blood, by man shall his blood be shed for in the image of God made he man." Gen. 9: 6.*

It must strike every careful reader of the Chinese Classics that they contain no instruction as to the manner of intercourse with neighboring nations. The only reference to such intercourse I have found is in Mencius at p. 30 of Dr. Legge's translation. "The king Seuen of Ts'e asked, saying, "is there any way to regulate one's intercourse with neighboring kingdoms?" Mencius replied, "There is. But it requires a perfectly virtuous prince to be able, with a great country to serve a small one, as for instance, T'ang served Kō, and king Wān served the Kwān barbarians. And it requires a wise prince to be able, with a small country to serve a large one, as the king T'ae served the Hewn-yah and Kow-tseen served Woo. He who with a great state serves a small one, delights in Heaven. He who with a small state serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom." From this answer of Mencius it appears clear that he had no idea of the *intercourse* between adjoining independent and equal nations. He understood by the question, the intercourse between the adjoining nations of his own great empire. Sometimes one was in the ascendancy, sometimes the other. Their vision was limited to China, or all within the four seas which was presided over by Heaven and hence they had no rules or instruction for intercourse with other independent nations.

In the light of this view of the nature and principles of the Chinese government, it is easy to understand how great have been the objections and barriers in their minds to intercourse with other nations on the basis of *equality*. It will also be a subject for the consideration of Western statesmen how they can best disabuse the statesmen of China of this long established view of the nature of their own government, so that they may conduct their intercourse with other nations from the *common level* of one great brotherhood of nations.

It will also readily occur to all thoughtful students of the history of nations, that it cannot be wondered at that the Chinese government and people should feel very sore, at the many severe and rude shocks which western nations have given to their fancied superiority as the Heaven appointed and Heaven protected dynasty among men. Let patience be exercised towards this nation. Light is breaking in upon the darkness. And as the knowledge of the origin and history of mankind, which is

* "The fact that previous to the flood God gave special attention to the punishment of Cain, that subsequent to the flood, God authorized the death penalty to be inflicted by civil government, affords a just ground for the opinion that before the flood He made known the principles of civil government to the early ancestors of our race. This opinion is farther confirmed by the fact that God established a Theocracy among the Jews in which all the details of its administration were made known and also by the fact that the apostle Paul designates civil government to be "an ordinance of God." Romans, 13: 2. That ordinance must have been established at the commencement of government.

made known in the Bible that Jehovah "made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." Acts. 17: 26, becomes familiar to them they will understand their relations to other nations and the duties which grow out of these relations.

The Chinese government is now admitted to be in a state of decline. There is very little vigour in its administration, very little ability in its officers. On this account most persons speak very disparagingly of the government and of the principles of its administration. But if, as students of history, we would form a just estimate of any government and its principles we should study it when there was ability in the head of the government and integrity and efficiency in its officers, and when the principles of the government were carried out in its administration. If we would form a just estimate of this government we should rather study its history during the reign of the emperors Kang Hi and Hien Lung of this dynasty. These two rulers appear to have followed the teachings of the Classics in perfecting their own character and conduct as rulers and in administering the government according to the principles enjoined in the Shoo King. The country enjoyed a wonderful prosperity during their reigns, both in its internal peace and plenty and in its external power and influence. There is every reason to believe that under rulers of like ability and energy a similar prosperity would be enjoyed.

THE CLASSICAL LITERATURE OF THE CHINESE.

BY R. H. MACLAY, A.M.

THE famous classical writings of the Chinese comprise nine works, treating of subjects kindred in their nature, and affording to the student of all ages a study of the deepest interest. Their authors and subjects will be briefly noticed before we proceed to speak of them collectively, our object being more particularly to show the unbounded and molding influences for good that these wonderful monuments of antiquity have exerted upon the Chinese race. To treat of the classics separately would necessitate the writing of nine volumes, so vast are the fields of thought traversed by each of them, so interesting the subject-matter, and so momentous and critical were the events and the times that conspired to produce these remarkable specimens of literature. To these classical writings this immense empire owes her existence and her present degree of civilization; and to them her millions have looked during numberless ages for guidance in their political policy and for instruction in their daily lives.

As will be seen from the brief digest of subject-matters below given, six of the classics are attributed to the sage Confucius, (552-479 B.C.) Although he did not, in reality, write the whole of

these six works, yet those which were originally written by others were so completely altered, remodeled, and rewritten, that Confucius is most justly regarded by the Chinese as the common author of the entire six. Furthermore, the subjects treated of by these original authors took such a tinge in passing through the mind of Confucius that they were no more the work of others; and it is by virtue of their Confucian character alone that these writings have become immortalized. The three remaining classics were written by Tseng Sin, Kung Kich, and Mencius, the most renowned among the disciples of Confucius.

These four sages, then, are the philosophers of China, the authors of the nine Classics, and upon their lips have hung, for twenty-four hundred years, the billions of this empire. Contemporaneous, in sacred Scripture, with Ezra; in history, with Cyrus; in the oratorical world, with Demosthenes; and in the philosophical, with Plato, Aristotle, Zeno, and Epicurus; we are constrained to wonder at the perfection and the original and practical character of the productions of the four philosophers, whose land it pleased God to place so remote from "the cradle of civilization." The nine Classics are named as follows: 1. The Book of Changes; 2. The Book of History; 2. The Book of Odes; 4. The Book of Rites; 5. The Spring and Autumn Annals; 6. The Great Study; 7. The True Medium; 8. The Confucian Analects; 9. Mencius.

The Book of Changes was composed in prison by Wen Wang about 1160 B. C., and is one of the most ancient books extant. It treats of general philosophy, and the First Cause as taught by Fuhhi. His institutes were founded upon the eight diagrams from which has been deduced a system of ethics. The work was completely rewritten by Confucius about 500 B. C.

The Book of History presents us with a history of China between the dates 2350 and 770 B. C. The internal evidence establishes the conclusion that Confucius acted as editor of documents existing in his day; but the precise alterations that these ancient writings underwent in his hands cannot now be ascertained.

The Book of Odes is one of the most ancient collections of odes extant. There is nothing of an epic character in the work, nor even any lengthened narrative. The book contains about three hundred odes, and the internal evidence clearly assigns their composition to the period included between the dates 1765 and 585 B. C. The several authors of these poetic effusions are unknown. The work was compiled by Confucius, who, finding the odes current among his countrymen, embellished and versified them. Their prosody is unique. Most of them are composed in lines consisting of four syllables, each syllable being a word, as Chinese is a monosyllabic language. Although this

is the regular meter, yet poetical license permits frequent departure therefrom; and we find lines numbering from one to eight syllables, but no more. The quatrain is the favorite verse; but we also find stanzas consisting of from two to seventeen lines each. The rhyme is peculiar and varied. Thus we have stanzas of from two to twelve lines rhyming in succession; stanzas of from four to twelve lines rhyming alternately; stanzas of entirely irregular rhyme; and also a few in blank verse. These departures from the quatrain however, only enhance the beauty of the poetry, which would otherwise become somewhat tedious. The odes were sung in China as the compositions of the earliest European poets were sung in ancient Greece. Their style is simple and their subjects various; and they represent, in the purest manner, the habits of thought of the ancient Chinese.

The Book of Rites was written by an ancient prince, named Chou, who drew his materials directly from the lips of Confucius, thus acting, in reality, as the amanuensis of the sage. The work gives directions for all actions of life, referring not only to the external conduct, but being interspersed with excellent observations regarding mutual forbearance and kindness in society, which are regarded as the true principles of etiquette.

The Spring and Autumn Annals is an historical work written by Confucius himself, and is so named because "its commendations are life-giving, like spring, and its censures life-withering, like autumn." It contains a congeries of historical incidents extending from 802 to 560 B. C.

The Great Study was written during the fifth century B. C. by Tseng Sin, one of the most eminent of the disciples of Confucius. It is a genuine monument of the Confucian school, and its author faithfully reflects the teachings of his master. The argument of the work is briefly summed up in four heads: The improvement of one's self; the regulation of a family; the government of a State; and the rule of an empire.

The True Medium was composed by Kung Kieh, the grandson of Confucius, and its date is about 490 B. C. The work has a noble, independent character, and is well worthy of being treasured in the library of the world's classics. Its plan is to illustrate the nature of human virtue, and to exhibit its conduct in the actions of an "ideal man of immaculate propriety," who always demean himself correctly, in which alone consists true virtue.

The Confucian Analects consist of dialogues held between Confucius and his disciples, and were compiled by the sage himself. The date of the work has been fixed at about the beginning of the fifth century B. C. Its aim is to exhibit the duties of political government

as those of the perfecting of one's self; and of the practice of virtue by all men.

Mencius consists entirely of the conversations held between the sage Mencius and the princes and grandees of his time. It was written by Mencius himself, and its date is about 330 B. C. The object of the work is to tranquilize the empire, to rectify men's hearts, and direct their minds to heaven.

Such, in brief, are the subject-matters of the classics. A careful perusal will show that the nine works are imbued with the same spirit for the amelioration of man. The subjects and aim being thus collateral, it will be as unnecessary as impossible for us to enter upon the fields presented by each of the works, for they are too vast for treatment in a review. It is proposed, therefore, merely to take a general survey of the classics, and to show in what a wonderful degree these writings have benefited a third part of the earth's population. The unbounded admiration felt for the classics and their remarkable authors has caused these writings to become still more famous from the unequaled influence they have exerted in the formation of the Chinese character. They are held in great veneration for their antiquity and their excellent philosophy. Scholars commit them to memory, and writers quote largely from this inexhaustible source; for the arguments, illustrations, and sentiments are all but unexcelled.

These remarkable bequests of antiquity have not only had the most practical effect upon the manners and life of the Chinese, but they have furnished them with a model of government to which they have scrupulously adhered for more than two thousand years. The six Central Boards in Peking, as well as the system of Government throughout the empire, are founded upon and modeled after the plans enjoined in the Classics. The religion of State is founded upon them, and the people are instructed from their earliest childhood in all the details they contain respecting conduct toward the aged, their rulers, and their parents. A critical examination of the works will discover the molding principles which operate on Chinese youth from earliest years. Nor is it difficult to account for the wonderful influence which the Classics have had upon the Chinese character. Those who are most aware of the excellences of the precepts and the incomparable-ness of the dogmas are those who have had experience in the tortuous dealings of the human heart, and have the power to enforce obedience upon their juniors. By the time these latter are qualified to take their place in the upper rank of the social system, habit leads them to exercise their sway over the rising generation in the same manner, and thus it is that the teachings of the Classics have been perpetuated.

The works are replete with the practical observations which dis-

tinguish the writings of the sages, and their principal object in writing them was to compare the misgovernment and anarchy which characterized their own times with the excellent and peaceful reigns of the ancient monarchs, and thereby to enforce those principles of good government on which they consider the welfare of the State to depend. The writings are interspersed with examples of ancient imperial ordinances, mandates addressed to the high ministers of State, plans and instructions prepared by statesmen for the guidance of their sovereign and the princes, imperial proclamations admonishing the people, and vows taken before God by the monarchs when going out to battle. The principles of administration laid down are founded on a regard for the welfare of the people, and would, if carried out in their perfection, insure universal prosperity. "If the exemplary ruler would teach and govern his people, let him employ eulogism and authority. Let him rather not execute the laws against criminals than punish an innocent person. Let him render his children virtuous, and preserve them from whatever can injure life and health. A virtue that delights in preserving the lives of the subjects gains the hearts of the people."

The seeds of all things that are valuable in the estimation of the Chinese are found in the Classics. They form the basis of their political system, their history, and their religious rites; and from them are evolved the principles of their "tactics, music, and astronomy." Here we have expressions drawn either from the recesses of feeling or descriptive of the state of public affairs, unexpected metaphors and illustrations, exemplary precepts of government and clear intimations of the knowledge of the one true God; which, together with the acknowledged antiquity of the works, encircle them with a lasting interest. Upon a careful perusal of these ancient writings, one cannot but be convinced that these Chinese moralists, though destitute of any adequate knowledge of the one true God, began at the right place in their endeavors to reform their countrymen, and that they did not fully succeed was owing to causes beyond their reforming power. They displayed remarkable originality of thought, inflexibility of purpose, and extensiveness of views, and are among the greatest men Asia has ever produced. Their writings not only prove them to have been masterly dialecticians, but show the shrewd insight they had of the character of their countrymen when they began as reformers and teachers by reviving the instructions of the ancients, and then gradually merging these into their *own* views. Had they acted otherwise, their moral teachings would have been lost entirely. Their writings abound in irony and ridicule directed against vice and oppression; and, clothed in their *reductio ad absurdum* garb, they sweep every thing before them.

The characters of the four sages present remarkable exceptions in

the Asiatic world, and they were ready to sacrifice every thing to their principles. "I love life," says Mencius, "and I love justice; but, if I cannot preserve both, I would give up life and hold fast justice." Again: "Although I love life, there is that which I love more than life—goodness; although I hate death, there is that which I hate more than death—wickedness." In native vigor and carelessness of the reproaches of their compatriots, they closely resembled the more eminent disciples of our Lord. These philosophers divided mankind into three classes: Those who are good *without* instruction, those who are good *after* instruction, and those who are bad *in spite of* instruction. Their estimate of human nature is high, they believing that it was originally good, and that "all men have compassionate hearts—all feel ashamed of vice." They exhibited the nature of human virtue in the conduct of an ideal man, who, having arrived at self-completion, conducts to the completion of other men and things. "He descends to nothing low or improper. In a high station, he feels no contempt for his inferiors; in a humble situation, he fawns not upon his superiors. He corrects himself and blames not others. He satisfies completely all the requirements of duty in the various relations of society and government. He murmurs against neither heaven nor man. Hence, he dwells at ease, entirely awaiting the will of God." This is their standard of excellence; but, alas! unattainable by human strength *alone*.

Among the leading features of their philosophy are subordination to superiors and upright dealing with our fellow-men. Political morality must be founded on private rectitude. Filial duty, reverence for the ancient books and rulers, and adherence to old usages, are duties of prime importance. Their philosophy recognizes uprightness as the basis of all things, and harmony as the all-pervading principle of the universe. When there are no movements of the passions, this is equilibrium or uprightness; when the passions have been moved and they all act in due degree, this is harmony. When uprightness and harmony have been extended to the utmost, the universe will be at rest; and when they exist in perfection, there will result sincerity. Sincerity is *absolute* when *intelligence* results from it, and *acquired* when it results from *intelligence*. Sincerity conducts to self-completion, and possesses all the qualities which can be predicated of heaven and earth.

Man has received his nature from heaven; and, the nature being moral, conduct in accordance therewith constitutes what is right and true. By virtue of this moral nature, man becomes constituted a law to himself; over it he requires to exercise a jealous watchfulness; and, as he possesses it, he becomes invested with the highest dignity and power. A strict accordance therewith is called the *path*, and the re-

gulation of the path is called *instruction*. The path of duty is to be pursued every-where and at all times, while yet the secret spring is in the Heaven-conferred nature. "The path is not far from man. If man tries to pursue a path that is far from him it cannot be *the path*. When man cultivates to the utmost the moral principles of his nature and exercises them on the principle of reciprocity, he is in the path. Do to others nothing that you would not have them do to you."

Man is *by nature good*. If the heart be once rectified, little else will remain to be done; and then it is that we recognize the *goodness* of the nature. Man is born for uprightness; and, since the nature of man is good, there are in him the natural principles of righteousness, benevolence, propriety, and apprehension of moral truth. The several passions and affections, which are distinct both from benevolence, and self-love, in general contribute and lead us to public good as really as to private. There is, furthermore, a principle of reflection in man, by which he distinguishes between, approves and disapproves, his own actions. Man follows his nature to a certain degree, but not entirely; his actions do not come up to the whole of what his nature leads him to; and he often violates his nature. There is no part of himself which a man does not love; and as he loves all, so he must nourish all. In order to determine whether his manner of nourishing be good, let him decide *by reflection where* it should be applied.

The immense love of the philosophers for humanity dominated over all other sentiments, and has made of their philosophy a system of social perfectionating which has never been equaled. It sets forth the higher and more extensive principles of moral science which come into use in the conduct of government. Its object is "to illustrate illustrious virtue, to love the people, and to rest in the highest excellence." The method reaches from the cultivation of the person to the tranquilization of the empire; and the intermediate series involves the investigation of things, the completion of knowledge, the sincerity of the thoughts, the rectifying of the heart, the cultivation of the person, the regulation of the family, and the government of the State, culminating in the empire tranquilized.

The object of government is to make its subjects good and happy. Rulers should love the people, governing only for the good of those over whom they are exalted by Heaven. They have no divine right, but what springs from the discharge of their duty. The insisting on personal excellence in all who have authority in the family, the State, and the empire, is a great moral and social principle. This excellence must be rooted in the state of the heart, and be the natural outgrowth of sincerity. "As a man thinks in his heart so is he."

In the administration of government the ruler is exhorted to cul-

tivate his own character, to honor men of virtue and talent, to love his relatives, to respect the great ministers, to treat the whole body of officials in a kind and considerate manner, to cherish the mass of the people as children, to encourage all classes of artisans, to show indulgence toward men from a distance, and to affectionately cherish the princes of the empire. Hence are evolved five duties of universal application: Those between sovereign and minister, husband and wife, father and son, elder and younger brother, and friends. These are carried into effect by the three virtues—knowledge, benevolence, and energy; and the one thing by which these virtues are practiced is sincerity, which is benevolence by which a man's self is perfected, and knowledge by which he perfects others.

Filial duty figures prominently in the administration of government, and holds the highest place in the list of virtues and obligations. It is the root of virtue and the stem from which instruction in moral principles springs forth. Its observance is inculcated upon children from their earliest years, and hardly can a blacker crime be conceived of than disobedience to parents. Filial duty commences in attention to parents, is continued through a series of services rendered the State, and is completed in the reflection of glory upon our ancestors by the honorable elevation of ourselves. "When ministers disregard the monarch, then there is no supremacy; when the maxims of the sages are set aside, then the law is abrogated; and so they who disregard filial duty are as though they had no parents. These three evils prepare the way for universal rebellion."

The will of the people is the supreme power in the State, and the relation between ruler and people is clearly referred to the will of God. Heaven having produced the people, appointed for them rulers and teachers, in order that they should be assisting to God. Heaven gives the empire, but Heaven does not speak. It therefore evinces its will only by man's personal conduct and his conduct of affairs; therefore Heaven sees and hears according as the people see and hear. These principles, as exemplified in the classics, are indisputable; but their application must be attended with difficulty. The sentiments, however, have operated powerfully to compel the good behavior of the rulers of the empire for more than two thousand years, and the government of China would, were it not for them, have been a grinding despotism. The people are feared by their rulers on account of the great popularity and justice of these expressions, for in them it is claimed that the people are ready and anxious to be governed by a good ruler. "If the ruler be righteous the people will flock to him, and, though he wished to abdicate, he could not."

The two chief elements of benevolent rule are that the people be

made well off, and that they be educated. When the people have been made numerous through righteous government, then enrich them; and when they have been enriched, then teach. Upright rulers will secure peaceful administrations, by which the first step is attained; admirable regulations for agriculture and commerce are then proposed, by the faithful carrying out of which the second step is attained, and with this attained the people are fitted to profitably devote themselves to learning, which they could not do were their lives embittered by miserable poverty. And as these ancient philosophers proceed in their discussion of these two elements, and gradually develop the principles involved, we are astonished to find that their minds comprehend, especially in the latter one, what was not advocated by minds of our own prided civilizations until twenty-four centuries later.

The classics abundantly confirm the conclusion that the ancient Chinese had a knowledge of God, who frequently appears in them as "The Ruler of the Universe," "The Supreme Ruler," "The Great and Sovereign God," and "The Bright and Glorious God." He appears especially as the Ruler of men, giving them all things that they can desire. In producing the multitudes of the people he gives to them a good nature; but few of them are able to keep it so. He is perfectly just, and will of himself injure no one. He combines omniscience, omnipresence, and omnipotence. He watches particularly over the conduct of rulers, while they reverence Him and administer their high duties in his fear, and with reference to his will, taking his ways as their pattern. He maintains them, smells the sweet savor of their offerings, and blesses them and their people with abundance and general prosperity. When they become impious and negligent he punishes them, takes from them the throne, and appoints others in their place. Sometimes he appears to array himself in terrors, and the course of his providence is altered. The evil in the State is ascribed to him. He is called un pitying. But this is his strange work, in judgment, and to call men to repentance. He hates no one, and it is not he who really causes the evil time; that is a consequence of forsaking the old and right ways of government. Sacrifices were offered to God by the sovereigns in praise, supplication, and thanksgiving. They were preceded by fasting and various purifications. Libations of fragrant spirits were made, and the victims correspond to what we find were offered to God in the Bible times.

While the ancient Chinese thus believed in God, and thus conceived of him, they believed in other spirits under him. These frequently made their appearance on earth, and some of them were good and some evil.

A belief in the immortality of the soul has been a characteristic

of the Chinese from their first appearance in history. Many persons, who had led holy lives, are represented as being "on high, bright in heaven, ascending and descending on the right and left of God." Though the Chinese have always believed in a future state, yet it is portrayed as a future for the better, for these ancients appear to have shrunk from the contemplation of an eternity of woe. They believed, however, that in the future the felicity of souls would depend upon their probationary lives; those who had led the holier lives being nearer the throne of God, while the evil-doers would be further from the throne, and enjoy a felicity diminishing in proportion to the wickedness of their lives.

As moralists, the writers of the classics stand almost unequaled. In their view of human nature, there is nothing contrary to the teachings of our Christian Scriptures. It does not cover what we know to be the whole duty of man, yet it is defective rather than erroneous. They had no means of obtaining an adequate knowledge of God or of the fall of man; nevertheless God is always spoken of as the Supreme Ruler of the universe, through whom all things have been, are, and will be, and in whom are involved the divine personality and supremacy. They were without the light which revelation sheds on the whole field of human duty, and the sanctions which it discloses of a future state of retribution. They, therefore, indicate no ardent wish to penetrate futurity and ascertain what comes after death.

Compared with the precepts of Greek and Roman sages, the general tendency of these writings is good; while in their general adaptation to the race and the society of the Orient of their times, they exceed even those of western philosophers. Instead of dealing exclusively in sublime and unattainable descriptions of virtue, these sages taught rather how the common intercourse of life was to be maintained, and in this respect their writings are distinguished from those of all philosophers in other countries. The classics have, furthermore, exerted such an incomparable influence over so many billions of minds, that the works of Greek and Roman genius appear *merely* as monuments of literature, while these writings of China's sages are invested with an interest which no book but the Bible can claim. One of their most remarkable features is their entire freedom from any description or language that can debase or vitiate the heart. The classics of the Hindus, Greeks, and Romans teem with glowing narrations of amours and obscenities; and the purity of the Chinese classics in this respect is most remarkable. Their moral tone is unexcelled, and there is nothing in them that will not bear the most scrupulous perusal.

The period that gave birth to the classics was one of great turmoil—one of social and political demoralization. Wars were rife be-

tween the several States into which the empire had become divided, and degeneracy and disintegration pervaded all of them. The sages, therefore, wrote their works because "the world was fallen into decay, and right principles had dwindled away." They directed their maledictions particularly against vice among the rulers of the people who thus came to fear the books on account of their popularity, and were consequently compelled to administer their rule in a far less tyrannical manner than they otherwise would have done. The morals of the empire were, at this time, in a deplorable condition. The teachings of a system of philosophy resembling, yet worse than, the epicurean had been commenced by the philosopher, Yang Chu, the substance of whose writings was: "Let us eat and drink; let us live in pleasure; gratify the senses; get servants and maidens, music, beauty, and wine. When the day is insufficient, carry it on through the night. For the being ends at death."

This system of philosophy had gained a footing, and was rapidly hurling the empire to destruction. Rulers and people grasped eagerly after its seductive teachings; and, in the course of a few years, China witnessed some of the most licentious times that have marked a nation's history. Then fell emperors; then came wars from within and without, and pestilence. The land was drenched in blood, and the empire was divided into innumerable States, carrying on an endless warfare with one another, when suddenly there glimmered through the dreadful darkness of those times the teachings of the classics. Their immortalized philosophers traveled over the country doing good among the people; rebuking the warring princes; exhorting to virtue and a unity of the empire; to purity in private and public life; yet always preserved from the wrath of princes by the reverence for them that was rapidly taking hold of the people. Benevolence, righteousness, propriety, and fidelity were inculcated. A bulwark of human nature formed for virtue was raised up. The current was stayed. The empire became united. Ameliorating influences pervaded society; and the philosophers of the classics did all that men, without an adequate knowledge of God, could have done to improve their fellows. The people were directed into the paths of truth and duty, and the empire was passed on for twenty-four hundred years further; and here she stands, wrapped in reverence at the feet of those philosophers to whom she owes her greatness and her existence, and lost in admiration at the tones of those voices that have come down through twenty-four centuries.

The classics are as remarkable for their beautiful solemnity and lordly composition as they are for their intrinsic worth as moral guides. The great sages and philosophers have here condensed the grandest

utterances of their wisdom, and the severest lessons of their virtue. The pathos of some portions of the works will draw floods of tears, the agony depicted in other portions will cause the reader to tremble in terror; while the calm, gentle flow of still other portions will bear him into a peaceful sea of oblivion, where he remains entranced until the waves of recollection wash him back upon the shores of reality. Lessons of virtue and morality are blended with exhortations to rulers and people to clothe themselves in humility, to search diligently after learning, and to repose in the pure excellence of virtue. "Grieve not that men know you not, but rather be grieved that you are ignorant of men." "Learning without reflection will profit nothing, reflection without learning will leave the mind uneasy and miserable." "Without virtue, both riches and honor are like the passing cloud. No man esteems virtue as he esteems pleasure." "The perfect man is never satisfied with himself; he that is satisfied with himself is not perfect." "Sin in a virtuous man is like an eclipse; all men gaze at it and it passes away. He mends, and the world stands in admiration of his fall."

The good that has been wrought by these writings is almost incredible; and when we consider that they were in those ancient times intrusted to silk and tablets of wood, bamboo and stone, and that they were so miraculously preserved from destruction during the long reign of the infuriated emperor, Chin Shih Huang, who issued the proclamation for the burning of the books and the destruction of the *literati* in 212 B. C., we are constrained to believe that a designing Providence alone permitted them to be transmitted to posterity unimpaired. They have been cherished by the emperors, the national historiographers, and the imperial music masters. They have promoted the cause of good government and virtue; they give us faithful pictures of the politics of the country and the social habits of the people, and, above all, they have exerted a wondrous influence for good throughout the masses of the empire. At their antiquity we gaze in astonishment, and their primitive beauty binds us fast in admiration. They echo through myriad ages the customs, lives, trials, joys and fortunes of the most ancient nation in existence in its integrity, and cast rays of light upon centuries when the world was slumbering. But is there no dark side to this picture? Has the government of China been perfect during the past two thousand years, or have her masses been renowned for their virtuous manners? Has her civilization not remained almost stationary for twenty-four centuries? Has she not been lashed by intestine wars? Have no foreign hordes swept through the land? Have no dynasties risen and fallen in seas of blood? Has the history of any nation been so crowded with battles, sieges, and massacres as

China's? Alas, that we cannot answer these questions as we could wish! And why? The philosophers of the classics were without the divine writ. They had no means of obtaining an adequate knowledge of the living God. The Redeemer had not yet sacrificed himself for lost humanity, and their minds were not enlightened by the splendor of the revelation.

The authors of the Old Testament were possessed of a living knowledge of the Supreme Being; the authors of the New Testament were flooded with the light of revelation. The Almighty, in his infinite mercy, has cast our lot among Christian nations. Are the governments of those nations perfect? Have their millions attained to the pure excellence of virtue? Have sanguinary wars, in which very brothers have gloated in each other's kindred blood, been wanting? What then? Do we assume that man is no better off for having received the will of God? or do we venture to compare that precious writ with the writings of the sages? The Bible reflects the mind of God. In it we trace His grandeur and His simplicity, His exaltedness and His condescension. In His wondrous love for fallen man the Almighty has here revealed His will. He has sacrificed His only Son, and, having placed before us the standard, He leads us onward step by step toward perfection. But men are prone to sin, hence the evils that befall us. In exact proportion, however, as we follow His teachings and throw ourselves upon Him, we are blessed and prospered. Hence it is that Christian countries have progressed so far beyond the civilization of China.

Until within a very few years China has been without the Bible. Her classics have been the sole guide of her masses, and men being prone to sin, many evils have befallen the empire. Her civilization has remained stationary, for she has been without the revivifying influences of the Gospel. Her philosophers submitted excellent plans and ideals, but for the execution of and compliance with them they depended upon human strength alone. On account of this, then, it was that they failed in bringing their countrymen up to the standard of our Christian civilization. Not that we would say that they could have done better than they did, for we believe they could not. Destitute as they were of the divine word, they did all that could have been done by unaided mortals to improve their fellows. They reared a monument of filial piety, mutual forbearance, improvement of self and fellows, human virtue, ideal government, private and public rectitude, uprightness, sincerity, morality, and humility; then drew their fellow-men by cords of family affection, kindness, and benevolence to gaze upon it through the vista of righteousness, propriety, knowledge, energy, peace, purity, fidelity, truth, duty, and religion. What else was wanting to give life

to this vast fabric? Nothing but the moving spirit of the Almighty and the permeating influences of the Gospel.

The missionaries of the cross are at work, but the field is boundless. Occasional spires point heavenward, as ships upon the deep. A few thousand have been saved from among these twenty score of millions. The field is too vast for the number of the laborers. The progress is slow, almost discouraging; but the energy and perseverance of these self-sacrificing philanthropists in a measure atone for the fewness of their numbers. They have left home, friends, familiar scenes, Church endearments, their native civilization, and all the Christian influences under which they have been brought up, to sacrifice themselves for the Redeemer's cause in this distant land. In their devotedness they travel through the interior, scattering the words of salvation broadcast, and, at the risk of their lives, lifting up their voices in the multitudes and pointing toward the bleeding cross. And how many have nobly perished with that immortal, "Father, forgive them; for they know not what they do," upon their lips! Would that Christian nations would redouble their efforts and send more such laborers to this field to bring to these perishing millions the Bread of Life, and rescue them from an eternal death! Let the lands of our nativity exert themselves to make some slight recompense for the innumerable blessings which a merciful Father has showered upon them, and strain every nerve to hasten the glorious time when salvation shall be within the reach of all. *Then* will the huge idol of Chinese superiority and superstition be shattered; *then* will China take her place in the family of occidental civilizations; *then*, clothed in righteousness, will she sit at the feet of Jesus; and *then* will a new generation of thinkers arise, to whom the classics will be a study, but not a guide.

Methodist Quarterly Magazine.

PASTORAL ADDRESS OF THE FOOCHOW METHODIST
EPISCOPAL CONFERENCE.

TO the Members of the M. E. Church in the province of Fohkien:—
Dearly Beloved:—

We, your pastors, in Annual Meeting assembled, wish to address you a few words of exhortation.

We acknowledge with gratitude to almighty God the growth and progress of the church within the prefectures of Foochow, Hinghwa and Yonping, and the Sub Prefecture of Ing-ching. We believe that most of the members gathered into the church are sincere followers of our Saviour Jesus Christ, and desire to live as becometh those who profess godliness. But in some portions of the work we have per-

ceived deficiencies in regard to certain matters to which we wish to call your attention, and

1. We earnestly urge upon you the importance of acknowledging the supreme authority of the Bible in all matters of faith and practice. We fear that in some regions, there is a defect in this matter. The Bible is not earnestly studied; and the consequence is that along with the Christian belief, many ancient superstitions are still mixed up; and with some members, when the question of the right or wrong of any practice is to be considered, it is not the custom to ask, "What does the Bible teach?" Dear brethren, this divine book is given to guide us in all duty here. We ought to consider it more precious than gold, and seek its guidance in all things.

2. We fear that in some regions there is laxity in the observance of the Sabbath. The same God who wrote on the tablets of stone His command, "Thou shalt not make unto thee any graven image," also wrote, "Remember the Sabbath day to keep it holy." This holy day is one of the most precious means of grace He has given us. It gives us opportunity to turn aside from worldly thoughts and cares, and learn of God and heaven. Its rest is needed for the body, its opportunities for instruction and prayer are needed for the soul. No one can neglect it without peril; and the true disciple will be eager to avail himself of it. It is wrong to speak of it as a hard thing to keep the Sabbath. We ought always to say with the Psalmist, "My feet shall run in the way of thy commandments," and do God's will gladly, and not as though we thought him a hard taskmaster. Always endeavor to be at worship, and to have your family there, as far as possible; and spend the rest of the day in studying the Bible, and instructing your households in the way of the Lord.

3. In some places we observe with regret that there is still a disposition to trust to foreign influence. Some members appear to think that because they are christians they must have an advantage over their neighbors in matters of litigation. As soon as any trouble arises, they go at once to the preacher, and seem to think it his duty to help them prosecute their cases, and even that the foreign Consul should be called to their aid. Were this to be yielded to, it would give great occasion for the charge that christians trust to foreign influence, and separate themselves from their neighbors. This would be a great reproach to Christianity. We earnestly exhort all our members to keep the peace with all their neighbors; to put forth their best efforts to settle all difficulties in a peaceable way; and if, at any time, they feel it absolutely necessary to go to law, to do so as Chinese people, in the regular way. While your preachers should have loving hearts, and help you by advice when possible, you should remember

that their grand business is to preach the Gospel, and seek the salvation of men's souls; that this is a great work, requiring all their time and talents. They must not be looked upon as lawyers for church members. It is high time that this 藉勢 devil were driven out of our midst. If there are any members among us who are hoping for this kind of advantage, instead of seeking to save their souls, it would be best for the church that they leave at once.

4. We caution you against spending large amounts of money on various occasions of feasting. Your heathen neighbors often run into debt for such purposes; but the disciples of Christ should set them a better example in these matters. You have not much money, and there are so many important uses for it, that you do wrong to waste it on these things.

5. We exhort you to put forth your whole strength in supporting the gospel among you. If the Christian church is to become a really living church in China, it must be self-supporting. But in order to this, the members must love the church, and be willing to make sacrifices for it. If they are as earnest about it as idolators are in the service of their gods, we shall soon have Christian churches supported by Chinese Christians, just as we have heathen temples, supported by Chinese heathen. At least six of our Circuits ought to be fully supporting ten preachers now; and nothing will so well satisfy the Christians in America that there is a true church in China, as to see this matter rapidly accomplished.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

IN MEMORIAM.

Mrs. ELIZABETH, D. BUNN.

IT is with heartfelt sorrow (which will doubtless be shared by many) that we record the death of another sojourner in this million-peopled land,—Mrs. E. D. Bunn, the beloved wife of A. C. Bunn M.D., of the Am. P. E. Mission Wu-chang.

Feeling sure that God had called them to His service in China, Dr. and Mrs. Bunn left their home endeared to them by many sweet associations, and arrived in China in Dec. 1874. While prevented by family trials, sickness, etc., from acquiring sufficient knowledge of the language to work among the Chinese women, yet it may be truly said she was a succourer of many. Possessed of an intensely sympathetic nature, and altogether free from selfishness, the needs and sorrows of

others became her own, and she loved to minister help and comfort wherever she could. Whether in caring for sick friends, or becoming a mother to the motherless, or attending to the wants of needy Chinese patients, she forgot herself in her desire to ameliorate the sufferings of others. Impressed with the belief that each one should do all possible for the advancement of the work in China, she for some time in the heat of the summer rose early in order to give time to instruct a few of the senior pupils in the Mission School.

When sickness in the family compelled her to leave home, she went with many regrets, hoping on her return to resume the work,—which she did for a time until her own ill-health obliged her, most reluctantly to give it up.

For some time past she had been unwell, but lately our hopes were raised by seeing a decided improvement, and while we who loved her were rejoicing at the change, the summons came. On the night of Saturday January 26th, she retired to rest as usual, apparently pretty well, but was awakened about three o'clock in the morning with intense pain which continued for some time. The disease made rapid progress, and towards the evening of the 27th the crushing truth dawned upon us that she would be left to us but for a few hours. After many hours of unconsciousness, the laboured breathing grew more and more faint,—and at twenty minutes past twelve she gently passed away without a sigh.

For *her* we cannot, do not mourn; “to depart and be with Christ is far better;” but for the sorrowing husband, and three dear motherless children our hearts are distressed. Shall we not cry to “the Father of mercies, and God of all comfort” to make *His* consolations *abound* to that sorrowing heart, and to more than make up to those unconscious little ones the loss of a mothers’ tender love and care?”

“Oh! call it not death—it is life begun,
For the waters are passed, the home is won;
The ransomed spirit hath reached the shore
Where they weep, and suffer, and sin no more.
She is safe in her Father's house above,
In the place prepared by her Saviour's love;
To depart from a world of sin and strife,
And to be with Jesus—yes, this is life.”

E. J. J.

Correspondence.

DEAR EDITOR:—

In your last number, H. C. D. refers to a subject of very great importance—that of a *Standard Classic version of the Scriptures in Chinese*. In the paper on Christian Literature, read at the May Conference, 1877, this was given as the “first of our needs” in that department, and surely the need can scarcely be over-estimated. To say

nothing of purely colloquial versions, any Chinese student sees at a glance that there is as wide a divergence between our *classic* versions as can well be imagined, or as could be effected by a deliberate effort to make them different. They differ for instance, in the leading elements of style, almost as much as though they were different or only cognate dialects. The urgent demand for a standard, therefore, can be readily appreciated without bringing into comparison the various mandarin and colloquial versions.

But the difficulties of producing a common classic version are quite as great as the demand for it. While this is no ground for discouragement, but rather for wise and energetic action, still it is well to consider carefully what is required to start such a large enterprise with reasonable hope of success. It seems to the writer that the three following are very essential points to be gained, 1. At the outset, we must have, not merely the opinions of individuals, expressed in the pages of the Recorder, but the hearty co-operation of the ten to twenty different Chinese Missions. 2. We must have the approval and the material aid of the Bible Societies, obtained through their agents in China or by other suitable means. 3. We require a Committee of Translators, not only thoroughly qualified for the work, but as fully *representative* as possible. These three points, of course, cover a variety of details, which need not be mentioned in this place. The work, when completed, will of course stand on its own merits, but under the favorable conditions, above hinted, it would be far more likely to win its way into general use.

In regard to the conformity of the Mandarin and Colloquials to the classic version, there is room for doubt. We are translating the Old Testament into Foochow Colloquial (the New Testament version having been long in use), and we had thought that the mandarin would serve as a sort of standard or model, yet we are very often compelled to depart widely from it in style, expression and collocation of words, as well as of whole clauses. Otherwise we should mar the idiom of our colloquial and strip it of its peculiar beauty and force. Still the mandarin and the classic versions are invaluable aids in our work, and a pretty close conformity can be attained in terminology and in what I suppose H. C. D., to mean by *key* words. The resultants in the various versions will be like fabrics, whose colors are about the same but variously blended, and still often very curiously streaked with hues peculiarly their own.

Recurring to the idea of a standard classic version, it must be a decided advance on what we now have in order to prove a success. After arranging details of translation, the translators will, of course, find intrinsic difficulties, not easily solved. Such letters as those of Dr. Douglas and Dr. Edkins in the last Recorder, to say nothing about the suggestive essay of "Gustavus," furnish hints of what will be needed in the new version to make good its claim to progress and superior excellence. Then, besides such root or fundamental terms as *πίστις*, *ἀμαρτία*, *πνεῦμα* and many others that might be mentioned, we have a large class of particles, whose proposed Chinese equivalents are often unmanageable and unsatisfactory; and yet these particles must hold their place till the era of "the future language" dawns upon us.

The translator will be sorely puzzled how to dispose of his exegetical troubles in such a way as to increase the light of the old lamps which we have used so long. He will often ask *himself* the question which our venerable Professor, Dr. Hodge, so often put to his students in the class room, "What is the force of *yâp* in this clause?"

But, despite all difficulties, the work *ought* to be undertaken. We need it in the interests of harmony, of progress and of a united testimony before the people. And, more than this, we think it can be done, because it will occupy the vantage grounds of experience and of the valuable labors of predecessors.

The time seems propitious. The May Conference grandly disappointed our fears. Some of us thought that this and that topic could not be safely introduced, and yet there is reason to suppose that even the exciting question of *terms* would have been discussed calmly, and and perhaps with profit, on the floor of the Conference. We know that we are very imperfect, but we also know full well that divine grace is mightier than our imperfections. Is it quite certain, my brethren, even the *term* question might not have been settled satisfactorily with God's grace and presence to help us? That is not the point just now, yet it is a similar one. We shall have the Holy Spirit, who indited the word, to help us in the proposed work, and is it too much to hope that success in this great enterprise will lead to a solution of that other problem which now blocks the way to complete harmony?

In closing I may be allowed to offer a practical suggestion. It is that the Committee on Literature canvass the whole field by active correspondence and ascertain whether the missions in China will heartily co-operate in the work in some feasible way. The thought that in such a work we need great faith is strongly impressed on the mind, as I write that sentence—a faith in direct antagonism to the feeling which would induce us to say, with a certain king of Israel, "Behold, if the Lord would make windows in heaven, might this thing be?"

C. C. BALDWIN.

MY DEAR SIR:—

The work in the Chu-ki district, 200 *li* south of Hangchow, a brief notice of which you inserted in your July-August, 1877 number, has through God's grace grown, and I trust, deepened since that date.

Nineteen persons have been baptized in one village; and there are about 40 catechumens in that place and in four or five neighbouring villages. In two places the converts have provided rooms for Divine worship at their own expense. There have been attempts at persecution and intimidation and there are many adversaries. Amidst the showers of blessing falling on other places, we would not fail to thank God for these droppings of His grace; and I trust that these villages may find a place in the prayers of the readers of the Recorder.

Dr. Galt's Hospital also gives us much encouragement. Five men have been accepted for baptism since the date of my last letter. The other Missions in Hangchow are cheered also by signs of God's blessing.

I remain my dear sir,

Yours very truly,

A. E. MOULE.

REQUEST.

The members of the Synod of China, or others, who expect to be present, at the meeting, in this city, May 2nd, 1878, will do a special favor, by sending me word, previous to April 10th.

D. N. LYON.

HANGCHOW, *February 18th, 1878.*

Missionary News.

Births and Deaths.

BIRTHS.

AT 219a Bluff Yokohama, on January 17th, the wife of Mr. ROBERT LILLEY of a daughter.

AT Canton, on January 27th, the wife of the VEN. ARCHDEACON GRAY, of a son and daughter.

AT Foochow, on February 12th, the wife of the Rev. L. Lloyd, of the Church Missionary Society, of twin sons.

AT London Mission, Shanghai, on February 23rd, the wife of the Rev. E. R. BARRETT of a daughter.

DEATHS.

AT 219a Bluff Yokohama, on January 25th, of Pleuro-Pneumonia, Mary, the beloved wife of ROBERT LILLEY Agent of the National Bible Society of Scotland, Japan.

AT Wuchang, on January 28th, the wife of A. C. BUNN, Esq., M.D. of the American Protestant Episcopal Mission.

ARRIVALS.—Per s.s. "Nagoya Maru," on February 14th, Misses A. S. Cooley and A. I. Schmucker to join the American Presbyterian Mission at Soochow, and Miss B. L. Houston to join the same Mission at Ningpo.

Per s.s. "Alaska," on February 14th, Rev. T. G. Selby of the English M. E. Mission, Canton, on his return.

* *

DEPARTURES.—Per s.s. French Mail of December 28th, 1877, Rev. B. Helm of the American Presbyterian Mission, South, Hangchow.

Per s.s. "Hiroshima Maru," on January 4th, 1878, Rev. S. Dodd, and family of the American Presbyterian Mission, North, Hangchow; also Rev. M. A. Churchill of American Baptist Mission, Ningpo.

Per s.s. French Mail, on January 24th, 1878, the Misses Woolston of American Methodist Episcopal Mission, Foochow.

Per s.s. "Nestor," on February 19th, 1878, Rev. J. A. Leyenberger of the American Presbyterian Mission, Ningpo.

* *

T'UNGCHOW.—Rev. L. D. Chapin writing from this place, informs us of a deep religious interest among the Chinese. Besides a general prayer meeting every afternoon, a special meeting for women is held every noon, conducted by the missionary ladies. There are also frequent gatherings for prayer at private rooms. A few have been converted. Those among the native Christians who hitherto have manifested no anxiety about their relatives, are now deeply anxious for their salvation. The young men seem to be baptized anew with the Divine Spirit. The work seems very hopeful and it is to be wished is an earnest of greater blessing to follow.

* *

FOOCHOW.—The Foochow Annual Conference of the Methodist Episcopal Church was organized by Bishop Wiley, Dec. 20th, 1877. It consisted at the outset of five missionaries, five native elders, five deacons, and five members on trial. During the sessions of the Conference, the five deacons were elected to elder's orders, the five members on trial were admitted into full connexion and elected deacons, and fifteen new members were admitted on trial. Two "local preachers" were also elected and ordained deacons. The Conference took advanced action in regard to the organization of Sunday Schools, being much encouraged by the history of the Sunday School at Ching Sing Tong, in the Southern suburbs of Foochow, commenced about six months previously, and which has now the names of 150 boys of heathen families on its roll, about 100 of whom are in regular attendance. The Superintendent is a young Chinaman of much tact and energy, who gives little presents to the pupils who are most regular in their attendance—such as the half of a lead pencil, or a picture out of an illustrated paper. He also narrates Scripture stories, telling on one Sunday the story of David and Goliath, up to the point where they are about to enter into combat, when he remarks that those who wish to know the rest of it, must come again next Sunday. He is sometimes quite besieged by youngsters, during the week, to finish up a story partly told the previous Sunday. A delegation of these boys visited the Conference, and were kindly received. Bishop Wiley stopped the business of the Confer-

ence to make a brief address to the boys, full of sympathy and encouragement.

The Conference took strong grounds in regard to the observance of the Sabbath, and in favor of greater effort to accomplish the self-support of the native churches. It also appointed a committee to seek the appointment of similar committees from the other Missions, and to organize an Anti-opium Society. It is expected that this Society will soon be in operation.

Conference Sunday, Dec. 23rd, was the great day of the feast. The Love Feast in the morning, followed by a powerful sermon by Hū Yong-mi, and the ordination of deacons; the sermon in English by Bishop Wiley in the afternoon; the sermon of Sia Seh-ong in the evening, followed by the solemn service of the ordination of elders;—all made up a day of unusual interest. The Conference closed on Christmas morning; and the preachers dispersed to their various stations with the joy of the Christmas carol in their hearts.

Bishop Wiley and family left Foochow for Hongkong, January 20th, expecting to make a brief visit at Canton, and sail for Yokohama, Feb. 1st. After a stay of a month or six weeks in Japan, they will return to the United States.

The Misses Woolston also left Foochow January 20th, and took passage for Europe *en route* to America, per French Mail Steamer from Hongkong, January 24th. They go to recruit health, and hope to return to their work in about two years.

* *

SWATOW.—Rev. S. B. Partridge, of

the American Baptist Mission, Swatow, writes, Feb. 1st:—

"The past year has been one of unusual ingathering with us. One hundred and sixty nine persons, representing about seventy cities and villages, have been received by baptism into our churches. Our present number, including eleven baptized in January of this year, is 523. We have not preachers enough to satisfy the demand made upon us. Since the 1st of October last, I have given the most of my time to out-station work, having spent but four Sundays at home in four months. Dr. and Mrs. Ashmore brought a young lady with them, and our Mission circle is larger now than ever before."

* * *

CANTON.—On November 30th, 1877. Rev. E. Faber of the Rhenish Mission returned from Germany accompanied by Rev. W. Dietrich

and Rev. R. Eichler, who come to join that mission.

On December 31st, 1877, Rev. E. J. Dukes, formerly of Amoy, arrived in Canton to join the London Mission here.

The beautiful new Chapel of the Rhenish Mission was opened with appropriate services attended by foreigners and Chinese, on the evening of January 5th, 1878, and on the Sabbath following 35 new converts were baptized. A fine new school building has been completed on the same premises. Rev. F. Hubrig, who has had charge of this school for many years, expects soon to return to Germany.

Mrs. Preston, who, with her family, left Canton in October last in consequence of the death of her husband, Rev. C. F. Preston, has assumed charge of the Woman's Home, a school for Chinese girls and women, in San Francisco.

Editor's Corner.

In assuming again the duties of Editor of the Recorder, we do not promise anything more than to exercise sufficient editorial supervision over the publication to secure the regular appearance of such articles as may be supplied by members of the missionary body and others interested in the periodical. We, however, reserve a "Corner" in which we may from time to time offer some observations on current topics, indulge in criticisms of such things as need to be criticized, and fulminate generally according to the editorial humor of the moment. Those who are in search of things

recondite and profound will do well to turn to other parts of the Recorder. In the course of nineteen years of missionary life, several duties and cares have accumulated upon us, and we have not the time, even if we had the ability, to go into the deep mysteries of Chinese literature and Chinese philosophy. Happily, however, this is not necessary. We have among us a due share of sinologues and philosophers, who will no doubt, hereafter as heretofore, supply us with plenty of material for profitable study from the departments to which they have devoted special attention.

In accordance with the expressed wishes of a large majority of the subscribers to the Recorder, the "Term Question" is not to be discussed in the present volume. For that decision, we have no editorial responsibility; but as we enter upon our editorial duties just after the announcement of said decision, we of course recognize our obligation to abide by it. As we understand it, the decision does not imply that the "Term Question" is an unimportant one. On the contrary, all admit that it is of vast importance. Neither is it implied that the missionaries of China are unable to discuss the question in a spirit of courtesy and kindness. Never has a question which excited such intense feeling and was so hotly contested been discussed with greater courtesy and freedom from personalities, as all will testify who have watched the progress of the discussion in these columns. Nor is it to be inferred that the missionaries of China are unwilling to listen to argument, or wish to shut their eyes against any new light that may spring from any quarter on the subject. So far from this they have given abundant proof of the "patience" and "long-suffering" which are apostolically named among the characteristics of saints, as the discussion has "dragged its slow length along."

Having stated what is *not* meant by the closing of the discussion in our columns, it may be well to say what *is* meant. In our view, it is simply intended to say that the Recorder has had quite enough of the "Term Question" for the present, that there was danger of its readers being surfeited with that kind of

diet, that it is scarcely expected that anything really new can be adduced on the subject, and that the reiteration of old arguments in different form,—a sort of perpetual "Term Question" kaleidoscope—was becoming useless as to any practical effect, and monotonous as an intellectual amusement. It was therefore felt that these columns could be filled to greater profit with other material, and that all who feel it a duty or a pleasure to further ventilate the subject might well follow the example of some of their brethren, and resort to the convenient style of the pamphlet in giving their views to the public.

We must call the attention of the supporters of the Recorder to the fact that an immediate supply of good articles is a prime necessity. Our predecessor generally acknowledged in each number quite a respectable collection of articles still in hand. We have used up everything that was left or has come to hand so far. We do not wish to be receiving telephonic cries of "copy" at Foochow from that much abused member of the Press at Shanghai, who has most unjustly been made to bear the name of the enemy of all righteousness. That this evil, and other and more serious calamities, may be prevented, we bespeak an early supply of articles appropriate to our columns.

We hope that increasing attention will be given to the discussion of the various practical problems connected with missionary work in this Empire; and that more than ever before the Recorder will be availed of as a medium for making the experience of missionaries in different localities available to all

their brethren throughout the Empire. Everything connected with methods of work in various departments that are found successful, or that have been fully tried and found wanting, will be gladly welcomed.

The "Editor's Corner" will always have space for suggestive questions, for the mention of subjects which any correspondent may wish to see discussed, for inquiries for books and documents that may be wished for, or that any may have to dispose of. It may be made very useful in this way, and we cordially invite all our readers to avail themselves of it to the fullest extent.

* *

THE Rev. Alex. Williamson, J.L.D., in a letter to the editor, dated Chefoo, 25th January, which we have his permission to make public, says:—

"By last Mail I received the resolution of the Scotch Bible Society in reference to the action of the Shanghai Conference. I enclose it, so that it may speak for itself. The Secretary in a letter says:—

"We shall continue to allow the issue of tracts explanatory of the Scriptures, such as you yourself have prepared, and which may be supplied to fill the place of the proposed preface, while it might surely be possible to embody in a tract for separate circulation, in the same way, the leading notes the Conference wish to add to the text."

"He further remarks: 'We have looked very carefully at the question, being anxious to meet your views to the utmost; and in communicating the decision of the Board, we hope you will intimate this to the Conference, will thank

them for their co-operation, and express our hope that the friendly relations with the Missionaries will grow always more close and mutually helpful to the common end.'"

"In view of the momentous issues involved in any attempt at a change of the constitution of the Bible Society, I think the decision is all we can expect. To me it appears most encouraging. It grants a great deal; for I think headings could be so worded and arranged as to throw a flood of light on the chapters, and remove any obvious stumbling-blocks in the way of Chinese readers, while the marginal references could also be so managed as to aid the grand object of making the Bible self-interpreting. I think, therefore, we could not do better than 'cast about,' and try to find one or more men competent for this task, and ask them to undertake it. The preparation of the school and text book series will absorb the time of several of our best men; but still I think there are others who are free to enter on it. This work would be a most noble and useful achievement—in fact, perhaps, one of the noblest a man could engage in—viz., the elucidation of the word of God, so as to make it yet more intelligible to the uninstructed masses of this country.

"Some years ago, when the question under consideration was which Greek text to use as the basis of translation of the New Testament, the answer of the Clerical Secretary was, 'Present you translations; we will take the best.' So I feel certain that if we had these headings and references ready, the Board would adopt those best fitted

in small compass to throw light on the text. Let us then try and secure as clear, succinct and useful readings as possible; and we may rest sure they will be accepted; and with a tract as preface accompanying, the Bible will go a great way in supplying all that we wish. My hands are full of work, which will occupy a year at least, if spared. Thus I am prevented from doing anything towards it."

The action of the China Committee and of the Board of Directors is contained in the following minutes:—

National Bible Society of Scotland, China Committee, Glasgow, October 29th, 1877. *Inter alia*:—"Having read and considered resolution of the Shanghai Conference, May, 1877, in regard to the publication of an edition of the Chinese Scriptures with preface, notes and chapter headings, with accompanying letter from Dr. Williamson, 12th of July, agreed to advise the Board that in the opinion of the committee it was not expedient to propose any change in the second article of the constitution which as it stands makes it impossible for the Society to accede to the request of the Conference."

"If explanatory statements are deemed necessary—though the Committee hold that the Bible as the completed revelation of God for the salvation of man, opens many avenues of the human heart, and may well be left, under the teaching of the Divine Spirit, to be its own witness as well as authority—the Committee would prefer that said statements should be apart from the text, to be circulated by the colporteurs or given (though not at the expense of the Society), as an accompaniment

to the Bible; and that, not so much on account of any fear of denominational teaching, as of the possible weakening or even marring of the teaching of Scripture by any synopsis or recommendation of its contents,—while permission for this separate circulation seemed to the Committee as far as the Board could go in view of the probable effect on the public confidence of any abrogation of the rule which requires that the Scriptures be published by themselves alone, without note or comment, "at the same time the Committee agreed to recommend that this rule need not hinder the publication in China, as at home, of Scriptures with marginal references and chapter headings, and that the Society should express its willingness to consider any proposal submitted by or through Dr. Williamson to that effect."

Board of Directors, Glasgow, 5th of November, 1877. *Inter alia*:—"Read minute of China Committee, 29th of October, in reference to the proposal of the Shanghai Conference for the issue of Chinese Scriptures with preface, chapter headings and notes. Unanimously concurred in the conclusion of the China Committee, viz; That it would be contrary to the constitution of the Society to publish Scriptures in any language with preface and notes; but that the Society should encourage the publication of a Chinese Bible with chapter headings and marginal references. Instructed the Secretary to express to the Conference the regret with which the Directors found themselves unable to comply more fully with their request."

Extracted from the Minutes.

WILLIAM J. SLOWAN,
Secretary.

We anticipated, at the time the resolution was adopted, making the request of the Bible Societies to issue the Bible with preface and notes, that the difficulties in the way would be found insuperable. We do not doubt that the propositions of the Scotch Bible Society are the best than can be secured from a Bible Society; and we see no reason why the British and Foreign and the American Bible Societies may not do as much. If this will not answer the demand, resort will have to be had to the Tract Societies. Dr. Williamson represents the Scotch Bible Society in China, and he is just the man to call upon those who can and will do the work needed; and we respectfully suggest that he should get some one to undertake it at once.

* *

ALL articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. L. Balduin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Record-

er, Presbyterian Mission Press, Shanghai.

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

* *

THE accounts of the famine in Shansi and adjacent provinces are most heart-rending. Rev. T. Richards, who is in the midst of the famine stricken region, estimates the number of starving people at nine millions. We are glad to see that appeals are being made to all the foreign communities for aid. We know that they will respond most liberally; and that the missionaries at the various ports will, according to their ability, aid in promoting the work of relief. Let action be prompt everywhere, and the sums raised be sent as speedily as possible to the Rev. William Muirhead, at Shanghai.

* *

WE specially request all contributors to insert the Chinese characters for the names of places mentioned, excepting of course those of the open ports or other places that are well known to all.

Notices of Recent Publications.

上帝 Part I, *Is the Shang-ti of the Chinese Classics the same Being as Jehovah of the Sacred Scriptures?* Part II, *What Being is designated Shang-ti in the Chinese Classics and in the Ritual of the State Religion of China?* By Inquirer. Shanghai: Presbyterian Mission Press. 1877.

THIS is a bulky pamphlet of 70 pages, to which are added 26 pages, of Chinese quotations. Part I, appeared in the Recorder last year. The subject discussed is a very important one. The author has evi-

dently used much laborious research, and gives the result of his investigations with great confidence as to his having arrived at the truth. His style is marked by a spirit of courtesy, and a freedom from personalities, that may be heartily commended to the imitation of all writers on the vexed question. The fiat having gone forth that the Recorder is not to discuss the "Term Question" during the present year, we do not feel at liberty to enter upon a review of the work before us; but we deem it proper to call attention to the fact of the worship

of earth by the Emperor, as described on pages 34-46, inclusive. So much attention has been directed to the Imperial worship of "Shangti" and "Heaven," that this earth-worship has been pretty generally neglected. It is well that the facts pertaining to it should be thus clearly brought out; and, whatever view may be taken of the other portion of the pamphlet, we doubt not that all interested in the study of the State Religion of China will be thankful to "Inquirer" for the facts he has adduced in regard to this matter.

The Foochow Essays. A statement by Rev. C. Hartwell. Shanghai: American Presbyterian Mission Press. 1877.

It is to be regretted that our old friend, the Rev. Charles Hartwell, is made to figure on the title page of his own pamphlet as the Rev. J. B. Hartwell. But all who read it to the end will find the right name there. Mr. Hartwell has a good right to be heard on the subject upon which he speaks. He writes in excellent spirit, and in stating facts does it generally with his usual accuracy. There is a little confusion in regard to "Mr. Hwang," which it may be well to attempt to correct. There was a "Mr. Hwang," who objected to the corrections that were made in the Essays, and insisted that the Essays ought not to be changed before being printed, unless with the consent of their authors. This "Mr. Hwang" is the personal teacher of the editor of the Foochow paper, and acts as assistant editor. His view of the case seemed to be sound, and was followed in the publication of the essays. Mr. Mateer supposed

this "Mr. Hwang" to be the one who acted on the Committee for examining the Essays and awarding the prizes. Mr. Hartwell corrects this impression, but was unaware that the other "Mr. Hwang" had made the objections referred to.

On the question of the inferences to be drawn from the Essays, we had intended to write for the last number of the Recorder, and set everybody right about it, but were prevented by the pressure of business attending the visit of Bishop Wiley to Foochow. Thus the last number of the Recorder open to discussions of the "Term Question" appeared without any light from us on the matter; and, as we do not propose to issue a pamphlet on the subject at our own expense, it is highly probable that the world will never know the exact extent of the loss it has sustained by our failure to write and publish an article on the "Thirty Essays."

Chinese Foreign Policy. By Rev. John Ross, Newchwang. Shanghai: Printed at the "Celestial Empire" Office. 1877.

THIS is a thoughtful discussion of a very important subject, which is not always treated with the candor and impartiality necessary for reaching right conclusions.

Mr. Ross holds, and gives good reasons for his opinion, that the conservative and anti-foreign policy of the Chinese Government is not based on fung-shui; but is owing to the belief "that western nations are bent on seizing the treasures of their cities and the lands of their beautiful valleys." The fear of the Chinese that a foreign party is being formed in China is shown to be justified by the history of Romanism in China. Proofs are drawn from the official records of China, from the Parliamentary Blue Book, from the assumption of rank by Romanists, and from cases illustrating their modes of interfering in the administration of justice. When a system of religion, introduced into the Empire by foreigners, calls its head "Emperor of the Faith" its cardinals "Kings of the Faith," among whom are four "Great Kings" (大王), who choose the new "Emperor," it is easy to see how very naturally the suspicions of the Government will be aroused; and where the Bishops of that sys-

tem assume the rank of Taotais, and the priests that of Prefects, when a Bishop has the audacity to commend a Taotai to the Tsungli yamen, and ask marks of favor for him, it is not to be wondered at that the Government should fear the establishment of an "imperium in imperio," and watch with jealousy and fear the progress of such a system in the Empire. The cases of interference with civil administration given in the pamphlet—a few out of multitudes—show how completely the priests of Rome remove their converts from the jurisdiction of the rightful authorities, wherever they have the power to do so. Undoubtedly this attitude of Romanism in China has much to do with the hatred of foreigners, and the constant suspicion of their designs, which characterize the government of China. The true policy of foreign nations is, as Mr. Ross forcibly shows, to disavow everything tending to a foreign protectorate over natives of any class; and to recognize the just claim of the Chinese government, that all Chinese people, without exception, shall be subject to their country's laws for all civil and political purposes.

Woman's Work in China. Vol. I., No. 1. November. 1877.

OUR sisters have done wisely and well in this, their first publication. It is a book that will be read with hearty interest from beginning to end by every one interested in work for the women of China. There are very few publications in which we do not find something that we prefer to skip, or to read, as bills are some-

times read in legislatures, "by their titles;" but in this periodical, there is nothing to be skipped. The education of girls in Boarding Schools and Day Schools, visiting among women, and medical work for women all receive a due share of attention. Miss Laurence asks a number of suggestive questions, full an-

swers to which from all the missionary stations would of themselves fill up, in an interesting and profitable way, a whole number of the work—which, by the way, ought to appear at least quarterly. Six months is too long a time to wait for so good a thing. It is evident, too, that there is an amount of literary

talent among our sisters, and a stock of interesting facts and incidents in their possession, that cannot find full vent in their own paper; and we beg to assure them of a hearty welcome to the pages of the Recorder, where we hope to see them frequently represented.

Transactions of the Asiatic Society of Japan. Vol. V, Part I-II. Yokohama, Japan Mail Office. 1877.

PART I of this volume informs us that thirty-four new members have been enrolled, ten General Meetings have been held in Tokio and five in Yokohama, seventeen papers have been read. These papers are for the most part, on Japanese topics, such as Japanese Heraldry quite fully illustrated, modern Shinto Burial Ceremonies, Japanese New-

year celebrations, modes of fishing in Japan, Metereological observations, Primitive Music, etc., but we find attention has also been given to other useful topics. Numerous additions have been made to the Library. Part II is devoted to a Summary of the Japanese Penal Code, read before the Society by J. H. Langford, Esq. of H. B. M. Legation.

The Chinese in America. By Rev. O. Gibson, A. M. Cincinnati: Hitchcock and Waldew, 1877.

SINCE this book was issued, the degree of D. D. has been conferred by two different colleges upon the author. It was a very appropriate thing for the colleges to do; but we do not know of any man who is better able to get along without the D. D. than Dr. Gibson. We know him well from intimate association with him during the greater portion of his term of missionary service at Fochow, and for earnest, faithful, hard work, combined with mental power, tact and common sense equal to every emergency, we have, never seen, and never expect to see, his superior.

In the book before us we find a clear and concise statement of all the facts that bear on the question of the Chinese in America, together

with cogent reasoning on the problems raised by the presence of so large a number of Mongolians on the Pacific coast of that country. The author is no advocate of stimulating immigration from China to the United States; but he proposes to let the course of Providence, and the ordinary operation of the rules of supply and demand, decide as to the number of Chinese in America, while Christians put forth their best efforts to christianize and elevate the heathen who are brought to their very doors and into their households. The clear light of common sense shines so luminously in this method of treating the question that it is a wonder that it does not penetrate even to the dark recesses of the brain of the average

California politician. But that is a spot where darkness reigns in absolute supremacy—the more profound because willful. “None are so blind as those who will not see.”

Dr. Gibson shows, from reliable and carefully collated statistics, that there are only about one hundred and fifty thousand Chinese in America; and that the country has received from Europe in a single year more than twice the whole number of the Chinese immigration for the twenty-five years since it began. He speaks frankly of the Chinese character, commending only what is praiseworthy, and by no means hiding or extenuating its faults. He shows what become of the Chinese who remain in San Francisco. Out of a total of about 33,000, there are 7,500 cigar makers, 5,000 merchants, traders and clerks, 4,500 house servants, 3,500 laundry men, 1,230 employed on sewing machines, about 10,000 in various other useful occupations, and about 2,600 prostitutes.

The scenes in Chinatown are vividly described, and are not particularly different from those to be seen in most Chinese cities, except as they are varied by outrages committed upon the immigrants by the unwashed hoodlums who claim to represent a higher civilization. The real value of the Chinese laborer to the productive industry of the country is shown; and the opportunities given to Christian effort by bringing Christianity into contact with paganism in a Christian country, are forcibly pointed out.

One chapter is devoted to the women, and it is a sad showing, not only of the wretched condition of the hundreds of women imported for

purposes of prostitution, but of the difficulties, perplexities and dangers, encountered by the author and his friends in their efforts to save and elevate such women as wish to escape from a life of shame, and put themselves under the protection of the Mission. A sketch of the missionary efforts of various denominations shows that there are nearly 300 church members; and that, reckoning those who have renounced idolatry, and become believers in the one true God, in theory at least, as among the results of missionary labor, the number cannot be less than four or five thousand. The abuses and indignities heaped upon the Chinese form a sad portion of the book. Every honest American must feel the blush of shame mantling his cheeks under the recital. It somewhat relieves the case that the bulk of these outrages proceed from a foreign element that is or ought to be under the control of the Roman Catholic clergy; but still it is utterly discreditable to a great Christian government that it is possible for such a series of outrages, often resulting in the death of unoffending Chinamen, to occur within its territory. A little judicious hanging of the perpetrators and abettors of such murders would be eminently wholesome.

Chapter XI. is a skillful and thorough dissection of Father Buchard—a Roman Catholic priest, who pandered to the prejudices of his flock by lecturing in public against the Chinese, going so far as to assert that “they are incapable of rising to the virtue that is inculcated by the religion of Jesus Christ.” We wonder what his church expects to do with her thousands of

professed converts in China, if his statement is true. But Dr. Gibson's dissection does not leave enough of his reverence to be worth speaking about.

The Chinese view of the question is calmly and ably presented by the heads of the Six Compaines; and the author gives all the material facts bearing upon the problem, very appropriately before the Congressional Committee.

The book is worthy of a wide sale, and ought to be in the library of every man interested in the Chinese question, and especially in the developments connected with Chinese emigration to foreign countries.

Dr. Gibson has more than once been hung in effigy by the Anti-Chinese mob, and once his effigy was burnt at the stake in front of the hall in which the Mayor of the city was presiding over an Anti-Chinese meeting. We regret to see that on "Thanks-giving Day," an immense procession of so-called "Working men," composed largely of loafers and hoodlums who never work when they can help it, showed

the prevalent hostility to the Chinese by banners representing the latter as being kicked into the sea by huge Irish brogans; and their enmity to the friends of the Chinese by banners with such inscriptions as "Rev. Otis Gibson's Rest—Perdition!" We still more regret that the "Bulletin," which claims to be a decent and moral paper should say of such a demonstration as this, "The parade and demonstration was in all points a success, and highly creditable to the city." Most of all do we regret that the California Christian Advocate should content itself with saying that there was a "fair demonstration," and that "the mottoes were of a somewhat varied character." Prudence and reserve are admirable qualities in their proper place; but there are times when indignant denunciation of wrong doing is called for; and if ever there is a time when, and a subject upon which, the prophets of the Lord should "cry aloud and spare not," that time is just now, and that subject is the unrighteous and inhuman prejudice against the Chinese in California.

The Diseases of China, their causes, conditions and prevalence contrasted with those of Europe. By John Dudgeon, M. D. Peking, Glasgow: Dunn and Wright, 1877.

THIS pamphlet is valuable as a contribution to our knowledge of diseases more or less universal, but existing of course under different climatic and hygienic conditions. That the Chinese who violate almost every one of our hygienic laws should not be more subject to every form of disease induced by foul air, damp houses, foul bodies and light diet, seems strange. Why do they not always have cholera in summer

and lung diseases and sore throats in winter, is something of a mystery to one who has made frequent visits to Chinese cities, and witnessed the voracity with which they devour every green thing, during the former season, or knows of the discomforts of the latter. The brochure before us gives us some insight to the various causes which tend to prevent the natural consequences of unnatural modes of life.

Stress is laid upon the temperate habits of the Chinaman as regards intoxicating drinks and of course, freedom from the increased liability to acute symptoms as witnessed in the diseases of those who habitually indulge in stimulants. This part of the treatise is as good as a temperance lecture.

No physician who has had any practice in China, could overlook the effects of the use of opium upon the human system. A physician with the experience and judgment of Dr. Dudgeon ought to be able to speak accurately and emphatically as to the beneficial or deleterious effects of opium in mitigating or aggravating the diseases of the opium smoker. As between opium and spirits we find this sentence "Opium is preferable to spirits, for it does not brutalize; it does not excite the fierce passions

of men, but by enervating soothes them. He (the opium-smoker) brings a variety of physical evils upon himself, dyspepsia, inveterate constipation, dysentery and diarrhoea of an intractable character threatening the life of the confirmed smoker who would renounce the vice, and too frequently it is so without the renunciation of the pipe;" The opinion is expressed, that even in those affections which are beneficially acted upon by opium smoking, it is to be feared that their *radical cure* is made more difficult, because vitality is reduced and thus the body is less able to resist their deteriorating influences. We find nothing in these statements to convince us that the use of opium is anything less than a vice, ruinous to the user and entailing its evil effects upon his posterity.

Second Annual Report of the Tsukiji Mission Hospital, Tokio, in connection with the United Presbyterian Church Scotland. 1876-7. Yokohama: Printed at the Mission Printing Press.

THIS Report shows that 1316 new patients have received treatment during the year, making a total of 5230. As the Hospital is conducted as an aid to Mission work, we naturally learn that the opportunities afforded are used for the dif-

fusion of a knowledge of the Gospel. A course of lectures has been given in connection with the Hospital work, by foreign and native lecturers, on religious, scientific and historical subjects.

"*The Gospel in China.*"

WE have received the first two numbers of this publication, which is issued under the auspices of the Foreign Missions Committee of the Presbyterian Church of England. The first number has excellent sketches of the work of that church in the region of Amoy and Swatow, accompanied by excellent maps. The second number is large-

ly taken up with notices of our lamented Dr. Douglas—one very excellent biographical sketch being from the pen of one of his brothers, and other notices from his colleagues at Amoy. Dr. Maxwell is doing good work through this periodical, which will be issued quarterly. It cannot fail to awaken great interest in regard to China among its readers.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. IX.

MARCH-APRIL, 1878.

No. 2.

THE JEWISH NATION.

BY REV. CANON McCLATCHIE.

THERE is no portion of Holy Scripture which gives more trouble to those who do not wish to receive the Bible as the Word of God, than prophecy. The Books of the prophets contain such plain revelations of the future, and the event in all instances of fulfilled prophecy, has so clearly answered to the prophetic announcement, that we cannot be surprised when we find that in all ages the most determined attacks of unbelievers in the Bible have been directed against the prophetic portions of the sacred volume.

If those who are still sceptical on the subject of prophecy would only turn their attention to what is called "the Eastern Question," and look at the events which are now passing under our eyes, they would obtain the clearest evidence that a most remarkable series of prophecies are now actually in process of fulfilment.

The Jewish nation, the ancient people and church of God, chosen out of the world to preserve the knowledge of the only true God in the midst of apostacy, were scattered over the whole world in consequence of their rejection of the Messiah, but have been preserved through all ages as a separate and distinct people. Their preservation in this isolated position would of itself lead us to suppose that they are destined to fill an important place in the future, amongst the nations of the earth, and prophecy clearly foretells what that position is.

Less than half a century ago, comparatively few understood the words of prophecy on the subject of Israel's future. The mystical method of interpretation, formerly invented by Origen, prevented the great majority of Christians, under the misnomer of "*spiritual interpretation*," from seeing that the plain and literal interpretation of these predictions is really the meaning intended by the Spirit who dictated them. Thus, as a writer remarks, it became the custom amongst Christians to appropriate all the promised blessings to them-

selves, and to throw all the curses to the Jew. This day, happily, has now passed away, and no careful student of the Bible can fail to see in the Book of prophecy the glorious future which is even now beginning to dawn upon the Jew after his long night of sorrow. As they have been driven from their place and nation by the righteous judgment of God, so, as the inspired prophets plainly declare, will they again be restored to it, and received back into the favour of God on their repentance as a nation, subsequently to their restoration to their own land. "And it shall come to pass in that day," says the prophet Isaiah, "that the Lord shall set his hand *again the second time* to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah *from the four corners of the earth.*" The prophet Zechariah also predicts as follows; "And the Lord shall inherit Judah His portion *in the holy land* and *shall choose Jerusalem again.*" "And I will strengthen the house of Judah, and I will save the house of Joseph, and *I will bring them again to place them*; for, I have mercy upon them; and they shall be *as though I had not cast them off*: for, I am the Lord thy God, and will hear them." "*Jerusalem shall be safely inhabited.*"

This restoration of the Jews to their own land so frequently predicted in such glowing language by the prophets is no longer to be regarded as being altogether future, inasmuch, as it has already commenced, and is reported to be continuing and increasing rapidly.

Sir Moses Montefiore mentions three Jewish Building Societies in Jerusalem with which he is personally acquainted; one consisting of 120 members building annually 10 houses; another of 45 members building annually not less than 6 houses; and a third, numbering 70 members, and building not less than 10 houses every year. On this Sir Moses remarks, that "there will be 235 of our brethren in a few years, proprietors of most comfortable houses, in a very salubrious locality, outside the city." These Societies, as we learn from "Israel's Watchman," have only been a few years in existence, and as others will doubtless be formed in consequence of the success of these Societies, a new Jerusalem will shortly spring up beside the ancient city. "Everywhere," writes a traveller quoted in the Periodical mentioned, "from Dan to Beershaba, I saw evidence of the renewed energy and activity of the Jewish race. As a people, the Jews are flocking back to the land of their forefathers in great numbers from all countries in Europe. In Jerusalem and its neighbourhood particularly, every plot of ground for sale is eagerly bought up by them." Mr. Cook, we learn

from the same periodical, writes to the Times as follows; "On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new blocks of buildings that everywhere meet the eye. Along the Jaffa road, and on both the north and west sides of the city, extensive buildings are in course of erection; and even within the walls, near to the reputed Tomb of David, another large group of tenements is being built. On inquiry I found that these new buildings are designed as houses for Jews of different nations; that the buildings are erected by Societies, to be let or sold in tenements of two rooms each. The poor are to be provided with homes for a given time rent free, and those who are able are to be permitted to purchase their habitations by periodical payments on principles similar to those of English building Societies. Until a recent date the Jews in Jerusalem had their "quarter" as in many Continental cities; but they have now the utmost freedom to purchase property wherever they can get it, to build where they can obtain sites, within or without the city walls, and to locate themselves wherever they can find residences. This freedom is causing a great increase to the Jewish population of the humbler classes. Of course, Jerusalem presents no attractions to the great merchants and financiers; there is no Bourse on which operations in stocks can be effected, nor is there any lucrative trade to attract the mercantile classes; but there are in the world plenty of the Montifiore class, who will readily contribute for the rebuilding of Jerusalem as a home for those who wish to live and die in the city of their forefathers, rich in history and tradition, and around which the strongest sentiments are clustered. Never did the "Jews" wailing place present scenes such as are now witnessed. On the Friday that I was there the space under the old wall was crowded by men and women, and the Psalms seemed to be read with more eager attention than ever before, while to rest the forehead against the stones, or even to touch the wall with the fingers appeared to be an object of earnest desire.* Whatever may be the ultimate issue of this movement, there is unquestionably a magnetic influence in the desolated city." The rapidity with which the Jews are returning to Jerusalem is alluded to by the Rev. E. B. Frankel, as follows, in a communication to the "Jewish Intelligence," entitled "Jerusalem in 1876." "Fifty years ago the Jewish community in Jerusalem consisted of about 100 families. The Ashkenazim had no synagogue, but had to hire a room to hold their services during the festivals; the Sephardim had two or three wretched synagogues. Now the Jews number about 15,000 souls. The Sephardim have four large synagogues; the Chasidim, two; the Moghrabim, five; Jews of Salonica, one; Jews of Aleppo, one. The Ashkenazim have two very large

* See Psalm, 102, 14.

synagogues; besides eight large Medrashim which serve as synagogue and schools for the study of the Talmud. Also eighteen Jeshivoth where Rabbis sit day and night to read the Talmud and the Zohar." Besides these Synagogues the same writer mentions that there are two Hospitals; Societies to care for the sick; soup kitchens for the poor; and building Societies. Of the houses for the poor, in the city, forty have been built by Rothschild and two others; twenty, for widows and orphans, by Moses Maleha; one hundred and ten, by the Sephardim for 330 widows; and third-four houses have been built outside the city, by Sir Moses Montifiore and Judah Yurah. The Pharisees have four building Societies; and the Chasidim, three. The Agricultural Society numbers 100 members; they have bought ground on the road to Jaffa and are negotiating for the purchase of the plain of Jericho, the Jews being prepared to pay £3000 for it.

In all these facts, given to us by eye-witnesses, we cannot fail to see the commencement of the fulfilment of predictions delivered long before the birth of Christ. We also see here, as pointed out by Mr. Neil in his "Palestine repeopled" (see "Watchman" for May 1877), that God brings about supernatural results by the employment of natural means; for, as that writer states, two influences have been at work in preparing the way for the return of the Jews to their own land;

I. *The Hatti humaion of June, 1867.*

The law of Turkey up to 1867, prohibited those of any other nationality from becoming landholders in any part of the Ottoman Empire; and as no Jew would willingly become a subject of the Porte, it was impossible that any Israelite could hold landed property in Palestine. The *Hatti humaion* of 1867 however, has done away with this restriction by giving foreigners the right of possessing landed property throughout the Turkish Empire, without becoming naturalised. The consequence is that, as Mr. Neil states, no less than 30 European Jews and others were farming lands in Palestine in 1873; and one man had an interest in the lands of as many as 15 different villages; "whole villages with lands around them, to the extent of over 3000 Arabic acres, have been bought; and, in and around Jerusalem and other towns, rows of new dwellings are being erected, and occupied so soon as completed."

It was necessary that such a measure as the above should be passed by the Turkish Government before the Jews could return to their own land, and He who inspired His prophets to utter the prediction, also influences the minds of those in power to pass the law which makes the fulfilment of the prophecy feasible.

II. *The new Russian law of military conscription.*

Previous to the year 1874, according to Russian law, five to

eight Jews in every thousand were liable to be forced from their homes to serve as soldiers in the Russian army. This enrolment was regarded by the Jews with the utmost abhorrence, and every means was adopted whether lawful or unlawful, to procure exemption from this hated law. But now, not merely a small percentage, but *every Jew at the age of twenty-one*, is liable to be forced to enlist as a soldier. The Hebrew population of Russia is estimated roughly at about one-third of all the Jews in the world, and as they belong almost exclusively to the old Orthodox party; their affections and desires are towards Jerusalem. The marked effect of the above mentioned laws upon these is thus stated by Mr. Neil; "During the years 1871-4 every steamer from Russia brought her large quota of Hebrew passengers; and those whose business it was to meet travellers at Jaffa and conduct them to Zion, marked with astonishment the great crowds that came by these ships. This state of things, it is said, still continues."

The Article in "Israel's Watchman" from which the above information is chiefly derived, concludes by stating a tradition and a historical fact. "The tradition is a very old one among the Jews. It is to the effect that Constantinople is the gate to Jerusalem. The historical fact is, that modern Rome is *not* the representative of the Imperial Rome to which St. Paul and the other New Testament writers refer. That representative is not Rome but *Constantinople*, also built upon *seven* hills, to which Constantine the Great formally transferred the seat of the Roman Empire and Government, and which, at its dedication, was actually named *the Second New Rome*."



A MISSIONARY TOUR THROUGH THE PROVINCE OF SZ-CHU'EN.

BY REV. C. LEAMAN.

AFTER bidding farewell to our good Foochow, Amoy and Swatow brethren of the Conference, on board the "Europe," on the eve of their return home, on the sixth of last June, I went on board one of the palace river steamers about to depart early in the morning for Hankow. I suppose you will not be surprised to learn that this was my most delightful traveling until my return.

I left Hankow on the sixteenth of June, and with a Christian servant, a member of the Wesleyan Mission in Hankow, I proceeded in a small boat to Sha-shi,* about three hundred miles distant, by the Lake route,—the river being somewhat longer and more tedious. I

* Where any reference is made to a map, it will be that of Dr. Williams "Middle Kingdom." I will also use the spelling of the Dr.'s Dictionary, and thus show my belief that we should have a uniform spelling; and as this spelling has no rival as an attempt at the uniform spelling of all the sounds of China, let us begin with the best we have.

engaged a boat there for Chung-king; and after waiting five days, on the twenty-eighth of June, I started up that wonderful artery of China. We made I-chang, a distance of a hundred miles, in three days. Stopping there till the third day, the time which it always takes to pass the Customs Office, I had an opportunity of seeing my friends of the I. M. Customs, just newly established in that place. We started on the Fourth of July, amid the noise of a volley of crackers and the harmonious notes of twenty-one brawny and almost naked fellows, who were to be coal, steam and engine to take the boat and its cargo of about eight or ten tons, with myself as the only passenger, through the great Gorges and splendid rapids of the upper Yangtze. The only draw-back in regard to these works of nature was the long time I had to look at them. I remember one morning I saw a beautiful spire, and the afternoon of the next day, was still admiring that grand, lofty bald crag, whose peak must have been nearly two thousand feet above the surface of the water. I sighed as I left my old acquaintance, and wondered when I would see him again. Notwithstanding all delays and difficult traveling during the hot weather of June and July, I had, comparatively, a quick, cool and pleasant, and quite a grand trip, arriving at Chungking, fifteen hundred miles from Shanghai, on the second of August, six weeks from Hankow.

I was fortunate to meet here, Messrs Nicoll and Cameron, of the Inland Mission, who had arrived but a few days before from an inland town. After a little resting and preparation, we started on the fourteenth of August on a land journey, having with us two Christian servants, and a sufficient number of men to carry our things. Our first stage was Ching-tu, the capital of the province. The road runs a little South of West for more than a hundred miles, and the rest of the three hundred miles to the city is a sharp North-western route. A journey commonly requiring fourteen or fifteen days took us twenty-one days. We remained in the city ten days. By this time we were prepared for our further journey with four animals, two for riding and two for carrying our things. About the middle of September we started out of the west gate of the city over a perfectly level and very dusty road to Kwang-hien, a distance of forty miles. This quite lively place is at the foot of the hills which form the western border of the Ching-tu valley. Finding it impracticable to go further on this route, on account of the mountainous road and our cumbersome baggage, we returned twenty-five miles to Pi-hien and from there took a South-western and less mountainous course to Ya-chau, something more than a hundred miles from Ching-tu. It is marked on the map, and not very erroneously placed. About the first of Oct. we left this great center of all that region, and the most important

place as the head of navigation of the tributary of the Yangtsz marked on the map. From this place we took a slightly northern direction for about seventy or eighty miles, to Ts'ing-tsih hien. This very lifeless place is five miles from the top Ta-siau-ling mountain. This mountain is eleven thousand feet above the sea, and the last day's journey to the hien goes over it. The ascent from the foot, where we started in the morning, to the top is about ten miles, very steep, and the path over it is about the same as nature left it. We were five hours ascending. The descent into the hien is still steeper, but not so rough. At this hien, Mr. C. left us, taking a man and one of our mules, being desirous of making a further journey westward, if possible. We were also anxious to do the same, but were hindered by bulky baggage and mountainous roads. The last I heard from Mr. C., he had safely arrived at Pa-tang on the western border of the province. Mr. N. and myself took a directly southern course, starting on October tenth, and on the twenty-sixth reached Kieu-chang, a distance of two hundred and twenty-five or fifty miles. This quite large and busy city is in a fine rich valley of the same name, which is not the real name, but the one popularly given to the city. The valley is entered by a pass over a mountain, called the Siao-sian ling, and is nearly as high as the larger one we have just mentioned. When we crossed this on the twenty-third of October, it was covered with sleet and frost, and some snow was on the ground. On the first of November, we left Kieu-chang, and continued our southern course for something more than a hundred miles to Hwei-li cheu. This is a larger and finer city than Kieu-chang and it also governs it. From Hwei-li, which is marked on the map, we took a slightly eastern course through a very mountainous region, and over a very difficult road, for a hundred miles, which brought us to the market-town of Mang-ku on the southern bank of the Yang-tsz, two thousand miles from its mouth. We were then in the province of Yunnan, the boundary of the two provinces being north of the river, and about two day's journey from the point of crossing. At this point it is still a mighty river, deep and quite rapid, and about four or five hundred yards wide. There is nothing on the river but a few small boats to serve as a bridge on the big road. Leaving this on November, fifteenth, we took quite a directly eastern course to Tung-chuen, which is marked on the map, about thirty miles from the river, and a two days' journey over very difficult hills. From this flourishing foo, on November, seventeenth, we took an almost directly northern course to the large and busy foo of Chau-tung, a little more than one hundred miles distant. This place is also marked on the map. On the twenty-sixth of November we went eastward for a few miles, till on the second day we reach-

ed a tributary of the Yang-tsz, marked on the map. We then followed the western bank of this river in a northern direction for several days, to the market-town of Lao-wa-t'an, one hundred and forty miles from Chau-tung. This river is crossed here by an iron bridge, which is about eighty yards in one span. We saw cargo boats here for the first time since we left Ya-chau. This place, like Ya-chau, is the head of navigation of the tributary, and to hire a boat was very expensive; so we still took two days' journey on the banks of the river to the market town of T'an-ku, fifty miles from Lao-wa-t'an. We were able to get a boat here at a moderate rate; so we left our animals to one of our boys, to ride around to Chung-king, nearly a two weeks' journey. From there, with our other servant and all our things, we went down this rapid yet safe and beautiful tributary, eighty miles, to where it enters into the Yangtsz, twenty miles above Sü-chau, which we reached that same evening, and took quarters in an inn, in the "river city" of this large and flourishing foo. The next day we engaged a boat for Chung-king, which we reached in four days—a distance of two hundred or more miles, arriving December ninth, having traveled sixteen hundred miles, occupying just four months from the time we started.

From Chung-king to Ching-tu the country is all hilly, and where we passed was beautiful in rich crops, especially rice. This section has the best roads and best accommodations of any that we traveled, and is especially well populated. Every few *li* we would pass through market towns, and at no great distances were Hiens and Cheus. Here also, as everywhere on our journey, the people were civil, and often especially courteous. The country west of Ching-tu was not so thickly populated, but as far as Ya-chau there was no great falling off; but there seemed to be a slight decrease in large and well ordered market towns. As we turned southward, and passed through the southern part of Szechuen and Yunnan, this falling off in population and activity among the people was very marked. So much was this the case, that sometimes we had to make our day's journey in order to put up comfortably for the night; and a couple of days we had to make the whole day's journey without passing a place where we could purchase anything to eat. Not that these regions were entirely uninhabited, but sparsely as compared with the rest of our journey, and the small country villages that we might pass furnished nothing for the traveler. Ching-tu is by far the nicest city I have seen in China; and this on account of its wide, clean and well paved streets. But it does not present the business aspect of many cities which might be mentioned, such as Hankow, Hangchow, and Ningpo. Neither is it as large or as important a city for business or missionary work as Chung-king, which indeed, as a

purely native business center, is unsurpassed, I suppose, by any in the country, except it may be Hankow. The official report of the number of houses is one million, eight hundred thousand. Of the population I am unable to give any estimate; but before I heard of this unprecedented census of houses, I would not have supposed that its inhabitants, within and without, numbered more than a million. The traffic from down the river I suppose would amount to two steamer loads a week; and likewise the entire traffic down the river (which includes opium, coal, iron, and fruits,) would amount to the same or more. This city is the out-let of the province, and since the foreign occupation of Canton, has been in communication with foreigners; they are therefore quite well known to the merchants, and by them heartily received. The people, although now in great difficulties with the Catholics, are well disposed towards foreigners; and I see no reason why this main point of the province could not be quietly settled in by missionaries, and made the point to work from, into all that region. Traveling to it from Hankow requires less than two months, but coming down the river to Hankow less than a month. The mails go from Hankow to it regularly, every five days, and occupy about ten days on the road. Money can be transmitted by these with comparative safety. Mr. Baber, of H. B. M.'s Service, is already there according to the late treaty; and his living there, together with the occasional visits of foreigners connected with Hong's in that city, will have the good effect of reconciling the people to foreign residences. The Inland Mission have already rented a house in the city, in which they rest after their journeys, without the least trouble, as yet, of any kind.

I arrived there the first of August, from which time I was not oppressed by the heat. From that time till the middle of September, we had very little rain; but from the middle of September, on for more than a month we seemed to be in the rainy season, and indeed till we returned from off the hills, near the close of our trip, we were mostly under a cloud. But, on the whole, I think the climate exceedingly dry and healthy. I am sure I never felt better than when tramping over those hills and mountains. I heard of only a very small number complaining of chills, and they were travelers. I feel quite sure that except for the paddy fields, a more healthy, invigorating and enjoyable climate could not be found in the country. With a good cook, any one could live off the country, which produces wheat, oats, corn and Irish potatoes, with oranges, and grapes especially of the finest quality in great abundance. I did not notice that the game was abundant; but ducks and geese and pheasants, and in one of the western cities wild cattle, were seen in the market.

The Province of Szchuen is immense. As it is marked on the

map, from Pa-tung on the east to Pa-tang on the west, there must be a direct line of a thousand miles or more, while the greatest width is, I suppose, six or seven hundred miles. In this great region there cannot be much less than forty millions of people, uniting, in some measure, the hardness of the northern people with the activity of those from Canton. The traveling that is done is most surprising. Great droves of people are sometimes seen passing each other, and the narrow passes over the tremendous hills are insufficient for horses, burden-bearers, light travelers and chairs, to pass. Traffic is carried on through the Province, and to and from Yunnan, on animals; but largely also on the backs of men. The burdens that these latter carry are incredible. It is not uncommon to see a man with twenty-two tightly pressed packages of tea, each of which weigh ten or twelve catties, going on west, up Ta-siau ling mountain, for him a two days' journey. It was only in Yunnan that we met women carrying these burdens on long, tedious journeys, like men, and in some instances the same burden as that put on a horse. The great wealth of the Province, especially in the region of Ching-tu, is very marked. We found it decrease in slight measure as we went west into the water-sheds of the upper Yangtze. Certainly all the reports I have heard of the wealth of the Province have not been exaggerated. It far surpasses, in this respect, the portion of Yunnan that we passed through; yet the latter gives to it opium and tea, for which the former exchanges salt and its abundant minerals from its gifted hills. The superiority of the people in Szchuen is seen in superior workmanship, which in stone and iron surpasses anything I have seen or heard of in China. Their Pai-leus have a finish and elaborateness about them which is striking; and their iron bridges are marvelous, as well as a great convenience in going through a country cut in every direction by impassable streams and rivers. Their mining is in the same rude state that it is everywhere; but what they have to mine is various, abundant and good. The coal in the eastern part of China, as yet found, is unfit for use on steam boats. But I think there is no doubt that there is coal there which can be used for anything. Their iron also seems of a superior quality. The condition of the people as to living is about the same as everywhere else. We saw no particular suffering of any kind. In view of the condition of the north, it was gratifying to see the ground bringing forth abundantly of everything. Throughout the journey we could not see that the people received us in any different manner because we were foreigners, but the same as though we came from Canton or Peking. The difficulties of traveling, are therefore, only those which are common to all China—poor roads and the lack of accommodations, which are only overcome, as we all know, by the perseverance of the saints.

The people all claim to be settlers from all the other provinces, and none will tell you that his miserable province is Szechuen; but himself, or his grand parents, some ten or more generations back, settled there. It is thus that he avoids the stigma which might be attached to his originating from the same place with the aborigines who are still numerous west of the capital of the province. These are a very curious and interesting people. We did not pass through the largest tribes of them; for the big road does not go through the region where they abound most, on account of the great fear of them among the Chinese. We did however, travel for a whole day over the hills which they entirely occupy on the lower border of Szechuen, two day's journey from the river where we crossed. We passed there a small village of them. It was very irregularly laid out; no fine well built houses such as the better class of Chinese everywhere use, but simply huts, and as I remember all straw roofed. But they offered no sort of insult; on the contrary, they were disposed to be friendly, kindly answered all our questions, and on one occasion, when we were going astray, followed us and put us right. Our whole experience of this people is that they were living peaceably among the Chinese, yet not of them, having their own language and customs. Some however, talk Mandarin, by which we could converse with them. They were reported also as having books, which we did not see. They were living in a more degraded way than the Chinese about them; yet in a number of instances they were farming in a better manner and with better shaped, yet exceedingly rude, instruments. They watch their flocks and herds on the hill sides, to which they seem to cling in preference. They make woollen cloths. The women dress in frocks, and the men in pants, with a felt cloak tied at the neck and hanging around them. The large tribes, I understood, have their own rule, independent of the Chinese government. The Chinese say some of them live without any social order; by which they mean that they live in a very rude and savage state, dispensing almost entirely with houses, and eat their meat raw, and would not hesitate much to eat a man. So they advised us earnestly not to go off the big road among them. This savage character, however, is not true of those we saw; for they certainly present marks of being a race superior to the Chinese themselves; are living quietly and in subjection, have a certain social order among themselves, being married and given in marriage.

We also understood that some of the tribes have the Chinese around them in such dread of them, that previous to an intended attack upon the Chinese, they send a messenger from the hills to inform them of their arrival. This messenger is perfectly safe, and is allowed to return; and at the specified time they come, and take captive all they

can find, keeping them in a very moderate kind of slavery, allowing them to live among them with all the privileges possessed by themselves. We passed rapidly through the regions occupied by them, as we did through the whole of the province, with a great deal of reluctance,—not only on account of our desire to show them the “way of life,” which they seem very glad to listen to, but also to learn more of their origin and circumstances. This desire was not a little increased by the impression consciously made upon us, that they too were foreigners, and had an origin of which we ourselves might not be ashamed. They seemed to receive us with something of this same feeling, in consequence of which we felt not a little at home among them. And as far as their appearance goes, if it were not for their dark complexion, we might beg to call them brethren. We passed from among them profoundly impressed with the fact that missionary work in China would not be done, until more is known about them, their language mastered, and the Gospel given to them in their own tongue. They go under different names among the Chinese, such as Miao-tsz, Mantz and Polo, which indicate a distinction among them which the Chinese insist on. But we could not see that there was any more reason to call them by different names than there is to say that those from Peking and Canton are of a different race. They have differences in other respects that we were able to see.

As far as we could learn, the Catholics have made no efforts among these most interesting tribes. I suppose sufficient and obvious reasons for this neglect can be easily imagined by all. Indeed, it is quite what we might expect; although the Catholics are in more or less force in all the district we traveled. They are setting us a grand example, (may I say, putting us to shame?) not only in the zeal and devotion with which they are working that most interesting and important field, but in their grand out-look in having a bishop ready at the gate of Tibet, to enter as soon as it is open. How can we but be ashamed of ourselves that we can see no farther from the eastern coast of China than our big guns will shoot? I may say here that the few we saw from Tibet cause us to think that they are a very interesting people; and when the door is open to them, which it is hoped will be ere long, we will have a field larger in extent, and just as interesting and important, as this largest province of the country of which I now speak. To return to the Catholics, however, it is proper to say that they are working the hardest they know how, and with the same kind and amount of success that they are having here in the east. They have a good deal of opposition, which in some places is manifested pretty strongly, and in a portion of the city of Chungking has reached such a point that a foreign Catholic is not safe in entering it.

I have only the Chinese side of this difficulty; so I will say nothing about it, we found them or their converts in almost every place that we touched; and in Su-chau and one or two other places, they were in quite strong force. I should not think that to work directly against them at first would be so good as to rather ignore them as much as possible, being careful to distinguish ourselves from them, and let the two faiths in the future work out their legitimate results. Some may ask, "what is to be said of such trips?" Well, I may say, to begin with, they are no fun. If you have not a pretty withy constitution, and a stomach equal to all occasions, you had better not begin. But still I would not discourage any one from going; for I believe them to be a very useful work. If you ask whether it is preferable to the permanent local work, then I would say, if foreigners could be established in every city and village in the country, that would be best; but as that is not the case, and not likely soon to be, the next best thing is to take frequent tours, and, if possible, long ones. But if this is going to do away with the permanent work, it had better be stopped. If you can't do both, do the permanent work. I would say to the young missionary, go on the longest journey you can, as soon as you get a pretty good start in the language, and do what you can. Go, if for nothing else but the preparation for your work; for you do not lose by it nearly as much as you may imagine you lose in study attainments, but you gain in others, which more than make up for it. I would say to the older missionaries, go for the good you can do. For traveling through the country as a missionary, requires that peculiar kind of gifts, which few have at best, and none can have but our very oldest and best equipped men—men who are truly and without question living epistles. For if the writing can't be read as you run along, you lose your very best effect. The man who travels should be one thoroughly acquainted with all Chinese customs and literature, a man thoroughly up in Chinese character, both those of the book and that of the heart; he should be a man who can beat a Chinaman in his own way and on his own ground. He should be a man, a Christian man, and should be able to be a Chinaman if the occasion should require. What I mean to say is that those who travel should be the best in every respect; for it is the most delicate and difficult work there is for us to do, and the one which best tries the missionary stuff you are made of; and he will succeed the best at it who works the hardest. There will be need of such work until our good Methodist brethren have no need of establishing a circuit in China. Don't think we should travel as beggars. We should not only be equipped in mind and heart; but we should look respectable, and travel in those ways which correspond to the way we should travel at home, not

meanly nor extravagantly, but comfortably and respectably. The well-to-do Chinese merchant is a good guide. As to clothes, suit your own taste. If you take long inland tours, the native clothes will, in most cases, be best; for it saves you from taking a great amount of baggage, every pound of which is a hinderance by land. Also, in strange places, where you are uncertain of the attitude of the people, it saves you from large and curious crowds which may be accidentally excited to any deed. But in regions in which you know it is practicable and safe, it seems to be best and most effective to appear as you are, a foreigner out and out. This has the advantage, where Catholics are numerous, to at once make a distinction that may save a great deal of misunderstanding, which in some cases any amount of explanation will not relieve. Traveling in summer, the Chinese clothes are much cooler than our own; and if in the interior can be washed, which is a great matter, while with our own clothes—"you know how it is yourself." Traveling with the clothes in a Chinese way, food and all, makes the expenses much less, which is a great matter to some of us whose Boards are greatly in debt. For traveling and living expenses all told, from the time I left till my return, were less than a tael and half per day; and it would not have been so much only for my steamer trip to Hankow and back, which was sixty dollars to begin with. Indeed, if any brother is in financial straits from living in a foreign way, especially at the ports, I would advise a trip in a native way for the purpose of inflating the currency; and it may also have a happy effect in other ways as well. Some like to send their money ahead by letter, and draw it on arrival; but it is a peculiar notion of my own that money is safer in no place than in my pocket. At the rate of a tael and half per day, enough can be carried without suspicion, and without great amount of trouble, to keep you on the road a year.

But how about occupying Szechuen? Well, how about preaching the Gospel to every creature? It certainly must be done. When? If it is not done now, I don't think it is because there is any obstacle in the opposition of the people, or in the way of traveling, which prevents it. It is certainly, as I now see the field of China, the most inviting spot unoccupied. For a young man it presents all the freshness of a new, unplowed field. The healthful climate, and rich valleys and hills, teeming with unnumbered millions of semi-civilized inhabitants, bowing down to all manner of vice and emptiness, including the opium god, should awaken within us the greatest sympathies of our nature. If any Mission has the ways and the means, to it the call comes. I am sorry to say that our Mission is unable to think of it at present. I am glad to be able to say that the London Mission is already thinking of it; and a young man and his wife have already arrived, with

that distant field in view; while the Inland Mission have begun their itinerations in the province. In a few years, I don't think it will be impracticable to open the field with all the agencies employed here in the east, such as schools and women's work. But at first, of course, great care should be taken to move cautiously. At present there does not seem to be any hope of the steamers soon reaching that point, and the slowness with which Ichang is established as an open port, only adds to this uncertainty.

If any one undertaking this most important work should desire to know what language would be best to learn, I would not answer without question which would be best; for neither the Peking, Hankow or Nanking dialects are the best. But if unable to reach the field and learn there, I would say the Nanking, as spoken in the city, would be the most advantageous. Yet the Peking or Hankow will do quite as well to begin with; for, of course, on arrival at your field, you will throw off the old coat, and put on the new, as soon as possible. If your Nanking could be softened a little by the Peking dialect, reserving especially the tones of the former, I think it would suit any one going up the river best, and indeed be the best for the general purposes of traveling in all the Mandarin district. The main thing is to get the dialect you choose, well; and the variations which you meet with, for the purpose of understanding and traveling, are easily learned. I was under astonishment all the time I was away at the language; for there was no place that I came to, but the Nanking dialect served me beyond my best hopes and expectations. I had been accustomed to be all mystified at Shanghai, and even at Soochow, but one or two hundred miles distant; but here in this western direction I could go two thousand miles, and yet not find it at all in vain to talk to the people, and in some instances could preach with a satisfaction which to say the least was not a little triumphant. In view of this fact, I was not a little surprised to find on my return that the Chinese language had been brought to judgment and had been found wanting, and therefore had been kicked down and out. The charges brought against it say that "it is scarcely adequate for present needs, and for the purpose or even for the power of keeping pace with that progress, it is twice dead, plucked up by the roots."

Now, I would not deny the main point of this exceedingly valuable article of our brother in the Nov.-Dec. number of the "*Recorder*" that is, that the future language of China will not be what it is, but will be something else." This gives us plenty of scope for our beliefs; and, to be more definite, I would say that I think the future language of China will be the same language it is now, in the same sense that an old sailing vessel would be the same although it has been fitted up

with engines and wheels, and is able to make progress against wind and tide, and keep pace with the present demand of civilization. It will be the same in the same sense that our present English is the same as that of the age of Chaucer. It will be analogous to the likeness which now exists between the present German and that which was used before Luther's memorable thesis was affixed to the church door in Wittenburg.

There is put forth a challenge, without which this excellent article would not be so valuable as it is. This challenge may be found on the four hundred and seventy third page of the last volume of the *Recorder* and reads!—"A language that will be the common depository of thought and medium of communication throughout the Empire. This language must be the language of the senate, the language of the forum, the language of the rostrum and pulpit, the language of the school room and the language of the press. Their present language as we have seen, is far, very far, from being such. Is it capable of becoming such? *There may be those who think so. If there be, they would do well to tell us what constitutes this capacity and by what process it is to be developed.*"

Now, I would not undertake here to answer this fully, for my space would not allow, nor is it the purpose of this present article. Yet I will so far digress as to suggest somethings which are not so apparent to our brethren in the region from which this challenge comes, and may serve as land-marks for any one to work out the answer for himself; and which also may suggest to us as a missionary body a method of work, which I have thought, since I entered the field, the proper one for us, and one on which I am sorry the late Conference took no action. I may say, however, to begin with, that it is not best for us as missionaries to depreciate the instrument which God has given us with which to disciple this people. We can recognise its defects and laugh over its dialectic peculiarities; yet, if we don't want to weaken ourselves, we should not disparage its capacity, nor once think of giving it up for another, until there are substantial reasons for it.

I think this capacity for present needs and future progress is manifested in the Mandarin to an extent which should at least make any brother hesitate in saying that China will not in the future have its own universal and efficient language, in all the advancement that the progress of civilization can force upon her. I may say for myself that, having so little confidence, at the beginning, in any of the dialects of the country, as instruments of practical value, I am astonished at the marvelous extent through which the Mandarin is used, and the great similarity of it throughout the entire section.

Dr. Williams, in the beginning of the Introduction to his Dictionary,

speaks of the *Kwan hua* as the prevailing speech in sixteen out of the eighteen provinces. In order that I may be fair, I will say it is the speech in fifteen out of the eighteen provinces. That is, the *Kwan hua* is the prevailing speech in all the provinces except Kwang-tung, Fuh-kien, and Chehkiang, which occupy but a small corner of the Empire, and contain, according to Williams' Dictionary, but sixty out of the three hundred and sixty millions of people—that is, about one sixth of the population of the country. Now, throughout this immense region, this same authority says the Nanking, called the southern Mandarin or tense pronunciation, is probably the most used, and is described by the Chinese themselves as the speech everywhere understood. And he also says that "Mr. Edkins regards Peking, Nanking and Ching-tu as the centers of its three marked varieties; and the wide separation of these cities, whose inhabitants, as a whole, have no intercommunication with each other, and yet can orally converse, all the more proves its claim to be the Chinese spoken language." He says, in another place, that "It is also an error to term the written language a dead language, and say, as Dr. Douglas does, that it "is not spoken in any place whatever under any form of pronunciation," and that "learned men never employ it as a means of ordinary oral communication even among themselves." The exercises in Wade's course and the *Hung Leu Mǎng* or "Dreams of the Red chamber," are proof enough that the *Kwan hua* can be, and is written and spoken like any other language." To all this I can subscribe, out of my own experience, and I can say further that I can take the *Kwan hua*, as spoken on the streets of Nanking, and put it into writing without manufacturing a single character, and it can be read throughout this immense empire by the reading portion of all these teeming millions, except among one sixth of the population in the south-east, and I am sure by not a few even in that district. In view of these facts then I would put the question, is such a language effete? Is it not a good basis for developing a language capable of serving all private and public, commercial and political purposes, as well as for the conveyance of the highest theological, philosophical, and scientific truth? That it has not reached this point we need not deny, nor do we wish to; we do say, however, that it is fit for present purposes. And I think there are none of us who are not at least surprised at the manner in which this language, of what we were rightly taught to consider a heathen people, is capable of expressing our moral and Christian truths, and in some measure philosophic truths; but it is weakest in its expression of scientific truths for obvious reasons, though not because it has no capacity for expressing all these, including the highest of them, in due time.

By what process is the development to take place? Undoubted-

ly the encroachments of foreigners in China especially those speaking the English language, will have its due effect in developing it in all respects, and with everything else, also its language. But this is abnormal in its character; and from all appearances we cannot expect that this outside pressure will have the effect on China that it has had on India or even Japan. We are apt to think, as an English speaking people, and with our consciousness of superiority over the less cultured parts of the world, that it is their business to learn our language, that we may have intercourse with them. This feeling is wonderfully marked in the ports of China; and I may stop to remark that Chinamen are sharp enough to make us pay well for the carrying out of this theory. But it is not to this influence that we are to look for the permanent and great development of the language of China. We are to look for this development from those influences which have more to do, and particularly to do, with the language and books. This at once puts it into the hands of the missionary. The writer of the above mentioned article rightly says that "any spoken language, to become or remain uniform in a country like this, must also be written, and made the language of all classes and all pursuits." But he does not think this can be so with the Mandarin, because it "cannot be written, so as to be intelligible, except by the use of the Chinese character, or those numerous arbitrary signs, which one must toil half a life time to learn, and a whole one to keep in memory." Now, this last sentence our brother certainly does not mean in its full sense. No one who has studied the character thinks that there is any such difficulty about it as that, and it is by no means demonstrated that the Chinese character cannot be made use of, even in the highest forms of civilization. What made Lord Bacon three hundred years ago think that not his own, but the Latin language, would be the universal language of the world, but the interminable jargons all around his door, and the difficulty of drawing them together? But now it is widely believed that that very language which he discarded will be the universal language of the world. Certainly it is the vanity of the English speaking people to believe that every body should learn and use it. But if such a one as Lord Bacon could mistake, may not it be prophetically asked whether the Chinese language, with its marvelous written character, may not be the future universal language of the world? But however that may be, our brother does not seem to intimate that this Mandarin language can be romanized. I am willing to stake the following statement on the romanization of Dr. Williams' Dictionary; that all the sounds that the Chinese use in all parts of the empire can have a common, manageable romanization. When you come to a locality, I will base what I say on what has already been done in the Ningpo

district; that local romanizations are a success, and can be utilized, if they are not a positive necessity. Now if this can be done in a locality like Ningpo, how much easier and better can it be done in a Mandarin district? Now, this immense Mandarin district, excluding only those three already mentioned provinces of the eighteen, has a common spoken language. Each locality of course has its jargon, or sometimes it may charitably be characterized as a dialectic variation. But still there is under all this a common language which is easily recognized, but not so easily described. This similarity running through the whole is what makes conversation by persons from opposite corners of the Empire, which have no communication as a whole, so possible and practicable. Now, if there was a committee that would gather up and carefully note this common ground, and eliminate all that is boorish or offensive or uncommon from it, we would then have a language which is capable of being presented in a readable form to the entire Empire. I believe, yes I am sure, that this common language can be found nowhere better than in the streets of Nanking, with judicious variations taken from those of Peking. Such a language I am sure might be read in romanization on the streets of Chingtu, two thousand miles distant, and understood by the beggar prostrate at your feet. Now, if such a language, capable of such a romanization, is possible to be gathered in the Mandarin district, which is practically the whole country, what book should we have in it in the character and romanization? Manifestly, what we as yet have not, the Bible. Now it is in this Book, and from this source principally, that we are to look for the formative and developing power of the future language of China. This power is not found in the Wun-li, nor in easy Wun-li, nor yet in a high Mandarin. It is not found in the jargons of Shanghai, Ningpo and those of the South-eastern coast of China; but in a pure colloquial Mandarin Bible. What is it that has fixed our own language, and keeps every one from being a law to himself in writing and using always our several colloquial vernaculars, but the Bible, with a powerful literature growing out from it? We talk of the Queen's English; but it is the Biblical English that we all like to, and should, speak.

This is as much or more marked with the German. Before the Reformation the local dialects, jargons, and effete modes of speech were probably as numerous, considering the extent of the countries, and as widely different—each country, each town having its own dialect—as those which are now fostered within all this Mandarin district. Yet Luther's province was to show them that what was pure and good in all these "German jargons from the rasping gutturals of the Swiss Rhine to the lisping sibilants of the half Slavic Drina," could be gathered up and made a vehicle of accomplished verses upon every

theme, and especially that of the life-giving Gospel. It remained only for others to show that it could be used for scientific and philosophic truth. Now, in this have we not a prophecy of what the missionary is to do for China and her language? To show that all that is offensive can be eliminated, and that with an easy and good romanization it can be made a most efficient instrument for the most advanced civilization, and certainly capable of bearing the glad tidings of great joy to the lowest and most illiterate of the land.

Whether this language, in case of such a development, would be able to draw together and unite the dialects as spoken from Shanghai to Canton, is of course a great question. I am not sufficiently acquainted with these to offer any opinion. Having however a slight acquaintance with the Shanghai, I may say in this case I don't think it is impossible. But if there is no other way I respectfully submit that we who are in the Mandarin district covering most of the land, and surrounded by five-sixths, amounting to more than three hundred millions, of the entire population of the country, should not be hampered in our work in the way of being compelled to publish our books in the Wun-li, or in easy Wun-li, or in anything but in a language which, if read on the streets of Peking or on those of Yunnan-foo, will be understood by the lowest and highest. Let the Wun-li fall into its proper place as classical, and let the dialects use it if they must, but let us have Mandarin editions first. I do sincerely hope that the Committee on Publication appointed by the late Conference will not do anything so disastrous as to shut out the pure and simple colloquial Mandarin from all important publications. We want this colloquial character, and a first class romanization. If a uniform romanization is possible it should be used by all means. The Bible should be in such a language and in such a romanization as soon as possible; for already there are those of the poorer sort among the natives that are longing for it. Shall we rob them? Shall we rob God?

ON SOME EARLY SCRIPTURAL TRADITIONS.

BY REV. W. H. COLLINS.

I HAVE not chosen this topic because I have any right to stand forward as a teacher on such subjects but simply because I am deeply interested in them. The field I have entered upon is a very large and wide one and we can therefore only skim a portion the surface; and this I wish to do, partly because time for deep research is wanting, even if the materials for such research were at hand, and partly because all have access to any sources of information which are open to me. I have therefore nothing new to offer, but propose only to view

some portions of the Scripture narrative in the light of common sense, and by the use of modest criticism, and I trust with the reverence which becomes man, the creature, dealing with the Word of God, his Creator. I would just notice one great difficulty—*i. e.*, the origin of the whole human race from one place. There is one important principle, which it is well to bear in mind in discussing Scripture narratives *viz.*,—God, in the Bible, does not profess to give us every fact connected with what is therein related, nor the whole of every occurrence. In the Bible we find only what is essential for the end for which the Bible was given. St. John, in concluding his history of the life and teaching our Lord adds, “and many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.” All that is needed is given, but more is withheld than is revealed. From what is clearly revealed to us we have of course ample ground on which to judge the probabilities of that which is hidden. Nor can we be wrong, if with a humble and teachable mind we search into the things which God in His infinite wisdom has seen fit not to disclose to us; premising of course that, while everything that is revealed is to be believed and accepted, nothing beyond, however probable, can be required of any man as an article of faith. If everything connected with the origin of our race is revealed to us in the Bible, it is evident that Adam and Eve’s sons and daughters must have intermarried, and so the race was perpetuated. If there was in the Word of God any plain statement of such a fact, it would be our duty to receive it, however repugnant to our feelings to be obliged so to do. But we have no such a statement. Any such view is of course utterly distasteful to us, and it is difficult, even to suppose that the Lord our God either caused or permitted the union of brother and sister as man and wife. We know indeed that Abraham, the friend of God, contracted such a marriage; at least we learn from his own words that his wife was his half sister; but in this there is no inference to be drawn that God in any way approved such a union. The sovereign grace of God is but magnified in that He chose and called to be the progenitor of the chosen race, one who had contracted an incestuous marriage; just as we find, in the genealogy of our Lord, that out of the only women mentioned—Thamar, Rachab Ruth and Bathsheba, four—one though an estimable character, yet belonged to a nation accursed from God, and the other three were adulterous women; as if the Lord would show us how truly the Lord Jesus Christ was born after the flesh and how utterly unnecessary is that recent dogma of the Romish church the immaculate conception of the Virgin Mary.

In reasoning from the case of Abraham back to Adam, we must remember that this man had recently sprung from the hands of his Creator; while, before the birth of Abraham, mankind had passed through centuries of alienation, more or less complete, from God. How then shall we account for the wives and husbands of Adam's sons and daughters? The most natural way, of course, would be to suppose that there were other races living on the earth besides those springing from Adam; but it seems to me that the whole tenour of Scripture militates against such a view. We are told that all mankind is lost in Adam, and this could not be said of the descendants of men who were living on the earth before Adam. No doubt there are those who would limit the meaning of the word "all" here as elsewhere in Scripture; but when the Scripture says that "in Adam all die," we have the means of proving that this "all" includes the whole of the human family. The remedy brought by the Lord Jesus, the second Adam, is said in the Bible to be co-extensive with the ruin wrought by the first Adam. We know that the Gospel has proved the power of God unto the salvation of him that believeth in the case of some individual in almost every nation under heaven; thus we see that all those whom the Gospel has reached are certainly the posterity of Adam, inasmuch as they were involved in his guilt. It seems to me that the miracle wrought to supply Adam with a help-meet was repeated in behalf of the sons and daughters of the first and second generations. If individuals were created in the same way, though not directly of the posterity of Adam, they would still be bone of his bone and flesh of his flesh, and would therefore possess his sinful nature, and inherit the curse which fell upon him. The mere silence of Scripture on this point is no evidence against it. That the Lord could do it no one doubts, and it is also certain that He is more likely so to have acted than to have allowed the necessity of brother marrying sister, to prevent the human race from expiring in its infancy.

There is a verse in Malachi which seems to me to favour this view. The prophet reasoning against Polygamy, says, "Did not he make one? Yet had he the residue of the Spirit." The Lord's creative power was not exhausted when he made Eve to be the companion of Adam; and what is more probable than that he used it to ensure the perpetuation of the race recently created? When we are told that God finished his work of creation in six days, and rested on the seventh, it does not follow that because the grand total of God's work on this earth was finished, that no isolated acts of creation could be wrought; on the contrary, we find distinct acts of creation in several of the miracles recorded both in the Old and New Testaments. In this connection, we must remember the prohibitions of the union of near

relations which are given in the Mosaic code of laws. There, not only the marriage of brother and sister, but such a marriage as that of Abraham's, is distinctly forbidden; how can we imagine the Lord, to whom all things are possible, making an arrangement whereby unions were necessitated, against which afterwards a stringent law was promulgated. The only reason that I can imagine for objecting to such a view is, a desire to limit as far as possible the miraculous interposition of God in the affairs of this world; but if we admit the principle of miracles in God's dealing with mankind, how shall we dare to fix a limit, or venture to say in any given case, that the object to be gained was not worth the display of power? We cannot be proper judges in such matters, and should remember that it is all the same with God, either to work by natural means, or in what we call a supernatural way. It is just as much an exertion of God's power to keep this and numberless other worlds in their orbits unmoved by the disturbing influences around, as it will be at the last day, to wrap this globe in fire, and out of its ashes bring forth the new heaven and the new earth, where dwelleth righteousness.

It may be supposed, that if the miracle wrought in the case of Eve was repeated at all, we ought to find traces of it in later times; but we observe, as a rule that when the absolute need for divine interference in the affairs of men ceased, then the exertion of miraculous power ceased. It doubtless would have been a great help to the Israelites, in their campaigns against the Canaanites, if the fall of manna had continued until there was leisure to cultivate the ground; but we find that the manna ceased to fall as soon as the Israelites had eaten of the old corn of the land. Thus with the miraculous display which ushered in the Christian dispensation; it lingered through the generation succeeding the apostles, and then, the church being established, the power of working miracles ceased. So, if help-meets were provided for the first two or three generations, such interference would naturally cease when the ordinary source of supply became available. So, any poor bachelor, who is too shy or too lazy to seek a help-meet for himself, is not likely, some fine morning, to find that he has lost a rib, and gained a wife; nor is any poor lady, if such there be—who has the will but not the power to help herself, at all likely some lucky day is discover that one of her fair tresses has turned into a husband, to whom it is her pleasant duty to annex herself. There is an unwillingness to admit miraculous interference in the affairs of the world in some quarters where you would not expect it. For instance, in the Delegates Version of the Old Testament we find that *men* are made to bring the prophet Elijah bread and flesh in the morning, and bread and flesh in the evening. The meaning of the word translated “ravens” may be

doubtful; but the general voice of antiquity declares in favour of the received translation; and I see not why the word "raven" should be avoided, for it would certainly be as great a miracle to cause the savage Arab to feed a stranger who had not claimed his hospitality, in a time of general scarcity, as to cause the bird of prey to save up flesh for the prophet's use. We find the same shrinking from the supernatural where we would still less expect to find it,—viz., in the last Mandarin New Testament, in the case of Philip and the eunuch. I think any unprejudiced reader of the account give in the authorized version would come at the conclusion that Philip was transported through the air, and put down at Azotus. This view is undoubtedly borne out by the original; for the Greek verb *αρπαζω* implies violent and sudden seizure, as that by a robber or beast of prey. I cannot therefore see why the Mandarin version should speak of the Spirit's leading Philip away, and of his being met, as if in the ordinary course of events, at Azotus.

One of the earliest miracles on record has been much canvassed and often doubted. I allude to the dialogue between Balaam and his ass. A recent commentator, supposed to be orthodox, thus writes: "God may have brought it about that sounds uttered by the creature after its kind, became to the prophet's intelligence as though it addressed him in rational speech." "The opinion that the ass actually uttered with the mouth articulate words of human speech, or even that the utterance of the ass was so formed in the air as to fall with the accents of man's voice on Balaam's ear, seems irreconcilable with Balaam's behaviour. *** It seems scarcely conceivable that he could actually have heard human speech from his own ass, and even go on to hold a dialogue with her, and show no sign of dismay and astonishment." An inspired apostle, however, makes an authoritative statement on the subject, and from him we learn that "the dumb ass, speaking with a man's voice, forbade the madness of the prophet." An ordinary reader could, I think, gather nothing less from the original account where it says, "the Lord opened the mouth of the ass, and she said unto Balaam." Balaam's want of surprise may have arisen, as the commentator I have quoted suggests, from the furious anger he felt, and I would add also from the pain of his bruised foot. It may be simply not made to appear from the reticence of the account; or, I think, more probably because Balaam felt no surprise; inasmuch as this was not the first time he had witnessed such miracle. God has an infinite variety of ways of dealing with mankind, and He suits His methods to the peculiar state of the mind of man. In those days, the mind of man was, as it were, in its infancy; and so the Lord dealt with it by illustration, just as we are wont to deal with the minds of our children.

In those days, there was no written record except the picture writing of ancient Egypt; thus men could not put down things for the instruction of their contemporaries, or the good of the rising generation; therefore it pleased the Lord to display before them lessons in a way which takes the deepest hold on the memory. We see this in the way in which the messengers of the Lord were instructed to act before Israel; as when Isaiah went naked and barefoot for a certain period, or as when Ezekiel's wife died and he was told not to mourn for her; and in several other ways narrated in the prophets. So miracles of the kind we are discussing may have been frequent, though not recorded in Scripture.

To the same category we may refer the miracle of the interment for three days of the prophet Jonah in the fish's belly. The possibility of this has often been doubted, and of course it would have been impossible without the miraculous interference of the Lord.

I think we should do well if we possessed the faith of a certain old woman, who being asked scornfully by a sceptic if she believed a whale could have swallowed Jonah, replied that if the Bible had told her that Jonah swallowed the whale, she would have believed it. Some have doubted the existence of a fish with a throat large enough to swallow a man,—while others aver the contrary; but even if there was no fish larger than a herring to be found now-a-days, it would not affect the narration, which tells us that "the Lord had prepared a great fish to swallow up Jonah." This may have been an existing fish, brought to the spot; or it may be that the Lord specially created a fish capable of swallowing a man. The same power which could sustain the prophet for three days and three nights, so that he could live, I think, without breathing, is certainly capable of creating a monster of the deep to carry out its purposes. We must not forget, either, that the prophet in this transaction was used as a type of the death and resurrection of the Lord Jesus, and that the Saviour emphatically put his seal to the truth of this history.

There are two other miracles which many have found great difficulty in accepting; and which, of course, we as teachers must meet face to face. The miracle recorded in the Book of Joshua, where it is said that the sun stood still, and hasted not to go down about a whole day; and that which occurred in the days of Hezekiah, when the shadow went back ten degrees on the dial of Ahaz. With regard to the standing still of the sun in the days of Joshua; or rather, as we should now say, the temporary cessation of the diurnal rotation of the earth;—the difficulties connected with the reception of the literal account are thought to be so great, that even orthodox commentators, such as Hengstenberg, Keil and Kurtz, would class the words of the account in the Books of Joshua with such passages as that in the song of Deborah,

"The stars in their courses fought against Sisera," and David's words, "He bowed the heavens also and came down * * He sent from above, he took me, he drew me out of many waters;"—passages which no one construes as describing actual occurrences. If *such* men accept such views, I think no blame could be attached to us if we were to follow in these foot-steps. But there are many who regard the words as describing an actual occurrence; and I feel a difficulty in accepting any other solution. One objection offered is that the whole narrative is a quotation from the Book of Jasher, and is merely a poetical adaptation; but even if it is so, this quotation is accepted by the writer of the Book of Joshua, and stands or falls with the rest of the book. It is clear that the passage from the 12th to the 15th verse of the 10th chapter of Joshua is not a part of the original narrative, and is a break into it's continuity. "Then spake Joshua to the Lord, in the day when the Lord delivered up the Ammonites before the children of Israel; and he said in the sight of Israel, Sun, stand thou still upon Gibeon; thou Moon, in the valley of Ajalon! And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher?" So far, no doubt, the words are taken from the Book of Jasher—*i.e.*, of "the upright"—"a book probably of national Odes, celebrating the heroes of the theocracy and their achievements," but the question arises, how did these words get into the book of Jasher unless they described an actual occurrence? The writer evidently so states them, for he adds, "so the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel." Some of the objections which have been urged against this view on scientific grounds are easily disposed of. It has been said that the stoppage of the earth's rotation on its axis would bring about the instantaneous destruction of all living things on its surface, and cause a convulsion of the solar system. But such objectors forget that the interference, if such there were, with the earth's motion was not an act of blind power, and nothing more. The Agent here concerned is Omniscient and Omnipotent; and could, of course, as well arrest the usual consequences of such an arrest of nature's ordinary working, as he could suspend the working itself. An objection offered by some is, that "no marked and unquestionable reference is made to such a miracle by any of the subsequent writers of the Old and New Testaments—not even where their theme seems to solicit such mention, as in the 11th of Hebrews, where the great deeds of Moses, Joshua and others are celebrated." It may be replied, however, that in the 11th of Hebrews only a sample of the great works of Moses and Joshua is

referred to, and in each case only the opening miracle of their respective hegemonies is adduced.

Of more force, perhaps, is the objection that "though such a stupendous phenomenon would disturb the chronological calculations of all races of men over the whole earth, yet no record of any such perturbation is to be found." While however, if such a record existed it might do much to strengthen the faith of those who are wavering, I think, if we consider the paucity of early records, and their liability to destruction in the numerous wars and tumults of ancient times, this argument has merely a negative power.

While I see no difficulty at all in receiving the account as it stands and understanding it literally, I would prefer to accept the view put forward by some writers, that it was an optical miracle and that by an extraordinary extension of the law of refraction, the sun was made to appear to the children of Israel as if it still stood high in heavens, while in reality it was fulfilling its appointed course in regular order. There may be many scientific objections to such a supposition; but these could be as easily disposed of as the objections to the suspension of the earth's diurnal rotation, on the ground that nothing is impossible to Omniscience and Omnipotence. No attempt is made in Scripture to define the laws of motion with scientific accuracy. If a correct description of them were given, it is possible that, in spite of the vast attainments made by science in this century, the real statement of facts would be as far beyond the bounds of our intelligence as a description of the laws that govern the motions of the heavenly bodies, as now understood, would have been above the understanding of the Israelites in the days of Moses. The language of Scripture, in all matters relating to science, is simply phenomenal; it speaks of things as they appear to the ordinary observer, in terms understood by the most untutored savage, and accepted by men of science. If the miracle described in Joshua was in reality, an optical delusion, it none the less served the end for which it was intended; Nor can the words of Holy writ be charged with conveying a misconception when they say that the sun hastened not to go down about a whole day, if in reality it went down as usual; because the words are a mere statement of the appearance which the children of Israel witnessed. That God could cause such a phenomenon no one can doubt; and that such a mode of acting would be simpler than the suspension of the law of gravitation, and the obviation of the necessary consequences, is evident. The simpler mode of procedure would be a miracle quite as much as the more complicated.

With regard to the returning of the shadow on the sun-dial of Ahaz in the days of his son Hezekiah, it is impossible to bring the

account of this phenomenon into to the regions of poetry ; for its relation is as prosaic as any part of the sacred history. While we have no right to prescribe any particular mode of action to God, one cannot but feel that it is more likely that the appearance merely of the return of the sun would be caused rather than that the whole order of the solar system should be disturbed, for the sake of removing the doubts of one individual.

I would like to pass in review other portions of the Scripture narrative ; but I think I have laid enough before you ; and in conclusion, I would only remark that in all our reasonings on God's ways in dealing with men, it becomes us to remember, that He has said, "My ways are not your ways, nor my thoughts your thoughts ; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts ; saith the Lord."

STATISTICS OF PROTESTANT MISSIONS IN CHINA.

IN order to give as wide circulation as possible to the statistics, prepared with so much care by the Conference Committee, and already published in its Records, it has been deemed advisable to reprint them in the *Recorder*.

Since the issue of the "Records of the Conference" information has been received that the statistics of the English Presbyterian Mission at Swatow, were, by some over-sight, omitted. As they are in hand they have been printed on a separate sheet, with columns showing the totals after counting the figures found in this addenda. It is understood that copies of the Swatow Statistics will be sent to subscribers to the "Records of the Conference," to be pasted in the book.

The Table showing the condition of Roman Catholic Missions, is also reprinted.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Part ally self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.																													
AMERICAN MISSIONS.																																																														
Am. B. Miss. Union, Ningpo, Swatow, Do.	3	19	9	...	4	301	149	152	...	...	4	58	1	23	1	10	...	...	1	50	6	1	22	3	3	1	9	13	...	...	...	...	...	...	...																											
	1	16	3	...	3	407	222	185	1	20	1	14	...	...	...	...	1	5	...	...	3	2	12	...	...	...	2	16	...	...	...	...	...	...																												
Totals, ...	4	35	12	...	7	708	371	337	1	20	5	72	1	23	1	10	1	5	1	50	9	3	34	3	17	11	29	...	...	...	...	...	...	...																												
Am. B. (South), Tamschow, Shanghai, Canton, Do.	1	2	2	...	1	120	74	46	1	22	...	...	1	29	...	...	...	1	85	2	1	3	...	...	...	1	3	...	...	...	...	...	...	...																												
	1	2	1	...	...	86	42	44	...	...	1	25	...	...	1	18	...	...	7	1	20	4	1	2	...	...	1	...	...	...	...	...	...	...																												
	1	3	2	...	1	159	*96	*63	...	...	3	60	...	...	4	80	1	13	...	...	8	2	4	1	7	2	2	...	...	...	...	...	...	...																												
Totals, ...	3	7	5	1	2	365	212	153	1	22	4	85	1	29	5	98	1	21	2	105	14	4	9	1	8	6	6	...	...	...	...	...	...	...																												
Am. B. C. F. Miss., Peking, Foochow, Do.	6	9	7	...	3	267	180	87	1	12	3	45	1	20	...	...	1	5	6	147	9	...	8	4	1	5	7	...	...	...	...	...	...	...																												
	3	16	8	...	8	176	118	57	1	16	1	20	1	30	6	70	1	2	7	90	8	2	17	6	1	8	14	1	231	4167	2	6,203	...	...																												
Totals, ...	9	25	15	...	11	442	298	144	2	28	4	65	2	50	6	70	2	7	13	237	17	2	25	10	2	13	21	...	251	4167	3	8,203	...	...																												
Am. Epls. Miss., Peking, Shanghai, Do. Hankow & Wuchang.	1	...	...	...	...	50	*30	*20	...	1	20	...	...	...	...	...	...	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...																												
	2	10	3	...	...	170	*84	*86	2	51	22	*302	2	35	5	*111	1	13	2	60	15	2	3	2	8	4	11	1	143	18,013	2	...	...	...																												
	2	...	...	...	...	33	29	4	1	33	2	50	1	8	...	...	...	5	...	...	5	...	1	...	...	2	1	1	...	...	...	...	...	...																												
Totals, ...	5	10	3	...	...	253	143	110	3	85	34	352	3	43	5	111	1	18	2	60	21	2	5	2	8	6	12	2	143	18,013	3	6,130	4	...																												
A. Meth. F. (North), Peking, German, Lo. Foochow, Do.	2	4	2	...	2	60	24	26	...	...	3	30	1	17	...	...	1	5	2	90	4	...	6	...	...	1	4	1	23	604	...	...	...	...																												
	1	3	2	...	2	32	24	8	...	...	2	40	1	30	1	12	...	...	1	80	4	...	2	...	...	5	...	...	...	...	...	...	...	...																												
	1	76	72	1	71	1,254	886	418	1	8	6	60	1	31	22	370	1	15	54	744	30	10	70	1	21	23	57	1	...	...	...	...	...	...																												
Totals, ...	4	83	76	1	75	1,346	894	452	1	8	11	130	3	78	23	382	2	20	57	914	38	10	73	1	13	25	66	2	23	604	1	681	1	...																												

Name of Mission.	AMERICAN MISSIONS.																										Total contributions of the Native Christians for all purposes last year.										
	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.			Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.		
Am. Meth. Episcopal (South) - Shanghai and Soochow.	2	5	4	...	...	112	50	62	1	15	5	71	1	17	2	24	...	3	5	161	9	4	2	2	2	3	5	9	...	...	...	...	...	...	\$ 61.40		
	Totals,																										\$ 61.40										
	Am. Presb. (North), Peking, Tientsin, and Soochow.	1	...	1	...	1	18	13	5	1	7	...	...	1	10	...	...	...	3	1	150	3	...	2	...	...	1	6	2	...	...	...	...	...	\$ 13.00		
		Do.	1	5	5	...	3	188	126	62	1	32	3	33	1	17	...	...	...	1	1	120	6	1	3	3	2	4	2	...	...	...	...	...	\$ 111.00		
		Do.	1	1	4	...	3	320	192	128	2	25	10	5	57	1	6	...	...	...	8	...	...	2	...	...	...	...	...	...	...	...	...	...	\$ 338.00		
		Do.	1	1	...	...	...	13	13	...	13	...	...	...	...	...	...	...	...	...	1	30	1	2	2	2	...	3	2	...	...	...	...	...	\$ 10.00		
		Do.	1	2	1	...	...	94	51	43	1	28	2	36	1	21	3	45	1	1	3	206	8	2	2	2	...	...	2	...	...	...	...	...	\$ 90.00		
		Do.	1	2	1	...	...	7	5	2	...	2	30	...	...	...	...	...	...	...	1	12	3	2	2	1	1	...	...	...	...	...	...	...	\$ 12.48		
		Do.	1	...	...	...	...	8	6	2	...	...	9	...	...	...	...	...	...	...	...	...	6	7	1	1	...	...	...	...	...	...	...	...	\$ 333.66		
		Do.	1	17	9	...	2	7	454	150	304	...	5	92	1	21	2	35	...	6	...	...	...	4	11	...	...	...	...	...	...	...	...	...	\$ 120.00		
Do.	1	3	2	1	1	86	52	34	...	26	1	7	...	...	1	15	...	...	...	20	4	2	4	...	...	...	...	...	...	...	...	...	\$ 100.00				
Do.	1	4	2	...	...	250	120	130	...	14	3	65	1	20	7	15	...	...	2	90	13	...	10	...	...	6	2	2	...	...	...	...	...	\$ 128.14			
Am. Presb. (South), Soochow, Hangchow.	10	35	25	6	14	1,438	728	710	8	145	18	282	10	146	14	241	1	11	11	523	52	13	40	9	9	9	30	34	1	973	24,851	3	3,200	12	\$ 128.14		
	Totals,																										\$ 22.00										
	Reformed Church, Amoy.	1	...	1	...	...	4	4	...	1	6	1	18	...	...	1	21	...	...	...	...	3	...	1	...	...	...	...	...	...	...	...	...	...	...	\$ 22.00	
		Do.	1	...	1	...	...	18	7	11	1	18	5	90	1	30	...	...	...	1	1	60	7	...	2	...	...	...	...	...	...	...	...	...	...	\$ 22.00	
		Totals,																										\$ 22.00									
		Woman's Union, Peking.	1	14	7	2	5	591	402	199	...	...	6	90	1	25	...	...	...	...	...	...	7	3	12	...	...	...	...	...	...	...	...	...	...	...	\$ 108.50
			Do.	1	...	...	...	...	591	402	189	...	...	6	90	1	25	...	...	...	...	...	7	3	12	...	...	...	...	...	...	...	...	...	...	...	\$ 108.50
			Totals,																										\$ 108.50								
			Totals,																										\$ 108.50								

[illegible]

Name of Mission.		Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.	
BRITISH MISSIONS.																																				
2nd. Mrs. Sec., Peking & Tientsin.		2	12	2	2	..	348	261	87	..	..	..	..	1	30	..	..	..	8	..	..	..	3	8	..	1	2	11	2	24	10,787	..	7,128	2	\$52,52	
Do. Hankow, [tsin]		2	3	..	..	2	415	311	104	..	..	..	..	..	..	1	20	..	..	..	..	..	5	..	1	5	..	1	430	4,808	..	88.08	..	\$27,66		
Do. Shanghai.		1	5	3	..	2	184	105	79	..	..	1	4	..	..	5	62	..	1	..	..	1	2	4	2	2	8	2	8	14,140	..	\$57,44	..	\$40.00		
Do. Amoy.		1	22	20	6	3	672	430	242	..	..	4	49	..	..	..	..	..	4	1	..	2	2	10	8	2	10	1	..	..	..	..	..	..	..	
Do. Hongkong & Peiho.		1	6	..	..	1	446	*268	*178	..	..	..	200	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Do. Canton (No report).		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Totals,		7	48	33	6	26	2,065	1,375	690	..	..	8	293	1	30	6	82	3	13	1	25	11	6	45	10	6	21	35	4	1,011	29,735	..	7,128	2	\$189,17	
Methodist New Conn., Tientsin.		1	10	11	..	7	429	312	117	..	..	5	75	..	..	2	25	2	24	7	110	8	..	15	2	1	2	25	..	..	..	..	..	..	1	\$60.00
Totals,		1	10	11	..	7	429	312	117	..	..	5	75	..	..	2	25	2	24	7	110	8	..	15	2	1	2	25	..	..	..	..	..	..	1	\$71.00
(In Meth. Free Church, Ningpo.)		1	6	5	..	5	151	*91	*60	..	..	2	36	1	7	1	6	..	..	..	..	2	..	8	..	..	2	6	..	..	..	..	..	..	..	
Totals,		1	6	5	..	5	151	91	60	..	..	2	36	1	7	1	6	..	..	..	..	2	..	8	..	..	2	6	..	..	..	..	..	..	\$71.00	
Wesleyan Methodist, Hankow.		1	1	1	..	1	106	84	22	..	..	3	62	..	..	1	22	..	..	..	..	4	2	2	..	..	2	1	1	..	..	..	..	..	\$37,63	
I.O. Wenchang.		1	..	1	..	1	40	31	9	..	..	2	45	..	..	..	..	..	..	..	..	4	2	1	..	..	1	1	..	..	..	..	..	..	\$20.00	
Do. Kwangchow.		2	2	2	..	2	18	16	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	\$12.00	
Do. Canton, [tsin]		2	3	3	..	3	137	91	46	..	..	5	202	..	..	4	88	..	4	9	290	11	2	5	4	4	4	6	..	..	..	..	..	..	\$10.00	
Totals,		6	6	7	..	7	301	222	79	..	..	10	309	..	..	5	110	..	4	9	290	17	2	10	4	4	9	8	1	..	..	..	..	..	\$179.03	
Canadian Presbyterian North Toronto Mission, (Transit).		1	11	..	..	..	147	85	62	..	..	5	85	..	..	..	..	..	8	..	..	..	..	..	..	1	..	12	1	88	1,268	1	1,356	..	\$200.00	
Totals,		1	11	..	..	..	147	85	62	..	..	5	85	..	..	..	..	..	8	..	..	..	..	..	..	1	..	12	1	88	1,268	1	1,356	..	\$200.00	

Name of Station.	Stations where mis. & n. reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partly self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.	
PROTESTANT MISSIONS.																																			
Ang. Presbyteria. Amoy. Do. Formosa.	1 1	21 25	8 14	1 ...	7 26	611 967	*431 613	*210 344	... ...	... ...	10 7	120 80	1 ...	18 ...	... ...	... ...	1 1	14 7	... ...	... ...	7 ...	1 21	23 21	5 1	... ...	24 26	2 ...	... 2	... 782	... 4,867	... ...	... ...	... 2	... 782	
Totals, ...	2	46	22	1	33	1,578	1,044	554	...	...	17	200	1	18	...	...	2	21	...	...	7	1	47	6	...	50	2	2	782	4,867	...	...	2	\$132,865	
Methodist Episcopal Newchwang.	2	3	...	...	...	31	24	7	1	22	...	40	...	11	...	8	...	...	...	...	...	3	...	...	...	5	...	...	...	...	...	...	...	...	
Totals, ...	2	3	...	...	...	31	24	7	1	22	...	40	...	11	...	8	...	...	...	...	...	3	...	...	...	5	...	...	...	...	...	...	...	...	
Scottish U. Pres. Newchwang Do. Chetoo.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Totals, ...	1	2	1	...	...	31	11	29	...	...	1	22	1	11	1	20	...	...	...	...	3	...	1	1	1	1	1	1	1	100	...	1	6,291	\$ 7,330	
Unconnected, Chinkiang.	1	...	...	...	...	...	...	...	1	19	1	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Totals, ...	1	...	...	...	...	...	...	...	1	19	1	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
CONTINENTAL MISSIONS.																																			
Presbyteria, Hankow & inland.	4	16	12	...	...	953	*477	*476	2	116	6	95	2	121	...	...	1	10	...	...	14	2	20	1	1	4	16	...	...	...	...	...	...	...	
Totals, ...	4	16	12	...	...	953	477	476	2	116	6	95	2	121	...	...	1	10	...	...	14	2	20	1	1	4	16	...	...	...	...	...	...	...	
French Mission, Cant'n, &c.	4	11	...	...	...	548	240	108	1	30	8	176	...	5	...	15	1	12	...	...	10	1	14	2	1	11	9	...	...	...	...	...	...	...	
Totals, ...	4	11	...	...	...	548	240	108	1	30	8	170	...	5	...	15	1	12	...	...	10	1	14	2	1	11	9	...	...	...	...	...	...	...	
Totals, ...	4	11	...	...	...	318	210	108	1	30	8	170	...	5	...	15	1	12	...	...	10	1	14	2	1	11	9	...	...	...	...	...	...	...	

* Averaged or Approximate.

† Not official.

‡ The religious services only maintained by the Mission.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized.	Wholly self-sustaining.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total Contributions of the Native Christians for all purposes last year.	
AMERICAN MISSIONS.																														
American Bapt. Miss. Union, (South),	4	33	12	...	7	708	371	1	20	5	72	1	23	1	50	9	3	31	3	17	11	29	...	...	1	2,605	1	\$152,000		
Do. (North),	3	7	5	1	2	385	212	1	85	4	85	1	23	2	108	14	4	9	1	8	6	6	...	...	2	4,143	1	\$47,100		
American Day Baptist, ...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
American P. C. F. Miss.,	9	...	15	...	11	528	298	2	58	4	65	2	50	6	207	21	5	10	2	...	...	...	...	...	...	...	...	...		
Do. Episcopal M. (S. C.),	5	53	3	...	...	533	145	3	83	6	372	7	43	6	60	21	5	25	5	2	13	21	1	231	4,107	3	8,305	...	\$155,000	
Do. Methodist Ep. (North),	2	5	4	...	...	112	50	6	11	8	130	2	78	23	914	38	10	78	4	13	25	65	2	23	604	1	681	1	\$128,000	
Do. (South),	10	35	55	6	14	435	755	8	18	5	71	1	17	2	523	52	13	40	2	9	3	31	1	...	...	3	3,203	12	\$112,814	
Do. Presbyterian (North),	2	...	2	...	...	122	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Do. (South),	1	14	7	2	6	691	40	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Reformed Church, ...	...	...	...	...	...	5	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Women's Union, ...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Totals, ...	41	215	150	11	115	4,502	2,417	19	347	53	1,255	24	94	92	1,110	178	42	212	23	62	113	153	6	...	...	14	25,107	19	\$452,840	
BRITISH MISSIONS.																														
China Inland, ...	11	29	19	...	2	435	272	2	21	1	10	4	47	4	65	4	8	20	16	6	3	31	...	...	...	...	...	...		
Church Missionary Society, ...	7	103	50	...	48	1,204	778	4	56	20	437	4	65	11	66	35	10	103	6	8	22	92	1	...	...	1	500	5	\$176,552	
Society for Prop. of Gospel	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Anglican Missionary Society, ...	1	2	2	...	...	62	50	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Do. (London)	7	10	11	...	23	2,055	1,376	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Methodist New Connexion, ...	1	43	33	6	...	429	312	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
United Methodist Free Church, ...	1	6	5	...	5	131	51	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Westminster Methodist, ...	6	6	7	...	7	304	222	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Canadian Presbyterian, ...	1	11	...	...	...	147	85	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
English Do.	2	49	24	1	34	1,505	1,044	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Irish Do.	2	3	1	...	...	31	24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Scottish United Presbyterian, ...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Unconnected, ...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Totals, ...	42	265	150	7	125	10,464	6,264	2,200	6	115	70	1,471	12	189	24	436	54	265	45	50	115	225	10	2,340	30,870	4	17,174	10	\$178,908	

SUMMARY.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
Basel Mission, ...	4	16	12	...	...	953	*477	*476	2	116	6	95	2	121	...	...	1	10	...	...	14	2	20	1	4	16	...	...	...	...	...	...	...	...
Russian Mission, ...	4	11	...	...	...	318	210	108	1	30	8	170	...	3	1	15	1	12	...	...	10	1	14	2	11	9	...	...	...	...	...	...	...	...
Totals, ...	8	27	12	...	...	1,271	687	584	3	146	14	265	2	124	1	15	2	22	...	...	24	3	34	3	15	25	...	...	...	...	...	...	...	...

FINAL SUMMARY.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
American Missions, ...	41	215	150	11	115,520	3,117	2,183	19	347	93	1,256	24	464	57	957	9	94	92	2,110	178	42	212	28	62	113	183	6	1,300	47,635	14	25,107	19	\$192,850	
British Missions, ...	42	269	150	7	128,646	4,264	2,200	8	118	70	1,471	12	189	24	335	9	115	23	495	85	28	265	45	26	115	229	10	2,340	35,870	4	161,743	10	\$179,000	
Continental Missions, ...	8	27	12	...	...	1,271	687	584	3	146	14	265	2	124	1	15	2	22	...	...	24	3	34	3	15	25	...	...	...	...	...	...	...	\$227,550
Totals, ...	91	511	312	18	243,130	8,068	4,967	30	611	177	2,991	38	777	82	1,307	20	231	115	2,405	290	73	511	76	90	243	437	16	3,730	87,405	24	412,511	30	\$327,550	

NOTE 1.—The numbers given for stations and out-stations do not represent the actual number of stations in China, as in many instances different missions have stations in the same place.

NOTE 2.—With reference to the out-patients at the Hospitals and Dispensaries, the numbers do not always represent only new cases.

	OMITTED ON P. 484 OF THE RECORDS OF THE PRESB. MISSION SWATOW.		CORRECTED SUMMARY OF ENG. PRESB. MISSION. P. 485		CORRECTED SUMMARY OF BRITISH MISSIONS. P. 486		CORRECTED FINAL SUMMARY. P. 486
	1	2	3	4	5	6	
Stations where missionaries reside	...	...	...	...	...	...	92
Out-stations	21	...	70	...	290	...	532
Organized Churches	6	...	28	...	156	...	318
Wholly self supporting	...	...	1	...	7	...	18
Partially self supporting	21	...	54	...	149	...	264
Communicants	480	...	2088	...	6944	...	13515
Males	240	...	1284	...	4504	...	8308
Females	240	...	804	...	2440	...	5207
Boys' Boarding Schools	1	...	1	...	9	...	31
Pupils	36	...	36	...	154	...	647
Boys' Day-schools	...	...	17	...	70	...	177
Pupils	...	...	200	...	1471	...	2991
Girls' Boarding Schools	1	...	2	...	13	...	39
Pupils	17	...	35	...	206	...	794
Girls' Day Schools	...	...	...	...	21	...	82
Pupils	...	...	...	...	335	...	1307
Theological Schools	1	...	3	...	10	...	21
Students	5	...	26	...	120	...	236
Sunday Schools	...	...	...	...	23	...	115
Scholars	...	...	...	...	495	...	2605
School teachers	3	...	10	...	91	...	293
Ordained preachers and pastors	...	...	1	...	28	...	73
Assistant preachers	...	...	55	...	273	...	519
Colporteurs	1	...	7	...	46	...	77
Bible-women	2	...	2	...	28	...	92
Church buildings for Christian worship	3	...	53	...	118	...	246
Chapels and other preaching places	20	...	22	...	249	...	457
Hospitals	2	...	4	...	12	...	18
In-patients last year	1565	...	2347	...	3905	...	5295
Out-patients last year	1300	...	6167	...	41170	...	88805
Dispensaries	...	...	...	...	4	...	24
Patients treated last year	...	...	...	...	16174	...	41281
Medical Students	3	...	...	...	13	...	33
Total contributions of Native Christians for all purposes last year	\$300	...	\$1602.89	...	\$5089.08	...	\$9571.92

NO.	NAME OF MISSIONS.	MARRIED INCLUD- ING THEIR WIVES.	SINGLE MALE.	SINGLE FEMALE.	TOTALS.
AMERICAN.					
1	American Baptist Missionary Union,	12	2	2	16
2	Do. (South),	8	...	3	11
3	Seventh Day Baptist,	...	...	...	...
4	Am. Board of Commiss. for For. Miss.	40	3	7	50
5	Protestant Episcopal Mission, ...	10	...	2	12
6	Methodist Do. (North), ...	26	3	8	37
7	Do. Do. (South), ...	6	1	...	7
8	Presbyterian Mission (North), ...	44	3	12	59
9	Do. (South), ...	4	3	3	10
10	Reformed Dutch Mission,	4	1	1	6
11	Woman's Union Mission,	...	...	2	2
BRITISH.					
12	Baptist Mission,	...	2	...	2
13	China Inland Mission,	28	16	10	54
14	Church Mission,	28	4	1	33
15	Propagation of the Gospel,	...	3	...	3
16	London Mission,	38	3	2	43
17	Methodist New Connexion,	8	...	...	8
18	United Methodist Free Church, ...	2	2	...	4
19	Wesleyan Mission,	20	9	4	33
20	Canadian Presbyterian,	4	...	...	4
21	English Do.	20	3	...	23
22	Irish Do.	4	...	...	4
23	Scotch United Presbyterian,	4	2	2	8
24	Soc. for Promo. of Female Education,	...	...	3	3
CONTINENTAL.					
25	Basel Mission,	12	3	...	15
26	Rhenish Mission,	10	1	...	11
BIBLE SOCIETIES.					
27	American Bible Society,	2	...	...	2
28	British and Foreign Bible Society, ...	...	2	...	2
29	National Bible Society of Scotland, ...	4	...	...	4
30	UNCONNECTED.	6	...	1	7
Totals.		344	66	63	473

Total number of Missionaries ... 473
 „ exclusive of Missionaries' wives 301

NOTE.—Some alterations might have to be made in a few of the above figures, for the sake of perfect accuracy; but it is believed that the totals would not be affected materially thereby.

STATISTICS OF ROMAN CATHOLIC MISSIONS IN CHINA.

Taken from the "*Bulletin des Missions Catholiques*" for 1807.*

VICARIATE-APOSTOLIC OF	NAME OF MISSION.	EURO- PEAN MISSION- ARIES.	† NATIVE PRIESTS.	CHRIS- TIANs.
Pechili {	North... .. Congregation de la Mission ... (Lazarists),	14	20	27,000
	West Do. Do. Do.	5	15	20,000
	East Society of Jesus,	11	...	20,000
Shantung	Franciscans,	7	7	10,750
Shansi	Do.	8	16	15,200
Honan	Milan Congregation of Foreign Missions,	5	...	3,200
Kiangnan {	Kiangsu Society of Jesus,	42	...	81,000
Nganwhei	Congregation de la Mission ... (Lazarists),	5	12	11,000
Chekian	Do. Do. Do.	7	16	4,000
Fokien (including Formosa)	Dominicans,	16	10	25,000
Hoopeh	Franciscans,	20	14	16,800
Hunan	Do.	3	11	2,680
Shensi	Do.	7	17	23,000
Szechuen {	East Congregation des Missions ... Etrangers de Paris,	10	...	38,000
	West Do. Do. Do.	12	...	35,000
	South Do. Do. Do.	12	...	17,000
Kwangtung	Do. Do. Do.	21	...	20,000
Yunnan	Do. Do. Do.	11	...	8,500
Kweichau	Do. Do. Do.	19	...	10,000
Manchuria	Do. Do. Do.	11	...	8,000
Mongolia	Belgian Congregation of Foreign Missions,	8	...	8,400
Totals,	...	254	‡ 138	404,580

ÆSOP IN MONGOLIA.

THE following fables are selected from a number which a Mongol teacher dictated in his attempts to familiarise a foreigner with the language of Mongolia. It will be seen at a glance that most of them are not native to the country, but come from a land abounding with sights and scenes unknown to Mongolia. One or two of them, though, have a very Mongol look about them, and doubtless a good many of them have adopted more or less of a Mongol dress. The teacher referred to above afterwards committed them to writing, but whether he copied them from a book or merely wrote them from memory and added the "*Morals*" out of his own head" it is impossible to say; vari-

* These statistics are the latest that could be obtained, but are correct only to the year 1870. Since then there have been some considerable changes; for instance in Kiangnan there are now 52 European Missionaries, and 22,600 native Christians, instead of 42 and 81,000 as above.

† The figures in this column are taken from the "*Annals of the Propagation of the Faith*" for 1867.

‡ This does not represent the full total of Native Priests, as there is no report from some of the Missions.

ous attempts on the part of the present writer, to obtain a volume of fables in print or M. S. having uniformly ended unsuccessfully. From some points of view some of the fables might be improved by a few alterations and corrections, but it has been deemed better to refrain from interfering with them, and to present them in the shape in which they appear to be current in Mongolia. It is not claimed for the fables that they are new or unknown to the world, but among them there may, perhaps, be some with which all readers of the Recorder may not be familiar.

I.—*The Hare and the Lion.*

There was a lion that used to vary his diet by eating in turn one from all the kinds of the beasts of the field. One day it was the hare's turn and the lion looking sorrowfully at the the animal said; "A poor meal for me to-day. You're not worth eating; you won't even fill up the chinks between my teeth. Little use in eating you." The hare replied, "Do please condescend to eat me, I have just had a narrow escape from being eaten by an animal as terrible looking as you." The lion, in a rage, demanded: "Where is there any animal like me, let me see him!" The hare led him away to a well and told him to look down. Look down he did and there sure enough saw a beast that twisted his face, looked daggers, set up his mane, and showed his teeth as fiercely as he did. The lion could not stand this and leaping down to fight his rival perished in the water.

Moral. If a man has good intellectual powers don't despise him though his bodily strength may be small; and since powerful enemies can be overcome by mental power seek to develop the powers of the mind.

II.—*The blind Tortoise in the well.*

A blind tortoise lived in a well. Another tortoise, a native of the ocean, in its inland travels happened to tumble into this well. The blind one asked of his new comrade whence he came. "From the sea." Hearing of the sea, he of the well swam round a little circle and asked: "Is the water of the ocean as large as this?" "Larger," replied he of the sea. The well tortoise then swam round two thirds of the well and asked if the sea was as big as that. "Much larger than that" said the sea tortoise. "Well then, asked the blind tortoise "Is the sea as large as this whole well?" "Larger" said the sea tortoise. "If that is so," said the well tortoise, "how big then is the sea?" The sea tortoise replied; "You having never seen any other water than that of your well, your capability of understanding is small. As to the ocean, though you spent many years in it, you would never be able to explore the half of it, nor to reach the limit, and it is utterly impossible to compare it with this well of yours." The tortoise re-

plied "It is impossible that there can be a larger water than this well; you are simply praising up your native place with vain words."

Moral. People of small attainments, who cannot conceive of the acquirements of men of great abilities, and who pride themselves on their own learning and talent are like the blind tortoise in the well.

III.—*The seven Lice and the Flea.*

A hermit had seven lice in his coat, which used to interrupt his devotions to such an extent, that, at last, he made an agreement with them, that if they would not bite him when he was at his exercises, he would not banish them for biting him in his times of leisure. This arrangement did well enough till a flea arrived. "Ha, comrades" said the flea, you are snug here, I'll stay with you." The lice informed him of the compact and asked him to observe it. The flea replied: "He has bargained with you, he has not bargained with me, devotions or no devotions I don't care, here goes." The lama felt him biting. "Ah" said he "the lice have not kept their word." So saying he interrupted his devotions, and opened his garment, whereupon the flea jumped out and escaped. Seeing the lice all there the lama reproached them with their bad faith. They related to him the whole of the circumstances, but, thinking they were deceiving him, he caught them and threw them far away.

Moral. Warned by this disaster brought upon the seven lice by the wicked flea beware of bad compainous.

IV.—*The Trader and the Madman.*

A trader travelling alone, as he toiled up a mountain pass, meeting a madman asked if there were any dangers on the the other side of the hill. The madman replied: "on the other side are fire and water, weapons and robbers, from which there is no escape." The trader hearing this turned back without accomplishing his purpose. The madman's foolish words were no good to himself and were hurtful to the trader.

Moral. Avoid foolish words.

V.—*The Crow and the Lama.*

A lama was in the habit of giving a handful of food to a crow daily, when he drew his rations at noon. One day the crow did not come. Next day, when noon came, the bird expected double rations, but did not get them, and, enraged at the lama, went off to some robbers and said that the lama had a large number of gold coins. Among the robbers was a man who understood the language of the crows, so, hearing this report, the robbers went to the lama and demanded his gold money.

The lama denied having gold in his possession and asked who told them that he had such wealth. Hearing that a crow told them,

the lama related the whole circumstances of the case, and the robbers perceived that the lama had no gold, and that the crow was a poor foolish creature. After this the crow got no more food from the lama and had to live on short rations.

Moral. Don't quarrel with your bread and butter.

Also; If a man can thus by learning understand the language of the lower animals, how much more will not he understand human language!

VI.—*The Parrot and the King.*

Long ago a certain king went a hunting and caught a parrot that could speak. The parrot said to the king, "O king don't go a hunting, a chieftain has meantime murdered your wives and your children and plundered your palace." "Evil words hast thou spoken," said the king, then, having killed the parrot, he went off to the abode of the chieftain slew a number of men and returned to his palace to find that there was nothing the matter.

Finding all quiet and peaceful he then discovered that the words of the parrot had been false, and felt extremely sorry for what he had done.

Moral. False and idle words are disastrous, so beware of them.

VII.—*The reformed Cat.*

A cat was in the habit of stealing many things from a lama and last of all stole his rosary. The lama gave chase and seized the animal by the tail just as it was entering a hole. Pulling lustily the tail gave way, and the cat in pain and destitute of food, was soon reduced to great straits. With a view to improve her condition she hung the rosary on her neck and went out to a convenient place on the plain. By and by a field rat saw her and was about to flee when the cat hailed her and said, "Don't be afraid, my child, I am a cat that has taken holy orders, I don't destroy life, I do nothing wicked. I exhort you to lead a holy life like me."

The news spread among the rat tribe and they gathered in numbers to hear the cat chant prayers (purring). At the conclusion of the service, the cat told them to form into a procession, march round her from left to right in single file, and depart one by one to their several holes. The last one she devoured.

This continued some length of time, and the rat tribe gradually decreased till it became a subject of remark and suspicions were excited. The leader of the rats, taking a companion, proceeded to investigate the cat's excrement, and finding hair and bones, their worst suspicions were confirmed. Next day, after service, the leader of the rats asked the cat, "O teacher, on what sort of food do you deign to live?" "I live on dry leaves and grass" the cat replied. The leader next called

a mass meeting of the rats, related to them the whole discovery, and gave orders to have a bell and a rope stolen from the abode of some man. The bell would be suspended from the neck of the cat, and if on any occasion after a service the bell should be heard to tinkle, they were all to turn back and see what was up. The bell was procured, and at next service, the leader of the rats in a complimentary speech, presented the teacher with an ornament and, suiting the action to the word hung the bell from the cat's neck. After the close of the service, as all were going home, suddenly the bell sounded and hurrying back the cat was seen in the act of devouring a rat. The leader thus addressed her: "O teacher, you have fattened, but we have become few, and have not flourished under this religion. We now invite our teacher to return to your own place, but before you go tell us how it happens that though you eat grass only you leave so many traces of bones and hair." The rats then left for their own abodes, and the cat, taking it to heart that all the trouble arose from carelessness, instituted the custom for all cats in the future to bury their excrement.

Moral. Murder will out.

VIII.—*Pebbles for Jewels.*

A set of half witted people went to the sea to gather precious stones. Not being well able to discriminate between true and false stones, they took for precious a lot of common pebbles thinking they must be good because they were of bright colour and heavy. The really precious stones being of uncertain colour and light weight they rejected as worthless.

Moral. The generality of people make the same mistake with regard to religion. Wealth, fame, honour, look brighter and better and are preferred to the fruits of religion; but in reality those who reject religion for wordly things are rejecting diamonds and choosing common pebbles.

IX.—*Mouse and Elephant.*

A mouse fell into a pit and could not get out. An elephant hearing its little piteous voice looked into the pit and, seeing a mouse, lowered down his tail which the mouse laid hold of and thus reached the surface. The little animal thanked his great deliverer and said he would never forget the kindness he received. The elephant said he had helped him only because he had been moved by pity, and disclaimed any hope of being repaid for his trouble, and dismissed the mouse with a benediction.

Years passed by, and the same elephant, old and infirm, fell into a ravine too narrow to permit him to rise. This same mouse, seeing his distress, collected all the mice in these parts, and scraped away one side of the ravine, making it wide enough for the elephant to rise. Moral. Be helpful to others and you will be helped yourself.

X.—*The Pearl Borer.*

A lad learned to bore pearls, and priding himself on the attainment learned nothing more. Other lads, his companions, learned many things, and succeeded in life to such an extent that he who could bore pearls before they could do anything, was left far behind them and was glad to hire himself out to them as their servant.

Moral. Don't be too proud of any attainment, and always be diligent to learn more.

XI.—*The Bad Tempered Monkey.*

A sparrow had its nest half way up a tree, in the top of which dwelt a monkey. After a heavy rain, the sparrow, snug and dry in its nest, saw the monkey shaking his dripping body and addressed him thus:—"Comrade, your hands are skilful, your strength great, your intellect clever, why do you live in such a miserable state? Can't you build a snug nest like mine?" The monkey, angered at the complacency of the sparrow, replied:—"Am I to be mocked by an evil creature like you? Your nest is snug is it?" So saying he destroyed it and threw it down.

Moral. Don't talk with a passionate man.

XII.—*Fox and Bird.*

A fox and a bird made friends and lived together. While the parent bird was away searching for food, the fox used to devour one of the young birds. This continued till all the fledgelings were gone. The mother bird, then aware of the fate of her young, resolved to be avenged, and, finding a trap set, decoyed the fox to it and saw him caught.

Moral. Beware of an evil intentioned man.

XIII.—*The Painted Fox.*

A fox finding a deserted dyer's sink containing blue colour, painted itself all over of a beautiful azure hue, and went and showed itself to the other animals. They did not recognise him and asked him:—"Who are you?" The fox replied:—"I am the king of the beasts."

The lions and other creatures then all did him homage, and the fox, when he travelled, rode on the lion's back, lording it over all classes of animals generally but carrying it with an especially high hand in the assembly of the foxes. After a time the fox sent provisions to his mother, who, hearing the whole tale, sent back word to her son not to trouble himself about her, but to occupy himself with the affairs of his kingdom. The messenger foxes hearing this, filled with envy, went to the other beasts and said; "This king of yours is but a fox after all; if you honour him, why don't you honour us, he is just like us."

"Like you," said the other beasts, "why, he is a different colour altogether." The foxes replied: "As to the colour, wait till the first month of spring. In that month on the night of the star called Bos, we foxes howl. If we don't howl our hair falls off. On that night you can decide the question and know whether or not your king is a fox."

When that night came all the other foxes howled aloud, and the blue fox, afraid lest its hair should fall off, howled in a low voice, but still loud enough for the other beasts to hear him. They thus knew that their pretended king was but a fox after all, and the lion, enraged at being deceived, killed him with one stroke of his paw.

Moral. Though you attain to high rank don't oppress your inferiors.

XIV.—*The Fox and the Woman.*

Long ago a married woman, while on her way to keep an assignation, fell into the hands of robbers who stripped her of her ornaments and clothes, and left her naked. Ashamed alike to meet her paramour or to return home, she collected a heap of leaves and lay hid near the shore of a lake. A fox happened to pass that way with a piece of flesh in his mouth. Just then a fish leaped out of a wave, and as the wave retreated the fish was left floundering on the dry land. The fox laying down the flesh he carried, rushed to take the fish, but before he could reach it, the succeeding wave, swept it back into the lake. The fox now returned to pick up the piece of flesh, but a crow swooping down carried it off, and left the disappointed fox staring hither and thither in bewilderment. From her heap of leaves the woman thus addressed him: "You dropped the meat you carried and tried to catch a fish, but the fish is in the bottom of the lake, and the meat has gone aloft into the sky, and whom are you looking at now, staring about there?" The fox replied: "I am looking at you, a bad woman, who, leaying her wedded husband for a paramour, lost her ornaments and garments by robbers, and are glad to sit in shame covered with leaves."

Moral. If you speak evil of others, you will be evil spoken of yourself.

XV.—*Strain at a Gnat and Swallow a Camel.*

A traveller noticed a parrot clearing the water with his wing, and asking what it meant, the parrot replied: "I clear the water to avoid drinking flies and thus destroying life." The parrot flew off, and a little further on the same traveller saw the same bird perched on a wall saying his prayers. Taking a liking for such a pious bird, the traveller went up to where he was, and found him busily feasting on

acorns!
worms.

On the same journey, the traveller entered an abode, and found the master of the house feasting a priest whom he had invited to perform services. On the ground, in front of the priest was a piece of gold. The priest slyly stuck a piece of wax on his praying sceptre, and thus, unnoticed, picked up the gold and put it into the bosom of his coat. As the priest left the house he happened to see a piece of silk thread sticking to his dress. This thread he pompously returned to the master of the house, saying that it would be sinful in him, a priest, to take anything out of the house that had not been given him.

Moral. Don't be a hypocrite.

Hoinos.

THE WORDS ELOHIM AND JEHOVAH IN GENESIS.

BY REV. WILLIAM AIKMAN, D.D.

THE unity and authenticity of the Book of Genesis seem not to have been called seriously in question by any one who held the Bible to be a divine revelation until a little more than a hundred years ago. The Jewish Church always looked upon it as an independent book, and held that it was written by Moses. Josephus does not even hint that any one among his people ever doubted either fact. Philo and the Talmuds, both in their times, take for granted, or assert the same. It is so down to the present day. This opinion was adopted by the Christian Church, and held, pretty much without question, till the middle of the last century.

Jean Astruc, an eminent French physician, introduced a new and different theory respecting the book. Astruc was the son of a Protestant minister who on the Revocation of the Edict of Nantes became a Roman Catholic. He rose high in his profession, and was made professor of medicine in the college of France. He died in 1766. In 1753 Astruc published a duodecimo book at Brussels and Paris entitled "Conjectures on the Original Memoirs which, it appears, Moses used in Composing the Book of Genesis."

In this volume was started for the first time the theory, which has become so prevalent, that the Book of Genesis was compiled, in part, at least, from pre-existing documents, and that this is shown by the use of the two words ELOHIM and JEHOVAH in different portions of the book. This publication introduced those questions of authenticity and unity, suggested by supposed differences of style, which have interested if not edified so many people.

Astruc's position was this: He assumed that there had "existed a number of isolated documents, some twelve in all, which had subsequently, by the fault of transcribers, been joined and strung together in

the present form of Genesis."* Eichhorn pruned and adopted this theory, and his learning and genius procured it a favorable reception throughout the whole of Germany, and so helped to give it a currency which has reached to our day.

It is not, of course, right to judge of a theory simply from its proponents or advocates, but this one does not gain any additional weight from the fact that it originated with a physician of the Court of Louis XIV., and was brought into prominence by a rationalizing critic, of whom Herzog's Encyclopædia says: "His works are more remarkable for attractive fluency of style than for depth and research. Although exceedingly popular at the time, they possess little substantial value." An American authority (McClintock & Strong's Cyclopædia) says of him: "The results of his criticism were that the Bible, *as we have it*, has only a moral and literary superiority over other books. The primeval history attributed to Moses was made up of ancient sagas, and gathered up, partly by Moses, into the Pentateuch. His system of interpretation multiplies paradoxes, and tends to uproot the Christian revelation, as such, entirely. His method of interpretation is fast passing into oblivion even in Germany."

To us the general system by which the book of Genesis is treated in this theory is simply a part of that destructive criticism which, if followed to its legitimate results, sweeps away the whole revelation of God in his word. It is precisely like that so-called science which is evermore taking guesses, surmises, and precipitate generalizations from half-made investigations, and parading them before the world as solid facts. It has, however, of late been happily growing thin and weak, and is hastening toward its death.†

In this paper we shall not have occasion to use the words "Elohism"

* McClintock and Strong's Cyclopædia, iii, 778.

† A young friend of ours relates an incident of his student life at Göttingen, which illustrates the probable origin of much of this critical work. He found an advanced student with whom he boarded engaged on an elaborate essay, the object of which was to prove that Luke was not the author of the Gospel called by his name. The man was a splendid Greek scholar, an admirable linguist, and generally very able. The following conversation occurred between them:—"Why," said the American student, "are you spending time and brain work on the topic?" "Because," replied the German student, "it will be an elaborate essay on an entirely new theme." "Do you expect to prove your point?" "Certainly I do! I shall adduce such proofs, external and internal, that no man shall be able to set them aside." "Well; what good will come of it, even if your arguments cannot be refuted?" "I shall have accomplished a great end. I shall be recognized as a writer and a thinker." "But suppose that no body *believes* your theory after all. What then?" "O, that does not matter. I do not believe it myself. But then, you see, I shall have made a work that shall give me rank among German thinkers." It may be strongly suspected that more than this man have invented theories about the books of the Bible with similar motives behind them, theories which have been adopted in other times and in other lands by those who were more honest and less discerning than they. It would not be strange if the theory of the Book of Genesis, of which we speak, were among the number whose origin was such as this.

and "Jehovist." They have no meaning to us. They are an assumption of the thing in question, and are, to us, only the jargon of mistake, and not the true teaching of biblical lore. There is a trick of philosophical skepticism against which we need to be on our guard—the theorist invents a technical term having its meaning only in his theory, he uses it over and over till it becomes familiar to his readers, and they use it too; his opponents use it in combating his theories, till by and by the term becomes fixed, and the thing which it suggested becomes an entity in the minds of men, not by reason of proof, but by the legerdmain of repetition. So we have in science "Protoplasm" *et id omne genus*.

We do not propose to follow the *minutiae* of the argument by which this theory is thought to be established. Many of them are fanciful and arbitrary, and almost all of them are assumptions so wholly gratuitous that ordinary reasoning cannot touch them. They can be met simply by a denial that their force is felt.

Those who hold Astruc's theory find in Genesis such differences in the use of the two words ELOHIM and JEHOVAH that they are satisfied that from two to twelve documents, or writers, must have been used or concerned in the work. On the contrary, we propose to exhibit the opposite theory, and endeavor to show from the use of these two words that this book is a unity, composed by one writer of consummate ability and skill.

If this point is established we need give no attention to the proof of the position that Moses was the author. There is no necessity of supposing another, since he meets all the possible requirements of the case, and the consenting voice of antiquity assigns him the place. It can be only a mere biblical dilettanteism that would seek critically to remove him from it.

The fact that methods of writing existed for an unknown period before his time is assumed, and with entire truthfulness, by those who doubt his authorship of the Book of Genesis. Every discovery which modern investigation has been able to make, only pushes the invention of letters farther and farther back into an unknown antiquity, antedating the time of Moses a thousand years. No improbability as to his authorship, therefore, can arise from this direction.

His personal ability to compose this book cannot for a moment be questioned. He who could write the laws which have lived and molded the jurisprudence of the civilized world and of all the centuries from that day to this, whose code has never been equaled in purity, justice, and benignity; he who could mold such a commonwealth, and throw his influence on four thousand years and over the earth, had

mental force enough to compose this history, and to avail himself of all existing materials to make it complete.

He had literary culture of the highest order. With a mind of vast power, he had received the best training that the richest court of the most learned nation of the time could give. Skilled in all the learning of the Egyptians, matured by the study and meditation of forty subsequent years, surely if any man of all the ages were able to write a book which should take its place and live forever in literature Moses was that man.

Laying aside the fact of his divine inspiration, and standing simply upon the ground of the broadest criticism, we are justified in saying that the man who could compose the Ninetieth Psalm—and we are among those who believe him to have been its author—who could compose the matchlessly glorious poems of the thirty-second and thirty-third chapters of Deuteronomy—poems whose solemn roll and everlasting swell come to us over the void of forty centuries like nothing else in all literature, that a man of such literary taste could have made such slovenly work as these writers impute to him is impossible. If we should grant that he only made use of materials or documents that he found in existence, that he simply edited them, we may safely assert that it is not within the bounds of possibility that a man of such culture, with such opportunities, making a book which should be the sacred book of his people, and which he intended should last in all their history, should have contented himself with shuffling together a dozen or so of disjointed fragments, and with so little literary skill that students, after thousands of years, reading in his dead language, should be able to select the scraps, mark with accuracy the beginning and end of each, and tell what was his and what was another author's. That a man of profound culture and immeasurable leisure should have done a piece even of editing in a manner so disgraceful—*credat Judæus!* No, we may not say that, for no Jew ever believed it.

We may go farther, and, laying aside for the moment all questions of authorship as far as Moses is concerned, we are justified in asserting that it is an improbability great enough to be an absurdity that any man of any age, whether of Solomon's time or Ezra's time, who should have taken upon himself to write or edit this book, could have done it in so unworkmanlike a manner as this theory demands. A literary hack employed in a modern publishing house would lose his place were he to do his work no better than these writers assure us the author of Genesis has done.

There is no necessity of refusing to believe that Moses, in writing this book, made use of older documents relating to the Creation and earlier history of the race. It is possible that he did, though it does

not seem to us very probable. It is difficult to conjecture where these authentic documents were to be found, by whom made, or how they had been preserved among this nomadic people. Yet it is not impossible that such documents were in existence and at hand. They *may* have been handed down through Abraham and Isaac and Jacob from Shem and Noah, if you please. They may have been taken as a part of his library into the ark by the second father of the race; they may have so passed into the hands of one of his children. The destructive critics believe a good many things, and believe them easily; and if any one feels like holding this, no strong objection need be made.

That Moses availed himself of a primitive revelation is much more probable. The remains of such a revelation can be traced more or less distinctly among almost all nations. It was probably, made to the progenitors of the race, and handed, by tradition, down through the ages. The inspired writer of this book may, at the command of God, have taken it, and, correcting the errors which time and tradition had connected with it, have put it in the form which it now wears as a part of this sacred narrative.

The words ELOHIM and JEHOVAH* have a closely defined and distinctive meaning as they are used in the Bible. ELOHIM is the generic name of God, God as the infinite Creator and Governor of the Universe, holding the same relation to all creatures whatsoever. It is necessary to endeavor to fix by etymology the meaning of the term. Such etymological endeavors are more or less unsatisfactory, and often illusive. The word is employed to designate the Supreme Being.

The word JEHOVAH comprehends this general idea, but has also a special and more limited signification—God brought into near and personal relations to men, and especially to his covenant people. While this distinction may not be always clearly defined, and while confessedly the one name is used interchangeably with the other, yet the difference between them is clearly evident in the Holy Scriptures. Elohim is God of the creation and of the human race; Jehovah is the same God as the God of his people, the God of Abraham, of Isaac, and of Jacob.

When Jonah was roused from his sleep, he was bidden by the terrified sailors to call upon his God. They had called up on theirs. "They cried every man unto his Elohim." They said to Jonah, "What meanest thou, O sleeper? Arise, call upon thy Elohim, if so be that Elohim will think upon us, that we perish not." (Jonah i, 6.)

* It will save trouble and the care of transferring in every case the Hebrew words if we keep in mind the fact that, in our authorized versions, the words EL, ELOAH, and ELOHIM, in their various inflections, are uniformly rendered God, while the word Jehovah is with the same uniformity rendered Lord e. g. Gen. iii, 1: 'Which Jehovah Elohim—The Lord God—had made.'

Jonah himself when the fatal lot had fallen upon him replies to their questions, "I am a Hebrew; and I fear Jehovah, Elohim of heaven, which hath made the sea and the dry land." They would not have understood all that he meant had he not used the word Jehovah—Jehovah, the covenant God of the Hebrew, was his Elohim. This distinctive use of the two words is carefully kept up throughout the book. When they who are not God's covenant people are referred to, the word Elohim is employed; when Jonah speaks, Jehovah is the word used, except in the last chapter, when the two are interchanged. "The people of Nineveh," it is said, "believed Elohim," and the king commanded the people to "cry mightily unto Elohim," "and Elohim repented of the evil." (iii, 5-10.)

This book, written some seven centuries after the Pentateuch, gives striking evidence not only of the distinction between the words, but the persistence with which it is maintained in the Bible.

A very remarkable instance of this distinctive use of the words is found in Jehovah's call to Cyrus in the forty-fifth chapter of Isaiah, perhaps a century later than the instance just referred to. Addressing the heathen king in prophecy, it is said, "And I will give thee the treasures of darkness, . . . that thou mayest know that I, Jehovah, which call thee by thy name, am the Elohim of Israel. . . . I am Jehovah, and there is none else, no Elohim beside me." Cyrus was to understand that Jehovah was God, and that there was no God but Jehovah, the God of the people whom he was to set free.

We can observe the same distinction kept up with a deeper spiritual meaning in the Psalms, whether the earlier or the later. It is often very touching and impressive. Take as an example the Nineteenth Psalm. When David speaks of the creation, the material universe, as illustrating and proclaiming the greatness and the goodness of God to the whole world, EL is the word used—"The heavens declare the glory of God." But when the Scripture revelation, God's distinguishing gift to his people, (Rom. iii, 2,) is brought into view, then the more tender and personal word is used—"The law of JEHOVAH is perfect," (v. 7,) and so on to the end of the Psalm, where he softly prays, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O JEHOVAH, my strength and my Redeemer."

The distinction between the two words seems to take hold on the spiritual experience of the Psalmist. In psalms where God is regarded as withdrawn from the soul, and the believer looks toward him as from a distance, and cries after him as after an absent God, ELOHIM seems to be the natural word. It was less personal and less near; it was appropriate when God seemed far away.

Notice this in the Forty-second Psalm: "As the heart panteth

after the water-brooks, so panteth my soul after thee, O Elohim! My soul thirsteth for Elohim. . . . Why art thou cast down, O my soul? . . . hope thou in Elohim: . . . O my Elohim, my soul is cast down within me." For a moment the cloud uplifts itself, and then the word changes: "Yet JEHOVAH will command his loving-kindness in the day-time." But in a moment, as the darkness shuts him in again, he cries, "I will say unto Elohim my rock, Why hast thou forgotten me?" and the word at the end is still the distant word—"Hope thou in Elohim."

So in the Fifty-first Psalm, under a better consciousness of his sin, David does not take the covenant name into his pleading: "Have mercy upon me, O Elohim!"—and but once in the whole Psalm does he venture to use the word Jehovah.

The One Hundred and Nineteenth Psalm, which relates wholly to God's revelation in the Scriptures, and is an extended expression of the believer's confidence and love and joy, as we should expect, with a single exception in verse 115, where the more general word is accompanied by the appropriating pronoun, "My God," uses the one word Jehovah throughout the whole of its one hundred and seventy-six verses.

Indeed, the use of these two words in the Psalms so accurately varies with the peculiar spiritual feeling to be conveyed, that, given the tone of the psalm, we can almost predict the word which shall be employed. It may not be always immediately apparent, but it is so prevalent that it seems to be unmistakable. Perhaps, were we able to enter into the exact spiritual state of the writer's heart, we should be able in every case to perceive the accuracy of the choice of the term.*

The two words CHRIST and JESUS may illustrate what is meant here. They both refer to the same person, but the one has a wide Messianic sense, the other a more personal and individual sense. In moments of personal communion the latter would be the natural utterance, while perhaps, when the great kingdom of God is spoken of, the other word would be employed. The instinct of the Christian heart might lead unconsciously to the choice. It has been said that Paul was especially fond of the name Jesus, and that John uses it more frequently than the other Evangelists. We confess that we do not recognize this fact, though the supposition may illustrate the point before us.

* We are not sure but that Latimer had this distinction of terms, perhaps unconsciously, in his mind when he was giving an account of his examination before the bishops. "They," he says, (Froude's Hist. Eng., iii, p. 108.) "had appointed me there to write all mine answers: for they made sure work that I should not start from them: there was no starting from them: *God was my good Lord*, and gave me answer; I never else could have escaped it."

There is a fine case of the instinctive use of these two words in the account of the fight between David and Goliath, (1 Sam. xvii, 43-46.) "The Philistine cursed David by his Elohim." David said, "I come to thee in the name of Jehovah of hosts, the Elohim of the armies of Israel. . . . This day will Jehovah deliver thee into mine hand. . . . that all the earth may know that there is a God (Elohim) in Israel," Here the marked distinction between the two words is most forcibly exhibited. ELOHIM had a general sense, and was one which both the Philistine and David could employ; but JEHOVAH was restricted, and pointed out the covenant God in Israel.

These instances of the use of these words, each conveying the peculiar impression and thought, might be multiplied indefinitely outside the Pentateuch, (see Ruth i, 15-17); but we have presented illustrations enough to convey the meaning which we suppose to inhere in them. It would be rash to assert that the sharpness of the foregoing definition is everywhere and always maintained, yet the fact that it is not is no proof that the distinction does not exist. Much of the peculiar use of the words was, probably, instinctive, prompted by feeling rather than argument. If, as we have said in respect to the Psalms, we could get at the writer's exact mental state, we might detect the reason for his use of one or the other in every case. But more than this; we suppose that often, by a very clearly understood intention, the two words were used interchangeably for the very purpose of conveying, without any assertion, but all the more forcibly for that, the idea that Elohim and Jehovah were names of one and the same God.

With this distinction of our minds between the words, let us examine this Book of Genesis.

The book opens with an account of the creation of the world, of the origin of all things from the hand of an infinite Creator. The history is general, and has no special relation to human redemption or to God's moral universe. In accordance with this broad and general conception, the broad and general term Elohim is employed through the whole of the first chapter, and to the third verse of the second chapter, where the first should properly have ended. No other term is used throughout, simply because no other term would have been appropriate. The most generic word is used, because the thoughts were of the most extended and general character.

With the fourth verse of the second chapter an entirely new and advanced topic comes before us. It is not a physical universe that is here to be treated of, but a moral universe. Now all that is personal in the divine nature is brought into view. One that studies the passage closely with this idea before him, it would seem, can scarcely avoid

being impressed with the insight and extreme skill with which this transition is made. It is just what a clear-headed—we say not divinely inspired—man would do. He is now about to connect this infinite One with *man* and that moral universe in which man lives. He, therefore, briefly recapitulates in a single sentence what was extendedly related in the former chapter, and immediately speaks of man's creation as a part of that great work which God, Elohim, had done. With the presence of this moral being, man, in the scene—this being who is to hold personal relations to the Creator of all—the new and personal word is introduced. Yet the former general word is not dropped. Had this been done the danger would have been that the reader would have supposed that a new and different God was referred to. To avoid this, the two words are associated and combined through the remainder of the chapter. The passage is remarkable, both for the evident purpose in view and as being the only instance in the Bible where the collocation of Jehovah Elohim is maintained through so extended a passage. One may easily wonder at the criticism which can not only fail to see the purpose of the writer, but also can find only slovenly inattention where there is evidence of highest skill, and can see the work of two or more minds where the compact work of one so clearly reveals itself. We will not stop to speak of how this blending of the two terms affects the argument of those who contend for a dozen, more or less, of documents and writers. Perhaps an "Elohism" and a "Jehovism" compromised on this passage!

As we advance to the third chapter the use of the two terms is clearly defined. In the opening statement of the writer the combined words Jehovah Elohim are used: "Now the serpent was more subtle than any beast of the field which the Lord God had made." But as soon as the serpent speaks the personal term is dropped and the more general is used alone, "Yea, hath Elohim said," and it is continued in his conversation with the woman. When the conversation with the serpent ends, the combined term is resumed, and continues, as we should expect it to do, to the close of the chapter. In this way the idea is emphatically and impressively conveyed that the infinite Creator, who made the physical universe, is also the moral Governor of the world of intelligent and responsible being. It is done more powerfully than mere assertion could have done it by this skillful combination of the names of God.

This connection having been thus established, and the narrative proceeding to relate the fall of man and so the history of Redemption, the single word Jehovah, God of the covenant of promise, is employed. It is continued to the end of the chapter, when the remark is made, "Then began men to call upon the name of Jehovah," meaning as we

suppose, "then began men to have clear ideas of this personal God, Jehovah."

The fifth chapter is, as its title declares, a genealogy. The universal history is, for the time, abandoned, and the narrative flows in a single channel toward a peculiar person, holding peculiar relations to God—Noah. Naturally (one can hardly see how he could have avoided it) the historian begins the genealogy with the first man, Adam, and as naturally uses the general word Elohim up to the point where Noah's name is mentioned, then the word Jehovah is used. In the remainder of the history the two words are used interchangeably without any special signification, unless it is to show how inseparably they are blended in the writer's mind.

The flood, of course, makes a new starting point of the race, and so of the history. But it is not now a history of a physical universe, but the history of the race of men, a history which is to culminate in its redemption by the Son of God. So, as the new chapter opens with the dispersion, Jehovah, not Elohim, is said to have come down upon the ungodly builders of Babel. Jehovah scatters them from thence upon the face of the earth. So, too, when the narrative, as in the case of Noah before the flood, now confines itself to a single channel and flows toward Abraham, the friend of God, Jehovah is still the word uniformly used.

This continues till in the thirteenth chapter the account of the attack of the kings upon the plain of Sodom is given. This has been spoken of as undoubtedly a document introduced, almost without connection, into the history. Those who so consider it seem to overlook the design of its introduction. A great, historical type, one of the most remarkable, if not absolutely the most remarkable personal type in the whole Bible, was to be placed in this historical picture which Moses was painting. The story of the battle of the kings is simply the necessary back-ground to it.

In this episode the peculiar use of the words is noticeable and instructive. Melchizedek, out of the line of God's chosen people, and in this sense not in covenant relation with him, is called "the priest of the most high God," and in speaking of himself uses these terms. Abraham, however, in his reply uses first the word Jehovah, and, to show that both he and Melchizedek had the same Being in mind, connects it with the terms which the king had just used: "I have lifted up my hand unto Jehovah, the most high God."

In the fifteenth chapter the covenant of Jehovah with Abraham is renewed, and the peculiar use of the two words can be seen. The narrative uses the word Jehovah, "Jehovah came unto Abram," (xv, 1;) but Abram, not yet called by his covenant name, and not yet, it

may be, clearly seeing all that was in his call, couples the two words when he speaks. The narrative, however, uses the single word Jehovah.

In the sixteenth chapter, the history of Ishmael, a part of Abraham's history, the word Jehovah, naturally, is used throughout.

The seventeenth chapter makes a renewal of the divine covenant with Abraham. The infinite God is about to confirm and to establish, in a more significant way and by the sign of circumcision, his covenant. We should expect to find the account opening with the covenant word. So it does, and it is coupled with the general word, and both are made inexpressibly impressive by the additional word "Almighty"—"The Lord appeared to Abram and said unto him, I am the Almighty God." In the rest of the chapter, with an exquisite propriety, the word Elohim is used. This infinite God is making the covenant, and the same word is used throughout.

In the account given in the eighteenth chapter of that wonderful approach of Jehovah to Abraham when he permits him to test the power of prayer and gives to all the ages the proof of God's willingness to be moved by it, we find the one word Jehovah used with unvarying uniformity. God was in exceedingly near and personal relations with man, and the personal word is used.

The nineteenth chapter, which is only a continuation of the account of the eighteenth, has the same uniform use of the word Jehovah, except in the single sentence where the fact of the success of Abraham's prayer is noted in the saving of Lot out of Sodom. Why it is used just there we do not see; we hardly think that an "Elohists" put it there, as he was revising a "Jehovist" manuscript.

In the twentieth chapter, which gives the narration of the intercourse between Abimelech and Abraham, where one in the covenant and one outside of it come together and converse with one another, the two words are used interchangeably.

The twenty-first chapter gives the birth of Isaac and a continuation of the history of Ishmael. When speaking of Ishmael the word Elohim is used. When in the same chapter the Philistine Abimelech speaks, he uses naturally the word Elohim; while Abraham, setting up an altar and a grove, calls "on the name of Jehovah, the everlasting God," El Holam, advancing beyond the thought of the Philistine to that of his covenant God.

There is no mention of the divine name in the twenty-third chapter; but in the twenty-fourth, when Abraham would administer an oath of the utmost solemnity to his trusted servant he makes him swear by terms which should cover the whole conception of God, both general and personal. "I will make the swear," he says, "by Jehovah, the Elohim of heaven and the Elohim of the earth;" while

through the remainder of the incident of the espousal of Rebecca the two words are used sometimes in connection with each other, sometimes singly, but without, it would seem, any special intention except such as the natural avoidance of repetition might suggest.

As the history of Jacob is given in the following chapters there is nothing which claims special attention on the point which we are considering till we come to the occasion where he makes his selfish avowal: "If Elohim will be with me. . . so that I come to my father's house in peace; then shall Jehovah be my Elohim." It would seem that the distinction between the two words could hardly be made more emphatic by actual use than in this sentence. He speaks of Jehovah as God in a nearer and more personal sense than that which lay in the word Elohim, and so the one was set over against the other in his vow.

In the remaining history of Jacob's sojourn in Mesopotamia and his exodus from it, it will be noticed that usually, perhaps invariably, when Laban speaks or is spoken of and the occasion demands the use of the divine name, Elohim is the word employed. Jacob himself not yet, it would seem, having come into a clear recognition of Jehovah's covenant does not use that name, but all through the story speaks of God as the "Elohim of my father, Elohim of Abraham." Indeed, it is very remarkable that in the narrative of Jacob's life up to the point where the story of Joseph is taken up, the name Jehovah is nowhere used except in a solitary instance, when in a moment of utter distress and extremity he cries out, "O Elohim of my father Abraham, and Elohim of my father Isaac, Jehovah which saidst unto me, Return unto thy country," etc., (xxxii, 9.)

Jacob himself, as we have seen, had a very clear conception of the distinction between the terms, and at crisis moments of his life used them with it in view. Why he should not have observed it generally is very suggestive. Was it because he never in his spiritual experiences came into that clear recognition of Jehovah's covenant which was given to Abraham? That he did not is very certain.

The history of Joseph opens with the continuous use of the word Jehovah—"Jehovah was with Joseph," "Jehovah was with him," "Jehovah blessed the Egyptian's house for Joseph's sake." And this is continued in the story of his prison life.

When he is brought before Pharaoh, as we should expect, the covenant name is laid aside and Elohim is used, since the king of Egypt would not know the meaning of Jehovah. So, too, in the conversation of Joseph with his brethren he does not use the word Jehovah; it would have betrayed him when he wished to be disguised. They, too, employed the more general term, since he was to them, at the time, a heathen prince. So through all these interviews, when

they are unknown to each other the word Jehovah does not appear, and, for a very obvious reason, it was a term peculiar to their family.

Through the remainder of the book the word Jehovah occurs but once. The narrative follows the life of Jacob, and in it all, up to its close, the word Elohim is uniformly employed. Perhaps it was because Jacob himself, as indeed it appears to us, did not, till the last ever reach clearly and fully the meaning of Jehovah's covenant relation to him. The style of his life, with its worldly policy, its trickery and dishonesty, is in striking contrast with the lofty purity and sublime faith of his father Abraham and Isaac. He was not a man of like faith with them.

As, however, his life comes to an end, and just before his departure from earth, some new visions of his covenant God were given him. Then a gleam of the light of faith seems to have been let down upon his soul, and he cried out, "I have waited for thy salvation, O Jehovah!" In darkness all along, he had not been accustomed to call God by that name. Now in this new revelation of faith, and as he drew near to the heavenly world, the covenant title breaks from his lips. And this is the period of all of Jacob's life that is selected in the eleventh of Hebrews as that which distinguished him as one of the men of faith; "By faith Jacob, when he was a dying, blessed both the sons of Joseph." Bethel and Peniel and all the rest are passed by, while the last act of his life is chosen in the New, as it is marked in the Old Testament by the all precious name Jehovah.

We have thus traced, with some care, the use of these two words in this book. In the review it does not seem to us a violent or unreasonable conclusion, that, so far from its being a proof of different or separate authorship, it is proof most emphatic and clear that this book was written by one man, whose spiritual insight—not to say the revelation of God—led him to employ with exceeding care each word in the especial place in which it stands.

We do not assert that we are able in every instance to explain each variation in the language, yet we may have a strong assurance that, had we the same insight, and could we feel the sublime forces which moved the writer, it would be all transparently clear.

Perhaps it will not be out of place to add a single thought at the conclusion of this discussion. In the New Testament the name Jehovah is laid aside; yet not so much laid aside as submerged in the ocean-like name which He who came from God and knew what man needed gave us as the name by which God should be addressed—"Our Father who art in heaven." In this perpetual reaching forth toward God in the old covenant word Jehovah, is there not a reproof of that type of piety which, even now, shrinks so away from Him, and lives

in bondage and at a distance? It may be a question whether multitudes of Christians, with the revelation of God's Son within them, (Gal. i, 16), and with the covenant word Father on their lips, do not live farther away from God than they who in that olden time in their higher and better moments called upon Jehovah, their God and their fathers' God.

Methodist Quarterly Review.

ON BOOK DISTRIBUTION.

THE necessity for a religious literature in connection with all evangelistic efforts is admitted on every hand. The existence of Religious Tract Societies, Publishing Houses in connection with all our large denominations, and the employment of an army of colporters to give away and sell their publications, all prove that the church believes in books and believes in giving them the widest circulation possible. Again the reports from these colporters are proofs of the value of such work.

If there is such a necessity in lands where the gospel is well known, where every village has its churches, and every school its Bibles, or did have before the war against the Bible in the schools, how much greater the necessity in heathendom, where christian thought is strange, christian forms a novelty, christian doctrine a mystery. The missionary who labors without the assistance of the printed gospel and tract, is like the sower who has no harrow, or the harvester who leaves the bundle of grain unbound. But it is not necessary to try to make out a clear case where every one already admits its existence and force. I only wish to mention the matter as an already settled question.

The only question, then, is how shall we as missionaries, distribute our books so as to have them accomplish the purpose for which the distribution is made? Shall we sell or give away? Were the question merely a matter of so much money, there would be little ground for hesitation. If the Chinese were eager for the gospel, were calling for its literature, were voracious in their call and voracious in consuming the supply, every missionary society would be glad to meet the demand "without money and without price," and would rejoice to know the books were wanted. On the other hand if the Chinese set any real value upon these books and had an independent feeling, such as exists among their neighbors, the Japanese, we should be shut up to the sale of religious works.

But neither of these is the mental condition of the Chinaman. The missionary finds him as coolly calculating on the "profits" of christianity as on that of any commodity. While he will come in to

the street chapel and listen to the foreigner preaching, or join the throng which surrounds and stares at the itinerant, will say in one breath that the doctrine is good, and in the next ask how much your clothes cost, or what the fabric is, it must be confessed that he does not show any great anxiety to accept either the doctrine as preached, or the books which teach it, for the sole purpose of knowing the religion of Jesus. In my own experience, it is as common for a man or a woman or child who can not read, to solicit a book, as for an intelligent individual. Still the fact remains that a person can dispose of an almost unlimited number of christian publications, on his tours for evangelization. It would be interesting to know how many tens of thousands of volumes, of the whole Bible, the New Testament, the Gospels, Tracts, large and small, in wān-li, mandarin and local dialects have been distributed in this Empire, and equally interesting to know what has been done with them. How many have been devoted to the *soles* of the Chinese, how many have been burned in sacrifice to literary gods, how many have done service as conveniences for the silk embroiderer, and how many have been read. Not that we would say the unread books were worse than lost, or that the money spent in printing them was wasted or the time occupied in distributing them was misspent. The few who have made good use of the books were, it may be, induced to take them, by seeing others do so. Just as the men who came into the chapels, heard the truth and believed it, were induced to enter by seeing the crowd who stood with curious gaze looking at the foreigner, but paying no attention to what he said.

Still the object of distributing a christian literature is not to furnish a cheap substitute for sole leather or a facile offering to the god who presides over letters or a thread-holder to the embroiderer, and any means which would secure immunity from such uses, and still disabuse the money loving Chinamen of the idea that the missionary is a trader, a book seller, it seems should demand attention.

These two difficulties lie before every man who wishes to circulate the Scriptures or tracts in this country. Shall I give away my books? Every one, nearly will take a copy but former experience shows that if I do give them away, nearly all the books will be wasted. Shall I sell the books? People will buy them fast enough, but shall I not thus put myself in the position of one doing "little business"? These are the two positions. One the despising of the books, the other a false idea of the missionary's purposes.

Then again, recently this matter of selling books has assumed a new form. I have before me correspondence between a Chinese official and an American Missionary, in which the official does not hesitate to characterize the sale of books by a missionary, in the prosecution of

his work as *trade*, and refers to Article XII of the treaty between the United States and China, to support his position, and on that ground he aimed to stop this branch of work in the city of Nanking. At the same time no objection was raised against the gratuitous distribution of christian books.

I believe the question is now before the U. S. Consul for settlement. In the meantime a minute was adopted at the annual meeting of the Ningpo Mission, of the American Presbyterian Church, North, to the effect that the sale of Christian books is a recognized branch of Mission work, and the U. S. A. authorities were asked to protect this right so far as practicable. The minute was sent to the U. S. Vice Consul General and he replied with the assurance that he would do all in his power to obviate such troubles, which seems to show that there is some ground on which to stand, in doing this sort of work.

But should it be decided that book-selling by missionaries or missionary agencies is "trade" and as such contrary to treaty when carried on outside of the Treaty Ports, we shall be shut up to the necessity of either giving away all publications, or else always take a native assistant, on evangelistic tours who can legitimately *trade* while we legitimately *preach*.

All official complication aside, the best plan to be followed, in view of past experience, seems to be neither to give the books nor yet to sell them at any thing like a remunerative price. A Chinaman knows the cost of paper and has some idea of the value of a book. He knows what books, printed from blocks and rudely bound, cost in a native shop. If then the missionary disposes of his books at a price obviously not more than equal to the cost of the paper, he, by that low price, secures the book from absolute waste, for it has cost a few cash, and so is worth looking after, and on the other hand, he can not be accused by the people, whatever crafty officials may see in it, of doing a business. There is no incentive to trade when there is no prospect of profit. This is the plan now adopted for the most part, in central China. So far as its results are known, they are favorable to this system of distribution. Books are often met with which were sold on former tours. The people who really want a book, for any reason can afford the few cash demanded, and any who desire to waste are obliged to either abstain or else waste their own funds as well as the foreigners'.

In the case of bookstores, a placard is pasted on the wall stating the price of each book on sale, so that the purchaser may know at a glance. It should be the same price as that demanded in the region round about. The *Wu Er Chia* 無二價 system is indispensable, to save the browbeating and dishonest practices of the native who is anxious to buy at a minimum and sell at a maximum rate.

Of course this article only relates to distribution among the heathen. Whether those who have professed conversion and who may be supposed, fairly enough, to value christian books, should not be expected to pay the regular price of books as called for by the presses which furnish them, or should be provided with anything they wish gratuitously, is another question. It would be of some considerable interest to know how book distribution is carried on in different parts of the Empire and with what apparent results.

Correspondence.

Eternal Punishment.

SIR :—

As the doctrine of "Eternal punishment" is, at the present writing, a subject of interested public attention in our Community, it seems to be a fitting time not only to vindicate the doctrine itself in its orthodox conception by Evangelicals generally, but also to defend its advocates against current aspersions upon their method of setting it forth.

It seems to be the fate of men who hold to *positive* truth, even in its plain and simple Scriptural forms, to be stigmatized as illiberal and dogmatic in opinion, and vituperative and vindictive in their declaration of the divine counsel. They are mis-represented as proclaiming a God who takes a venomous vengeance upon, and is inspired by a heated human hostility against the infractors of his law. The earnestness begotten of broad and deep conviction is misconstrued as the head-long haste of a narrow and shallow apprehension. Firm adherence to principle is characterised as stubborn bigotry, and a faithful unfolding before men of the holy nature and holy law of God as threatening instead of persuasive preaching. And they are recommended to consider the gentle and tender accents which fall from the lips of Jesus Christ, of Paul and of John.

Now all such criticism, we fear, is really rooted in the very faults which are imputed to the orthodox; viz., a defective apprehension of the truth of the Gospel, accepting a part, and rejecting a part,—and impassioned and persistent refusal to receive such teachings of God's Word as run counter to their feelings, however clear and reiterated those teachings may be.

We cordially admit that the truth ought always and everywhere to be preached "in love;" and also believe that the tenderest and most persuasive preachers in the world are they who "warn every man," without flinching, of "the wrath to come" as well as proclaim the love of God to a *lost* world. At any rate it will not be denied, that the same John who uttered that favorite sentence "God is love," also said, "If any man love not the Lord Jesus Christ let him be anathema maranatha;" that the same Paul who 'besought men with tears' penned the 9th chapter of the Romans, which embodies the

most radical assertion of the divine sovereignty on record. "Nay but, O, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Neither will it be denied that the same Saviour who whispered "Come unto me all ye that labour and are heavy laden," also thundered those awful cumulative "woes" against the "Scribes and Pharisees, hypocrites," which are the most terrible specimens of vehement denunciatory preaching that can be found any where culminating in "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" The Lord Jesus is certainly a safe model for preachers to follow. Yet it was He who delivered the searching sermon on the mount; He who portrayed that terribly sublime picture of the last Judgment; He who described the Hell of Dives; He who says of it elsewhere with threefold and awful emphasis, "where their worm dieth not, and their fire is not quenched;" He who proposed the problem, "what shall it profit a man if he gain the whole world and lose his own soul? He who gave the the final commission to his Apostles with the appendix (Luke 16; 16) "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." There is, then, abundant sanction in the example of Christ and his Apostles for an unequivocal, solemn preaching of "eternal punishment" as well as of "everlasting life." It is the antithesis of the Gospel as well as of the divine character that must be held continually in one conspectus. All our view are partial and defective. Mercy *and* truth; love *and* justice are the opposite poles upon which revolve the sphere of religious truth; and a full orb'd conception of the same must include both. Nay! the pole of justice and truth is even more important than that of love and mercy. God's justice must be satisfied before his mercy can be exercised. Here, indeed, is the root of this whole matter, in the relative degree of prominence accorded in our conception to either of these complementary attributes of the divine nature. In the orthodox evangelical scheme justice is held to be fundamental in character, and the atonement of Christ accordingly, in its *primary* intention, is a satisfaction to justice. Not that God's wrath against sin has anything *vindictive* in it. It is a calm, holy, dispassionate, eternal antagonism to rebellion and all moral evil in the creature, an inflexible and righteous purpose to punish sin any and everywhere. Christ's atonement, therefore, is alike a testimony to the inconceivable demerit of sin and the reality of eternal punishment. The "reign of law," as a *fact*, in every sphere of human experience, teaches that when men violate it, the penalty is *instantly* visited upon them, and rests upon them *just as long* as their refractory relation to it remains unchanged. For how many thousands of years have sinners, that is transgressors of law, of the human family suffered punishment already in war, famine pestilence, etc., and this same sublime, calm, certain retributive operation will continue throughout endless ages where the adjustment has not been changed by faith in the righteousness of Christ. Men are "condemned already," already "dead in trespasses and in sins" and the wrath of God *abideth* on them." These are *facts* of *history* and *present experience*, explain them how

you may, and God's words, corroborated by the past and present of humanity declares solemnly and repeatedly that they will be the *endless future* experience of some. But, some man will say, this is terrible. It is terrible. But so are the past and present of human experience terrible. The sinners' retributive experiences are everywhere and always *ineffably* terrible.

I freely grant that my *feelings* are as much opposed to this awful doctrine of eternal punishment as any man's. But *I dare* not trust my feelings to arbitrate either this, or "other things hard to be understood." It is madness to allow our *rebellious feelings* to eliminate from our creed what God's *words* plainly teach. It is a worse madness to attempt to eliminate the article in question from these "words" by "wresting them to our own destruction." For it is not only an article of a standing or falling church, but of a standing or falling humanity. No man ever was or ever can be saved without a cordial belief in it, influenced solely by those loftier considerations and purer motives, which *cooperate* with it in the evolution of the christian life. Yea! we need its corrective influence all along our earthly course. We need the spur of divine justice, as well as the drawings of divine love; those *two* factors and *antithetical* factors, which are the correlates of the antitheses in the divine character and in the divine plan of salvation. Let us be assured of the wisdom of this arrangement and not quarrel with God's "deep things." Let us "humble ourselves under the might hand" and mighty thoughts of God. Let us lay down our arms of rebellion against him, and "receive his Kingdom as a little child."

J. S. ROBERTS.

SHANGHAI, March 31th, 1878.

DEAR MR. EDITOR:—

As the "Chinese Repository" is not to be obtained, and as it contains many valuable papers, which residents in China would be glad to read, would it not be worth while to reprint some of the most valuable articles in the Recorder? There is scarcely a large enough demand for the Repository to make its entire republication necessary, but it has occurred to me that the best of the papers might well be republished in your columns.

Yours truly,

II.

Missionary News.

Births and Death.

BIRTHS.

- At Shanghai, on March 3rd, the wife of Rev. W. S. HOLT, of a daughter.
At Soochow, on April 6th, the wife of Rev. GEO. F. FITCH, American Presbyterian Mission, North, of a daughter.

At Hangchow, on April 7th, the wife of Rev. J. L. STUART, of the Southern Presbyterian Mission U. S. A. of a son.

At Shanghai, on April 28th, the wife of Rev. H. C. DuBose, of the Am. Presb't'n Miss. South, of a daughter.

DEATH.

At Syracuse, New York, U. S. A., on

March 12th, 1878, George Hugh Erwin, third son of Rev. R. S. MacLay, D.D., of the American Methodist Episcopal Mission at Yokohama, Japan, in the 20th year of his age. At the time of his death, he was a member of the Sophomore Class of Syracuse University.

DEPARTURES.—Per s. s. "Sunda" from Yokohama, April 3rd, Rev. W. B. Cooper and family, of the American Protestant Episcopal Mission, Tokio, on their way to Europe.

Per s. s. "City of Tokio," from Yokohama, April 5th, Rev. Bishop Wiley, wife and daughter, of the American Methodist Episcopal Church, on their return to the U. S., accompanied by the Rev. John Ing and family, of the American Methodist Episcopal Mission at Hiroasaki, Japan.

Per s. s. "Gaelic" from Hongkong, April 13th, Miss Lottie R. Jerman, sister of Mrs. S. L. Baldwin, of the American Methodist Episcopal Mission, Foochow; and Misses Alice and Agnes Baldwin, daughters of Rev. C. C. Baldwin, D.D., of the American Board Mission, Foochow; on their way to the U. S.

Per s. s. "China" from Hongkong, April 20th, Rev. S. B. Partridge and family, of the American Baptist Mission, Swatow, on their way to the U. S.

* *

HANGCHOW.—The Tract 喻道傳 has occupied the attention of the Hangchow Missionary Association during the three Meetings in January, February, and March of the present year.

The following minute as to the merits of the Tract was in the main adopted after the last Meeting.

"The plea of this Tract is an excellent one. Truth illustrated by stories and parables is sure to attract

more attention than when couched in a bare dogmatic form.

The style of the Tract is, however, probably throughout somewhat above the comprehension of the class of readers into whose hands it will generally fall; whilst the preface and introduction will be surely unintelligible to eight-tenths of ordinary readers.

There would seem to be no well marked sequence in the stories related and commented upon; and as each story seems to be complete in itself, grave objection may be raised to some of the statements of the commentator as well as of the narrator.

To enumerate only a few.

(1) In the practical application of story No. ii, (the spendthrift's return to his parent) we are told that in order to regain the Heavenly Father's blessing we must "recompense the grace of the Heavenly Father" leaving on the mind of the reader the idea that it is possible for unassisted man, without a mediator thus to be reconciled to God.

(2) Story No iv "of the father sharing punishment with his son," although it has become almost classical amongst Chinese preachers, yet requires surely to be guarded more carefully than is the case in this Tract, lest it give countenance to the Roman Catholic error of man's personal merit aiding in his salvation by Christ.

(3) In this same story, the expressions indicating reformation of life and morals, are used too loosely, and must give the idea, to an ordinary reader, that the Ethiopian can perhaps, after all, change his skin, and the leopard his spots.

Happily there is some antidote for this error in the application of

story v, about the influence of the Holy Spirit; but the independence of stories would seem to demand independence and completeness of exposition.

(4) In the exposition of story iv, "Mercy and Righteousness both perfect," there would seem to be a serious confusion in Theology, for the language implies that the Heavenly Father Himself became Incarnate.

(5) To pass on to the close of the book, in story No. 14 "Prepare for Death," the vision of wooden crosses worn on the breast as a preservative from drowning when crossing the bridge of life, though used of course as a figure only, is yet stated somewhat too baldly; and may lead, one would fear, to superstitious uses on the part of uninstructed readers.

(6) In story No. 16 "on the certainty of the immortality of the soul," the existence of the soul after death if not of its immortality, is "irrefragably proved" on the evidence of a mere dream. It is true that in Butler's Analogy dreams are adduced as an evidence that we possess a power of perceiving sensible objects in as strong and lively a manner without our external organs of sense, as with them; and hence the possibility at least of a future life is argued; but this proof seems unsatisfactory in a tract designed for intelligent heathen or thoughtful inquirers.

(7) The story (No 13) "Receive submissively the appointment of Heaven" though familiar and perhaps innocuous to English readers, (describing the vision of the angel accompanying the recluse, robbing him of his valuables and giving them to a beggar, smothering their

hosts' only child, and drowning their guide), is, one would fear, likely to mislead many heathen and Christian readers. And the use of the phrase 以贖前愆, when applied to man's own good acts, though it may mean no more than breaking off your sins by righteousness yet is calculated to divert the mind from the one only sacrifice for sin.

The stories are full of interest; and one cannot but desire that so excellent a design might be worked out in a more satisfactory manner. Nevertheless in the tract as it stands, the Gospel is no doubt to be found, presented in "acceptable words."

A. E. MOULE.

* *

HONGKONG.—Rev. A.B. Hutchinson writes, 6th March:—

Our Church Mission day-school re-opened last week with over 200 boys, who will receive a solid instruction in vernacular on a sound Christian basis. The Four Girls' schools of the Female Education Society, in connection with the Church of England have also opened with about 150 pupils in daily attendance. These are all under my management, and absorb a large amount of time.

Our Mission returns for 1877 show 123 Christians, of whom 50 are communicants; and I have had four adult baptisms, already this year.

* *

FORMOSA.—Owing to the sudden death of his wife, on 4th October last. Dr. Frazer, of the Canadian Presbyterian Mission at Tamsui, has been obliged to return home with his children. Mr. Mackay is thus again left alone.

In the South, the Rev. Mr.

Ritchie, and Mrs. Ritchie of the English Presbyterian Mission returned on 14th December, 1877, to join the other missionaries at Taiwanfoo.

Dr. and Mrs. Dickson and family sailed for home on 8th Jan. 1878. At present in this island there are movements taking place of considerable interest. Two lines of telegraph have already been constructed, one from Taiwanfoo to Takao, a distance of nearly 30 miles, and the other from Taiwanfoo to Aupeng about 4 or 5 miles. The material for these was purchased from foreigners; but they were put up, and are being worked entirely by the Chinese

themselves. The tariff has just been published: for every 20 words (or characters), to Takao, one dollar, to Aupeng 20 cents. There are also efforts being made to work the petroleum springs; and two gentlemen from America have taken up their residence inland for this purpose about 5 days journey north of Taiwanfoo. There are besides rumours of a further extension of the telegraph system, of important dredging operations to be commenced at Takao, and best of all, of a line of railway to be laid—changes ventured upon in this part of the Empire probably on the old principle—*Fiat experimentum in corpore vili*.

Editor's Corner.

The "Editor's Corner" will always have space for suggestive questions, for the mention of subjects which any correspondent may wish to see discussed, for inquiries for books and documents that may be wished for, or that any may have to dispose of. It may be made very useful in this way, and we cordially invite all our readers to avail themselves of it to the fullest extent.

"WHEN a Chinese bank fails, all the officers have their heads cut off and flung into a corner with the assets; and it has been five hundred years since there was a bank failure in that country."—*Californian Christian Adooca'e*.

This is one of a class of paragraphs with which the home papers very frequently impose upon the credulity of their readers, while they amuse any residents in China who may happen to see them. It would be a great deal nearer the truth to say that five hundred banks have failed within the past year, and that the heads of their officers are as securely on their

shoulders as are those of William B. Tweed or Peter B. Sweeney.

* *

THE following extract, from a private letter of Edmund Wheatley, Esq., dated Ningpo, 27th February, will interest many of our readers:—

"H. M. S." Thistle "has been at Ningpo, on and off, for five months. When she arrived she had no abstainers, and only one professing Christian, (tho Captain,) on board. She sailed yesterday with over 20 Teetotalers among her crew, of whom 18 profess to have given their hearts to God, and give good evidence that they have really been "born again." When she first came here

I commenced a series of Temperance lectures on board the ship, with occasional Gospel addresses. Latterly all the meetings have been held at my house and have been chiefly of a religious character. My regular Sunday night Bible Readings have been well attended by the men but probably more good has been done by the *godly lives* of those first converted than by any other means."

* *

*To the Protestant Missionaries
of China.*

DEAR BRETHREN:—

We have a vast field of work before us in China, and as our numbers are small, could we not distribute our forces so as to work with far greater efficiency? Are our sects to be the chief principles to be upheld or our unity in Christ for the restoration of mankind to God? Cannot the unity of our libraries be the sign of the unity of our minds and heart? There are several difficulties in the way of our accomplishing the task before us. One is that China was not open for foreigners as it is now, a few years ago. Another greater difficulty is that foreigners were so fond of their costume that they preferred to risk their *lives* to wearing an innocent pig-tail; and a still greater difficulty is that our methods of Christianizing the Chinese are by distributing polemical works, and laying stress in our preaching on the differences of our religions rather than on what is common or superior, and by doing all at random—books distributed to all, and preaching to all, casting pearls before swine, giving the wicked every opportunity for perverting the truth and rousing popu-

lar feeling against us. As foreigners are in bad repute in China few respectable people dare draw near us. Now it seems to me that much improvement might be accomplished if some such plan as the following were to be adopted:—

1. Re-distribution of our forces, instead of gathering in groups, as we do now in so many ports.

2. Put off the hated costume, for we know dress is neither here nor there, but how few can dispense with appearances with impunity amongst foreigners or Chinese—Such is public taste. And we must contend with things as they are—*real difficulties*.

3. Get such books circulated as *kindly lead* the inquirer. It has been my habit for years not to distribute any without first reading them. I am fastidious, or it is somewhat ominous—and let these fault-finding tracts be burnt up entirely.

4. Do not make friends with the outcasts of society. What foreigner does not rejoice in the boundless love of God, even to the outcasts? But our Commission is not to go and preach to the high-ways alone. We are told in a certain place to seek the "worthy."

5. Draw up such a system of administration as shall be compatible with central direction and individual freedom. Re-distribute our forces irrespective of sects, or if these crumbs of differences are still held to be essential to true spiritual life, instead of the meal a corn out of which the bread is made,—then proceed to the localization of each sect together. And instead of this present chaos let order prevail. With order and rules of management, ten men will be able to do the

work of a hundred. In other words with a redistribution of our present forces, the eighteen provinces could have a respectable staff of directors, and by the aid of a native staff who will carry out their instructions, a better day for missions will speedily dawn, and the Chinese government will at no distant day thank us for stimulating its people to inquiry after truth, righteousness and mercy, and salvation in Christ Jesus the Saviour of all the world. At any rate God will give us His blessing; and when our work is thoroughly known, no good man will fail to wish us God speed.

Railways are already opened both in the north and in the south. Post offices are talked of;—and efforts are being made to add one foreign branch of study among the subjects in the national examinations. Shall we be behind hand when everything around us is on the move? Have we not sailed up and down the ocean long enough without compass or chart, or rather without captain or mate? Or still rather without captain, mate or chart? X.

* * *

[WE insert the above communication, simply because we wish every missionary to have a chance to speak his mind on all important subjects. But we have seldom met with anything with which we so cordially and utterly disagree, from beginning to end, as with this letter of "X." The implication that "our sects" are regarded as "the chief principles to be upheld" is unwarranted by the facts of the case. We do not know of any portion of the world where "sects" are less regarded, where denominational lines are reckoned of less importance, or

where there is more "unity in Christ for the restoration of mankind to God," than right here in this mission field of China. Nevertheless, it is not to be expected that any general arrangement can be made for the redistribution of our forces. There are too many different Societies concerned, and too many separate interests to be adjusted; and it will be impossible to get any central Committee with adequate authority to do the work. The only practicable course in this matter is that recommended by the Shanghai Conference viz., that "the missionaries of the different churches residing in the same region should arrange to carry on their labors, as far as possible, in different localities;" and that in the event of Societies not hitherto represented entering the field, they be recommended to occupy one or other of the newly opened ports, or one of the Provinces as yet unoccupied."

In regard to the difficulties, we do not understand how the fact that "China was not open for foreigners, as it is now, a few years ago," constitutes a difficulty in the way of X's. reforms. The costume affair is, in our view, of the slightest possible consequence. Our personal conviction, supported by years of observation, is very strong, that the missionary (like every other man) had better appear to be just what he is—a foreigner, bringing to the Chinese the important truths of Christianity. He is not a Chinaman, and the adoption of a pig-tail will not make him one. The Chinese soon find out that he is a foreigner; and they are quite as likely to attribute his adoption of their dress to an intention to act as a spy among

them, as to find in his feigned costume an evidence of unfeigned love for their souls. Besides, only a portion of the missionaries can transform themselves into respectable looking Chinese. None but the black-haired and black-eyed should attempt it; for the Chinese costume and pig-tail on a blue-eyed and light-haired foreigner are a conspicuous failure. Nevertheless, if any brother or sister thinks it well to adopt the Chinese costume, we favor the most perfect liberty to do so. What we understand to be the rule of the China Inland Mission seems to us to be the right thing—viz., Let every one be fully persuaded in his own mind, and do what he thinks best. At the Shanghai Conference, about half of the representatives of that mission were in foreign dress, and half in the native costume. All that we object to is the intimation that everybody ought to don the Chinese costume. Perhaps "X." may have some reason for his intimation that a foreigner's life is safer, when he is dressed in Chinese costume. It is not true, and never has been true, in the region with which we are acquainted. If it is true in the region traveled by "X.," we suppose it must be because a foreigner, when known to be such, is such an object of enmity as to be in danger of being killed. If this is the case, it seems to us that his danger must be still greater, when the people find out that he has smuggled himself among them, disguised in their costume. The late Rev. W. C. Burns, of revered memory, told us at Foochow that, in an experience of 12 years in the use of the native costume, he had not found the advantage he had antici-

pated, and that, if he were about to commence his missionary life, he would not adopt the Chinese dress.

We must further dissent from "X.," in his affirmation that "our methods of Christianizing the Chinese are by distributing polemical works, and by laying stress in our preaching on the differences of our religions, rather than on what is common or superior." Surely "X." must have his habitation in a peculiarly unfortunate region. We can answer for it in Foochow, that we have never seen a polemical work; and in the preaching in the different churches, we have never even heard it so much as intimated that there are any differences in our religions. The native Christians think of the Christian body as a great army, in which the different churches are the regiments; and our little differences of form and organization are looked upon as the different costumes of the regiments composing an army. We are sorry for "X.," tossed about, as he must be, on the waves of polemical controversy; and we exhort him and the brethren about him to give up their naughty polemics, and commence preaching the Gospel in earnest. But let not "X.," imagine that any considerable portion of those whom he addresses—viz., the Protestant Missionaries of China—are in any such trouble. Most of us expunged the word "polemics" from our dictionaries, and the thing signified by it from our hearts, long ago. We invite "X.," and his colleagues to join us.

But what does "X.," mean by making a "difficulty" of "books distributed to all, and preaching to all?" Books are generally sold to those who will buy them. Would

"X.," have us institute a phrenological examination of book-purchasers, and say to those deficient in veneration, for instance, "No; we cannot sell you a book?" And as to "preaching to all," has "X.," forgotten who issued the command to "preach the Gospel to every creature?" Does "X.," propose to select a few "worthy" ones in each place he visits, and confine his preaching to them? If he does, he will probably find himself duped before long by as precious a lot of scoundrels as this not over-celestial Empire can furnish.

We wonder what He who was known as "the friend of publicans and sinners" would say to a disciple who utters the advice, "Do not make friends with the outcasts of society." Of course, no missionary proposes to habitually associate with outcasts; but we hope there is not one in all China—not even "X.,"—who will not preach the Gospel, and offer all its provisions of mercy, to every outcast within his reach, and who will not be just as glad when God converts one of them, as when he converts an intellectual, opium-smoking, lying Mandarin or literate, from the error of his ways.

If "X.," wants work to occupy him the rest of his life, let him undertake the job he suggests to his fellow missionaries—viz., to "draw up such a system of administration as shall be compatible with central direction and individual freedom." All advance in the line of central direction must necessarily be at the expense of individual freedom; and the adjustment of the proper balance between the two has been the greatest perplexity of Missionary Boards from the beginning until now. More

power is sometimes invested in, or assumed by, a "Senior Missionary," than a "Bishop" or a "Superintendent," and when members of a mission feel that the "central direction," whatever it may be, pulls in a different direction from their inclinations or convictions, "individual freedom" asserts itself, and the "irrepressible conflict" commences. Now, if this is true of individual Societies, and their Secretaries are always at their wits' end to adjust conflicting interests in this respect, and are generally blessed with a poor measure of success, it will appear that "X." has a pretty large contract on hand, when he undertakes to get all the Societies together, and work out a scheme of "Reform" and "Redistribution" upon which all shall unite.

If any one is disposed to suggest that this militates against the unity which we have affirmed as practically existing in the missionary body, we reply, not at all. These are merely matters of form and method. The unity is real; and the more we disregard these matters of form, the better we get along. We know of one mission that never holds a formal "Mission Meeting," and which has always had great harmony and great success.

In conclusion, if "X." will send us a copy of one of the "fault-finding tracts" that he wishes "burnt up entirely," we will send him an illuminated copy of the 13th chapter of 1st Corinthians, (in Chinese or English costume, as he may prefer) to be presented to the author of the tract, with our compliments and best wishes].

A Common Version of the Scriptures. "H. C. D.," in the Nov.-Dec. number of the Recorder, and Rev. C. C. Baldwin, D.D., in the last number, as well as in his essay read at the Shanghai Conference, have brought before the missionary body a most important subject. We heartily agree with them as to the importance, the desirability, and feasibility of having a standard classic version of the Bible in Chinese. The lack of such a version is an obstacle to progress in many respects. Although we all feel the need of a Concordance no one is willing to undertake it while such different versions are in use. The same difficulty occurs in preparing Sunday School Lessons and other works containing passages of Scripture, for general use. All efforts of this sort are effectually blocked by the want of a common classic version of the Scriptures.

Of course, if there are any who believe that the summit of perfection has been attained by any one of the versions now in use, such persons will not favor an attempt to secure a new and standard version. But we do not believe that any considerable number holding such belief can be found at present. If we mistake not, the general sentiment is that a new version can and ought to be made, that will be superior to any now in use. As has been suggested, the Standing Committee on Literature is probably the best available body to canvass the matter, and to take steps for the inauguration of the enterprise.

We know of nothing that would be of greater advantage to our common work at present, or that would more redound to the glory of God,

than the accomplishment of this most desirable work. We hope that there will be a general expression of the sentiments of missionaries in regard to it; and that ere long such measures may be adopted as will speedily secure the object desired.

* *

Our thanks are due to Rev. L. W. Pilcher for a copy of the Peking Sunday School Lesson for 1878, comprising 12 Lessons from Genesis for the first quarter, and 12 from Matthew for the 2nd quarter. They are well gotten up, presenting a neat and attractive appearance, and cannot fail to be popular wherever there are Sunday Schools whose pupils speak the Mandarin dialect.

* *

WE acknowledge with thanks a copy of the 2nd Part of "a Chinese Dictionary in the Cantonese Dialect, by Ernest John Eitel, Ph. D., Tubing." We do not feel competent to review a work in the Cantonese Dialect; but we can say that the book looks well, and from Dr. Eitel's well known scholarship, we confidently expect that the Dictionary will be a great boon to all students of Cantonese, and to all who have occasion to study the resemblances and contrasts of the different dialects of China.

* *

WE acknowledge the receipt of a letter from Rev. A. B. Hutchinson, of Hongkong, notifying us of the forwarding of a copy of his "Book of Common Prayer" in the Cantonese Dialect; but inasmuch as the book has not come to hand, we can do no more at present than to ask for another copy.

* *

Our hearty thanks are due to Rev.

John Chalmers, M. A., for a copy of his Concise Dictionary of the Chinese Language. It has come to hand too late for notice in this number; but we hope to speak of it in our next.

* *
*

REV. E. FABER will please accept

our thanks for three works in German on Chinese subjects. Owing to our ignorance of the German tongue, we shall not be able to profit by them; but we have handed them to a friend who both knows and loves German, and who will notice them in our next number.

Notices of Recent Publications.

Religion in China; containing a brief account of the three Religions of the Chinese: with observations on the prospects of Christian conversion amongst that people. By Joseph Edkins, D.D. Author of "A Grammar of the Shanghai Dialect," "of the Chinese colloquial Language, commonly called Mandarin," "China's place in Philology," "The Chinese Characters," etc. Second edition, London: Trübner & Co., Ludgate Hill. 1878.

THE religions of the world are now being summoned before the bar of science. The Areopogites of modern philosophical thought have begun to push their investigations into a new realm of inquiry; and the different forms of faith are called to pass a competitive examination before this tribunal. Whence did they originate—what is their history and actual condition—and what are the results? The solution of such questions is doubtless an important factor in ethnological and mental science.

The series of works now being issued by Messrs. Trübner & Co., in *The English and Foreign Philosophical Library*, will furnish valuable material towards a comparative view of the religions of the world.

China—the subject of the present volume—is a field of peculiar interest in such investigations; as, apart from the fact of its vast population, the means are at hand, for tracing the rise and progress of the dominant systems of belief with exceptional minuteness. The interest is enhanced, when we consider how

slight is the contamination that Chinese national thought has received from without; if we except the gigantic Buddhist system, which China has now made its own. As the author remarks,—“The great wall that forms the northern boundary of the Empire is the emphatic emblem of this national exclusiveness.”

The number of years that Dr. Edkins has devoted to the study of this subject,—the training by which he is so eminently fitted for seizing the specialities of a system, and the peculiar facilities he has enjoyed for such investigations, are all guarantees of the correctness and value of his conclusions.

The introductory chapter gives and admirable summary of Chinese creeds,—concise and easily intelligible to the general reader; and serving as an outline chart to the more copious details in the subsequent portion of the book.

Anomaly, which—from the European stand-point—seems to reign triumphant in China, is no less conspicuous in matters of religion than

in other departments. In analyzing the dominant creeds, it is convenient to divide them into systems; but it is a mistake to consider these as representing so many bodies of religionists. With the exception of the priests of the several faiths, those who profess an exclusive adherence to either system are very few; and Confucianism, Buddhism and Taouism combined, may be designated the national creed of China. On this our author says:—

“Philosophers may not know what to do with a fact like this; but it is true nevertheless. Those who themselves have a devoted love of truth, and feel strong convictions of certain things, do not understand how any one should belong to three religions at once. Hence some writers have parcelled out the Chinese among these systems, assigning so many millions to one and so many to another. In estimating the number of Buddhists in the world, one hundred and eighty millions of Chinamen are placed by one author at the head of his enumeration of nations. He has obtained this number by halving the whole population, a process conveniently short but far from giving a true view of the case. If it serves for other races to refer every individual belonging to them to some one religion, it will not answer for China.”

He then proceeds to give the rationale to this compound belief, in that the three systems are less contradictory than supplementary to each other. Thus, while Confucianism speaks to the *moral* nature, Taonism is *materialistic*, and Buddhism is *metaphysical*:—

“These three systems, occupying the three corners of a triangle—the moral, the metaphysical, and the material—are supplemental to each other, and are able to co-exist without being mutually destructive. They rest each on a basis of its own, and address themselves each to different parts of man’s nature.”

The State religion, as established by law, and sympathizing to some extent with both Confucianism and Taonism, has no doubt brought down from remote ages, a tradition

of the earliest type of the national faith; including—among many vain rites—an acknowledgment of the sovereign unity of the Godhead, as recognized in the solemn sacrifices in the open air, on the Altar to Heaven. This remarkable service is minutely described by Dr. Edkins, in his second chapter, and will be read with much interest, including as it does, the prayers of the emperor on the occasion. The nucleus of the ceremonial observances still practised by the emperor and his ministers in Peking, was—we are warranted in believing—the national religion of the Chinese prior to the advent of Confucius. It is no misnomer to designate the latter the sage of China. His aim was not to found a new religion, but to enforce by precept and example the teachings of the ancients, which had become well-nigh obliterated by the depravity of a corrupt age. For this object he appears to have lived and died. He edited the ancient book of national history, or *Shoo-king*; he made a collection of national and patriotic songs, odes and hymns—the *She king*; he edited the venerable book of divination—the *Yih king*—with bulky notes of his own appended; he edited and arranged works on the ancient state ritual and he wrote a history of his own native state, for a century or two prior to his own time. He taught a multitude of disciples, some of whom have handed down sayings in a written form; but his merits were only fully recognized after his death; when temples began to be erected for his worship. After some centuries, animal sacrifices were offered at his shrine, and to the present day he is honoured with

the loftiest homage, as the "teacher of ten thousand ages;" but with all he has never been considered more than a man. Metaphysics had no part in his teaching, nor did he treat of the invisible powers. For him the present life was everything. He looked at the world in a practical point of view, and sought to rectify the relations of life; emphasizing the relative duties of superiors and inferiors,—parent and child, prince and subject, &c. Numerous schools of writers in subsequent ages have taken Confucius as their theme, upon which they have built up theories the most diverse and contradictory. For several centuries past, the books of Confucius have been authoritatively expounded in the light of the teachings of Choo He; and some superficial European writers have taken the lessons of that great man as the veritable doctrines of Confucius. Not only is this incorrect, but one holding such a view, will never be able to form a reasonable estimate of Confucius as a teacher. Choo He dipped into Buddhist lore to a considerable extent; and there is reason to believe that his readings in that direction, led him to a feeling of the deficiencies of Confucianism in the matter of mental philosophy; to compensate for which he concocted his system of the universe, which he cleverly grafted on the ancient texts, and the weight of his character as a philosopher gained over the *élite* of the literati to his views. The only religious part of modern Confucianism, consists of the worship of ancestors, a practice based on the precepts of filial duty inculcated by the sage.

Slightly anterior to and partly

contemporary with Confucius, lived Laou-keun, another of the leading minds of China. He was a deep thinker and a philosophical writer. The world, and mere matters of transient interest, he held in light esteem; while his discourses were on the hidden things of the heart, and the profoundest mysteries of the unseen world. Confucius is said to have visited him once, but so little sympathy does there seem to have been between the two, that the latter, comparing Laou-keun to a dragon, declared himself utterly incapable of following his speculations.

Laou-keun left a book embodying his teachings, called the *Taou tih king*, or "Classic of Reason and Virtue," which has become the sacred book of the Taoists, a sect which traces its history up to this philosopher. For three or four centuries subsequent to his time, a number of eminent writers of the same school appeared teaching the principles of Laou-keun, with some difference of detail.

The teachings of these men however, were speculative, and they made no provision for practical religion. Dr. Edkins tells us, their followers "became alchemists, astrologers, and geomancers, or else they adopted the hermit life." It is not improbable that the new faith gathered round it the various forms of popular superstition, sorcery, and witchcraft, which had been growing up for ages, but were peremptorily frowned down by Confucius. All this however was very inadequate to supply the spiritual wants of a people not sunk to the lowest intellectual depths; and the popular religion had to cast about

for something more attractive by which to retain its hold on the masses. This presented itself, in the temples, the idols, the liturgies, and the captivating ritual of the faith recently introduced from India; and a counterpart of all this—but specially adapted to the more materialistic tendencies of the Chinese—was in course of time inconspicuously superadded to the older substructure of Taoism. The result in the present day, after so many ages of probation, is well described by Dr. Edkins thus:—

“Taoism, as it is popularly believed, is one of the most abject of all the religions the world has known. There is much in it that is so wretchedly mean, that the examination of it is quite dispiriting, and the reflection often occurs.—Can the soul of man sink so low as this?”

Buddhism arrived opportunely in China, about the beginning of the Christian era—a time of unwonted expectation—when the minds of thinking men were prepared for some spiritual development; and the Indian faith seeming to satisfy a felt want for the time, was received with comparative cordiality. Changes have taken place from age to age, in the institutions and formularies of this religion also. Images have been introduced, monasticism has been fostered, and much has been done to naturalize the system on its adopted soil. Recently it has been falling into a state of decadence; but during its lengthened career in China, it has always presented a more dignified bearing, than the native Taoist institution.

The treatment of these subjects, in their manifold aspects and details, in Dr. Edkins' new volume, introduces the reader into an arena of surpassing interest; and it is safe to say, that he has dealt with the

religions of China on a more discriminating and philosophic method than is to be found elsewhere. To some minds it may appear, that a more logical arrangement of the different parts of the book is desirable. Excellent precedents however are not wanting for the free and easy method he has adopted. The spontaneous introduction of anecdotes and dialogues illustrative of his theme, form acceptable breathing points; and keep alive the feeling, that we are not reading the mere speculations of a theorist, but mature convictions of a scholar, who for many years has been brought into practical contact with the people of whom he is speaking.

The variety of features touched on may be judged by the following synopsis of the headings:—Temples—Conflict of religious parties—How the three national religions co-exist—Influence of Buddhism on the literature, philosophy, and social life—Notion of God—Morality—Sin and Redemption—Immortality and future judgment—Chinese opinion on Christianity—Roman Catholic Missions—Mohammedans, Jews, and Woo-wei Buddhists—Taiping insurrection—and a visit to a celebrated lama monastery.

The book is not controversial, and polemics are scarcely hinted at throughout. The dialogues occasionally introduced, between the Christian missionary and a heathen interlocutor, seem to be intended simply to exhibit some peculiar traits in the belief of the latter, and no attempt is made to push to an extreme the subtleties of theological controversy. The author is himself a devoted and consistent missionary, and it will surprise no one that he

treats his subject from the Christian standpoint.

"By their fruits shall ye know them" is a dictum handed down to us from the highest authority, and commends itself to the first-principles of common sense. Tried by this standard, we must pronounce the three national religions of China "wanting!"

Some brief remarks are made on Mohammedanism—numerically the largest of the heterodox sects in the empire. A short account is also

given of the introduction of Christianity in its various forms, as Nestorian, Roman Catholic, Protestant, and that of the Taiping insurgents. The Jews are also spoken of in a few paragraphs.

For missionaries to the Chinese, this book is a *vade mecum*. For students of comparative religion, it is indispensable; and readers of every class cannot but derive instruction and entertainment from its perusal.

A. WYLIE.

Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 10-24, 1877. Shanghai: Presbyterian Mission Press. 2878.

THIS is a book whose appearance has long been awaited with great interest, and which will be of permanent value to all missionary workers in this Empire. It embodies the best thoughts of many of the ablest men among us on the most important topics connected with missionary work, together with the discussions upon their essays, in which were brought out the various shades of opinion held by different persons, as well as the facts from different portions of our one great field which go to modify the views held and the statements made by the writers of the papers read before the Conference. The papers and the discussions, taken together, present an array of facts, of valuable information, and of the results of mature experience, that cannot fail to be of great aid to all who are engaged in promoting the Redeemer's kingdom in this land.

The volume will be read and re-read with the keenest interest by those who were present at the Con-

ference, to whom it will vividly bring up the scenes in which they mingled, the speeches to which they listened, and all the enjoyments of a period which must ever be numbered among the red-letter days of their life's calendar. Those who were not privileged to be present will have in concise form the most valuable results of the Conference, from which they can draw help, from time to time, to the enhancement of their own usefulness.

It would be easy enough to find fault, and to pick flaws, in the book. It is suggested that a heavier and handsomer binding would have been appropriate, and that typographical errors are too frequent. But knowing, as we do, the vast amount of labor performed by the members of the Editorial Committee resident at Shanghai, and the circumstances of difficulty attending its performance, we are not at all disposed to magnify faults. On the contrary, we feel that the whole missionary body owes a debt of gratitude to

Rev. Drs. Yates and Nelson and Rev. Mr. Barrett, for their very kind and faithful labors, unselfishly and heartily bestowed, for the benefit of their brethren.

We cannot enter upon a review in detail of the various papers read, and the discussions upon them. To do such a work thoroughly a whole volume of the Recorder would be needed; and where so many subjects, all of them important, and most of them treated with great ability, are discussed, it would be invidious to single out a few of them for special notice. We can only say that from the opening sermon by Dr. Talmage, down to the Statistics and the Maps with which the volume closes, it is full of interest, and of suggestive facts, and is calculated to be every

way helpful to the Protestant Missionaries of China. We hope that the careful reading of the volume will suggest many articles of value on important topics, which will by and by find their way into the columns of the Recorder.

The statistics show over 13,000 communicants. These probably represent a Protestant Christian community of over 40,000 souls in the Empire—including the children of Christian families, and the recognized "inquirers." This shows a great and encouraging advance.

The Maps, which were prepared by the Rev. L. W. Kip, of Amoy, constitute an exceedingly valuable addition to the work, and meet a long-felt want.

"China's Millions." Edited by Rev. J. Hudson Taylor, M. R. C. S., F. R. G. S. London: Morgan and Scott. 1875-6., 1877.

THESE two handsomely bound volumes have been handed us by the Rev. F. W. Baller of the China Inland Mission, in the furtherance of whose work the periodical is published. The volume for 1877 contains the photograph of the Conference, and an excellent map of China, beside a number of interesting wood cuts. These numerous illustrations of the manners and customs of the Chinese, greatly enhance the value of the paper for home readers.

The reading matter consists, in each volume, of editorials on topics relating to mission work, missionary addresses, extracts from diaries of the missionaries, statistics, letters,

incidents of interest in connection with missions and short sketches, all of which add to our stock of information and go a long way to promote zeal in the work of converting the Chinese. "China for Christ" is the motto of the untiring editor, and he makes his magazine impress this motto upon his readers by every page. Should any of our readers desire either of these volumes, or to subscribe for the periodical, we understand a supply, will be kept on hand at the Presbyterian Mission Press, at \$1.50 per vol for 1875-6. \$1.00 for 1877, for missionaries, 50 cents additional for other parties, or the monthly parts can be obtained at 50 cents per annum.

The Thirty-first Annual Report of the Chinese Hospital at Shanghai, for the year 1877. Under the care of Dr. James Johnston. Shanghai: American Presbyterian Mission Press. MDCCCLXXVIII.

THIS Report informs us that 614 patients were under treatment in the wards, during 1877, and 14241 out-patients, all new cases, were prescribed for in the dispensary practice. The total attendance of out-patients was 40,064.

Dr. Johnston says "there can be

no doubt that a slight wave of epidemic cholera passed through Shanghai during the past Summer and Autumn." 18 cases were admitted to the hospital of which 7 died. The usual "Statement of cases" List of subscriptions and Balance sheet follow.

Corean Primer, being lessons in Corean on all ordinary subjects, transliterated on the principles of the "Mandarin Primer" by the same Author. By Rev. John Ross, Newchwang. Shanghai: American Presbyterian Mission Press. MDCCCLXXVIII.

IN his introduction, Mr. Ross says, "the following lessons are intended to introduce to the Corean language those desirous to prepare for the official, mercantile and, chiefly, the Missionary intercourse with Corea, which cannot be of distant date." To our mind this "introduction" would lead to an easier acquaintance, had he prefaced each lesson with a vocabulary of the words used, as in the "Mandarin Primer." As it is, the student is left to his own investigations, to ascertain what Corean character is used for each word, a tedious business, and not likely to facilitate progress. We

notice many words similar in pronunciation to the Chinese, from which, as Dr. Gutzlaff says, in his "Remarks on the Corean language," it may be inferred that the Corean is derived from the Chinese. Mr. Ross' syllabary contains 164 syllables. Dr. Gutzlaff reckoned them as 168, with fifteen consonants and eleven vowels.

The book is neatly printed, the Corean characters being cut in wood and the romanized and translation are spaced out to suit each word. We understand the price of the books is \$2.00

The Chinese Question Analyzed. By J. G. Kerr, M.D., twenty-three years a resident of China. Saw Francisco. 1877.

DR. KERR, so well and favorably known for many years as an eminent missionary physician at Canton, is now helping in a much needed service in behalf of the Chinese in California. It is a shame that the laws of the State of California and of the United States are not so executed as to give adequate pro-

tection to Chinese immigrants. Dr. Kerr shows that the white residents are the aggressors, and that the responsibility for threatened danger rests with them. He exposes the folly of the charges against the Chinese—especially the charge of being slaves; and shows that, legitimately, only criminals, paupers and

prostitutes can be excluded. He contends that the Chinese youth have a right to the benefit of the free schools, and that all have a right to protection from oppressive laws and taxation. It is wonderful that such plain propositions should be called in question by anybody.

History of the Mission of the Methodist Episcopal Church to the Chinese in California. 1877.

THE Mission, whose history is here briefly and concisely sketched, was commenced in 1868, by Rev. O. Gibson, D.D. Amid many trials and discouragements, the work has been faithfully prosecuted. The indirect results are summed up as follows:—1. A splendid property, worth \$35,000. (This is the Mission House, 56 × 70 feet, three stories high above the basement, containing four fine school-rooms, an asylum department for Chinese women and girls, parsonage for the Superintendent, and rooms for the assistant missionary and teachers, beside the basement rooms, which are rented, and thus made a source of revenue to the Mission.) 2. A well established and popular school, with an average attendance of 80. 3. Hundreds of scholars, scattered all over America, and in China and Japan, who have been under the influence of this school for a longer or shorter time. 4. The confidence and respect of the Chinese in America, who generally recognize the Mission as one of their strongest friends and protectors. 5. A permanent preaching place in Chinatown proper, where the Gospel has been daily preached in the Chinese language for about five years. 6. Many thou-

sands of Chinese in all parts of the country and in China, who have heard more or less of the Gospel in this chapel. 7. An asylum for helpless, enslaved Chinese women and girls, seventy-five of which class have already enjoyed its protection. Present number, 27. The direct results are 74 persons baptized and received into the church, 23 of whom were received during the past year. Of the whole number, 5 are now in China, one of whom is a licensed local preacher; and four are employed as assistant preachers in the Mission.

The work done in the salvation of Chinese women, by rescuing them from lives of prostitution, giving them a Christian education, and marrying them to respectable men, is briefly narrated by Mrs. Gibson. Twenty-three women have been legally married from the Asylum, which at present has twenty-seven inmates. Eighteen have been baptized.

Our former fellow-labours, Dr. and Mrs. Gibson are doing a grand work in a very difficult field. We hope that their trials will be less, and their successes greater, in days to come.

The China Review: November and December. 1877.

A WELL filled and very interesting number of a most excellent publication. We are glad that the readers of the Review are to have the benefit of Dr. Legge's lectures at Oxford on Imperial Confucianism. The first lecture bears the marks of the accurate scholarship for which its author is distinguished, and awakens a strong desire to possess the remaining lectures Mr. Chalmers continues his examination of the Rhymes of the Shi-king. His studies take a very wide range, and whatever he undertakes is well and thoroughly done. The groups of rhymes, according to the tones, occupying five pages, must be the result of much patient study, and unwearying industry. Although an unsympathetic reader undertaking to wade through these pages may feel himself to be undergoing the experience, of the unclean Spirit "walking through dry places, seeking rest and finding none," every student interested in Chinese rhymes

will acknowledge himself to be under great obligation to Mr. Chalmers, for his painstaking work. The "Visit to the country of Gentlemen," "Brief sketches from the Life of K'ung Ming," and the "The Tang Kon Chi," are of a lighter nature, but all good of their kind. Chinese novels, however, in our opinion, are of a very poor kind. The "Geographical notes on the Province of Kiangsi," and the translation of the Children's Primer, are each valuable in their respective departments.

The Editor's work is done with his usual ability; and the only criticism we feel disposed to make at present is, that a little more of the "*suaviter in modo*" in treating the Term Question, and especially in treating writers whose opinions differ from his own, would not detract from the strength of his arguments, while it would add greatly to the grace and geniality of his reviews.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. IX.

MAY-JUNE, 1878.

No. 3.

SHANG JING (上京) OF KIN (金).

THE Sooshun, like the Mongols, have had many periods of great power, and longer intervals of disintegrated rest. It is only during those quiescent, unhistorical periods of disintegration, when every man could do what seemed right in his own eyes, that they had been known under the general name of *Sishun* Sooshun, Nūjun. For no sooner did a man of strong character establish himself chief over a few villages or tents,—his son, grandson and great grandson extending their rule, by sharp swords and good laws,—than a dynastic title was assumed. This change of title both in the Mongolic and Tungusic tribes has given rise to much error, for the Huns, Turks and Mongols differ only as the Han, Tang, Sung, &c., of China differ. The Sooshun have also produced many such dynastic changes, the people always remaining the same. The first name given to this people in Chinese history is the *Sishun*, next the *Sooshun*. The Han called them *Yilow*. In the Wei dynasty (3rd cent. A.D.) a well organized kingdom existed called *Wooji*, which was divided into Provinus, Soomo, Baitsoo, Anjūgoo, Foonie, Haoshu, Heishwi and Baishan. In the 6th cent. A.D.) *Wooji* was dethroned and the dynastic title became *Mogo*, which stood scarcely a century, for Tang (7th cent.) found two powers existing, Heishwi and Soomo,—the latter being the most southerly. As soon as ever the pressure of the power of Tang was removed Soomo became powerful in the north as Gaogowli did in the south. Soomo assumed the dynastic title of *Bohai*, after it had been sometime known as the *Dashu** or “Great Family.” It amalgamated Heishwi and then commenced a conquering march westwards and compelled the Emperor Kaifung of Tang to acknowledge it as a feudal sovereignty.

Bohai ruled for a length of time over all Liaotung, but was dispossessed by its western neighbour the Chidan, which assumed the title

* *Dashu*, may also mean the Family name, Surname, or tribe of *Da*.

of Liao and with the impetus of victory acquired over Bohai, Liao drove the Sung into southern China, making Peking a capital for the first time.

The Liao gradually lost its dominating influence over the wide tracts of country east of the Hwuntoong, and the Sooshun, then called Nüjun, were divided into two classes,—the Shoo or “Ripe” Nüjun, called “Civilized,”—because acknowledging the sway of the Liao;—those beyond the Hwuntoong being styled the “Shung, Unripe,” or uncivilized Nüjun, because refusing to acknowledge the lordship of Liao.

Among the many titled tribes of the Independent Nüjun was one settled on the banks of the Poogan shwi river in the province of Wanyen. The first chief of any note there was Hwihanpoo. His great grandson Swiko was the first to give earnest attention to tillage. As a necessary consequence he had a fixed abode, which was on the bank of the Hoo river. This river I take to be the Hoorka.* His son established laws and ordained customs, and from him dates the era of the power of this tribe. He made himself so famous among his fellow-countrymen that the Liao government conferred upon him a title of honour. Agooda was the 10th chief and the 9th generation from Hwi-hanpoo, and power had been gradually accumulating up to his time.

When the Liao “Emperor” went to the Soongari to fish, the neighbouring chiefs all round came to pay their respects and among them was Agooda, who was then only heir to the power of the Nüjun. He and the other younger men were ordered by the Emperor to dance, but he alone refused the thrice repeated order and in consequence fled that night, fearing revenge for that insult. From that time he was the declared enemy of the Liao. In 1114 he assumed the title of Emperor, having driven Liao troops out of much of Liaotung. He also assumed the name of Kin or gold for his style, for said he “the Liao or dross corrodes, but gold is ever bright;” and in 1116 he had possession of Peking and all the Liao territory. He pressed the southern Sung so very hard that they gave way to the most exuberant demonstrations of joy when peace was proclaimed in which both the Sung and the Kin monarchs were styled “Whangti,” Emperor,†—but on conditions which made the Sung appear the tributary of Kin.

It is interesting to localize all great national movements, and to trace all great political changes up to their origin, not only as to time and cause, but also as to place. All accounts declare that the Shang-jing of Kin was afterwards called Whining foo, and that this was the

* Chinese authors are rarely to be trusted in the geography of such places as have not been visited by the writer or his authority.

† I find “Whang” also applied by an official of the Ming dynasty to both his own Emperor and to the Monarch of the Manjoos (Manchus) before the latter ever passed beyond Shanhaigwan.

first capitol of the Kin. But we find the most contradictory statements as to the site of this Whining foo. The "Holy wars" which appears upon the whole to be a trustworthy book, places Whining foo 200 or 300 *li*, East of Petuna (Baidoona). A note to the same states that "Ninggoota is 700 odd *li* E. of Hwangloong foo, and the lands under its jurisdiction touch those under *Whining foo* of Corea." "It is on record that a hundred *li* west of Ninggoota is Shaling, where was the upper capital (Shangjing) of the Kin and east of Ninggoota 3 *li* is the village of Giaro, the birthplace of the present dynasty." "Whangloong foo of Liao had jurisdiction of both sides of Hwangtoong."

The Manjoo Great Imperial Geography states, that the "Great Family Bohai established the capitol of Loonghwang foo which the Kin made Shangjing and Whining foo and the Yuen Holan foo." This is however too unreasonable.

"Sixty *li* S. W. of Ninggoota, on the South (East?) band of the Hoorha River is the site of an ancient city 30 *li* in circumference which had seven gates. The Inner city (citadel) was 5 *li* in circumference and had three gates,—east, south and west. The foundations of palaces and royal halls are distinctly traceable and the site of a Temple of a stone Buddha. Perhaps this is the Shangjing or Whining foo of Kin, which was North of Changbaishan and on the bank of the Hoo river. But there is a Whining foo in Chaosien, which might have been the ancient Shangjing; only the remains of imperial palaces, &c., would seem to favour the Ninggoota city. The natives call this city *Goodachung*, the "Ancient Large city."*

"Whining foo was originally the Whining jow of the Liao dynasty. Taidsoong erected his capital here, raising it to a *foo* city. It was afterwards called Shangjing with jurisdiction eastwards to Hooligailoo 630 *li*, westwards to Jaojow 550 *li*, northwards to Pooyü Loo 700 *li*, and south eastwards to Hüpin Loo 1600 *li*."

"Jaojow was the ancient *Chooko dien*. It was east of the Hwuntoong river, the Kin "afterwards changing its name to *Wooking*. Heiloong jiang River was within its jurisdiction and it was over the district city of *Shuhing*."†

"Whining hien was originally the Foogo hien and Kin, where Kin Taidsoo made his oaths and vows to heaven before he began his wars against the Liao; and whence he set out on his first expedition. Within its bounds were *Ching ling* and *Maji ling* Passes, with *Boye ding* and *Yoon ye ding* Peaks of Changbaishan with the mountain of *Duashung tuo*; and the rivers *Hoo*, *Hwangtoong*, and *Lailir*."

"The "Water Lily Pool" is 80 *li* S. W. of Ninggoota, and 20 *li* W. of the Shangjing of Kin. It is handed down by tradition that

* History of Liaotung.

† Liaotung History.

here was the Chujiang hien of Kin, which city was just beyond the outer walls of the capital."

"Whining hien with the hiens of Chüjiang and Yichwun were under the jurisdiction of Whining foo of Kin,—Jaojow superintending both banks of the River over Suhing hien."

"The present Yoongji jow (River), S. W. of the Shangging of Kin must be in the Circuit of the ancient Hüpín Loo."

"Shangjing was the first capital of the Bin, who called it *Shangging whining foo*. When the Kin built a capital in Yen (Peking) they dropped the name Shangjing, retaining the *foo* name; but they soon restored the more honourable title. It was north of Changbai chan and by the side of the Hoo shwi.* There is now near Ninggoota the site of an ancient city in which there were palaces and which the natives call "Doongjing"—East Capital. After the original capital had crumbled down, the "Emperor" Dading (A.D. 1161 —) built splendid palaces with extensive temples, the ruins of which form the "Doongjing" of Ninggoota."†

"Pooyü Loo was "N. W." of Hooligai Loo 1400 *li*. It was N. of the Hwuntoong. The Yuen dynasty retained Pooyüloo for a brief period, and then established a Twuntien *Wanhoo foo* there. It was afterwards abolished and 300 families (Hoo) of the Nan (Southern) barbarians went thither, who were placed under the supervision of *Jaojow*. The *Myriad Family foo* was abandoned to 190 families of Nüju (or Nüjun). Hooligai Loo must be east of the Hoorha."

"Ninggoota, N. E. of Kiun should be in Hooligai Loo; Hwunchwun which is the land nearest to Corea should be in Hoolan Loo; and north to Hwuntoong jiang and the Mongol border was Pooyü Loo."

The Kin history states that 1000 *li* N. E. of Shangjing was Woogwo chung.—The city of the Five Kingdoms. The Ming history locates Woogwo chung, in lands more than 1000 *li* N. of San wan wei, and states that the name is derived from the fact that there were five kingdoms there. "There is a Woogwo chung in the neighborhood of Sanhing."‡ "As Kin history states that Hooligai Loo was over 500 *li* N. E. of Whining foo, it must necessarily be where the Hoorha falls into the Dajiang."

We have the following clear facts,—Jaojow was east of the Hwuntoong River and some of the lands under its care touched the Heilooong jiang,|| (Amoor); that the Kin Shangjing was 550 *li* east of

* Rivers always anciently called "Water." The Hoo is more than probably the Hoorha or Hoorka which the Chinese now call Moodan.

† History of Liaotung.

‡ Direction in all Chinese books is extremely vague, east may be direct east, or to the north or south of east; N. E. may be any where between N. and E. &c.

|| This cannot be the Amoor, but the Hwuntoong flowing E. after junction with Nu-

it; that Pooyü Loo, 700 north of Shangjing wholly or partly north of the Hwuntoong; that Hüpin Loo, 1570 *li* S. E. of Shangjing was west of the Hwuntoong,—and a note states that its S. E. border would touch the N. W. of Hingjing; Hüpin Loo would therefore be in the region of the present Kirin; that Holan Loo was 1800 *li* S. E. of Shangjing of the N. Korean border, from which it was then 500 *li* distant; and that Hooligai Loo was east of Shangjing 630 *li* and N. E. of Hüpin Loo 1100 *li*, while Ninggoota is supposed to be in what was a portion of Hooligai.

We are thus compelled at once to throw the Korean Whining foo overboard and to pronounce Shangjing to be outside the land which was originally under Kin. It is distinctly stated in Kin history that Whining foo was over the District cities of Whining, Yichwun and Chüjiang; also that the rivers Hoo and Hwuntoong with several of the northern peaks of Changbai shan were in Whining hien, which therefore must be placed at the point where the Songari and Hoorka head waters are nearest, and also so that part of Changbai shan be south of it. Chüjiang is again said to have been immediately to the S. W. of Ninggoota. Hence Whining foo cannot have been distant. There are great difficulties however in the way of locating it beside Ninguta for it is “1800 *li* N. W. of Holan Loo,” which is again “500 N. W. of Gaoli.” But in the history of Liaotung, the sea, where the Toomun enters it, is said to be “right south of Ninguta and distant over 1000 *li*,” and at *Sikota shan* S. E. of Ninguta the sea is distant 1600 *li*. We feel compelled therefore to give up the fine old ruins beside Ninguta. The following notes on the rivers will help still farther to elucidate the subject.

The Rivers.

“Ninggoota is south of the Hwuntoongjiang.”*

“The *Soongjing* river is 100 *li* south of Ninggoota and with *Aboo* river springs from Marhooliwaji† flowing northwards into JINGBAI (Lake). This lake is 100 *li* S. W. of Ninggoota, called Birtung by the natives and formed by the union of innumerable streams from Changbai shan. It is 5 or 6 *li* broad and 70 *li* long; and in it are three islands. To the S. W. of the lake there is the great precipice of Hookotoo over which the waters of the Hoorha are hurled before they enter the lake, and the cataract roars like the loudest thunder, its noise being heard scores of *li* away. The waters flow eastward out of this lake, circling round to Ninggoota, passing south of Gooda chung and of Giaoro chung, flowing N. E. and falling into the *Hwuntoong-*

niang, for the Amoor called Heiloong, I find in the “Holy wars” the Hwuntoong after called Heiloong.

* Liaotung history.

† *Weji* is a mountain whose marshy side produces a stream or river.

jiang. Flowing N. E. 600 *li* more this river unites with the Heiloong-*jiang*, and 200 *li* further on the Usuri (Woosoli) falls into it from the south. It then flows on under the name of Da *jiang* (Great River) into the Eastern Sea. Ming geography states that *Hooligai jiang* flows out of the hills S. E. of *Jienjow wei* and flows into Jingbai &c., thus showing the Hooligai *jiang* and Hoorha *jiang* are the same river."

"*Heiloong jiang* is 1200 *li* N. E. of Ningoota and also called Sahalien (Saghalin) *jiang*. It comes from beyond the border flowing S. E. to meet the Hwuntoong. Ming geography says that the Heiloong-*jiang* rises in the Northern mountains and flows south into the *Soonghwa jiang*."

The *Hwuntoong jiang* is S. E. of Kirni. It is also called the Soongali (Songari) *jiang*, also the *Yadsu ho* and the *Soonghwa jiang*. Ming geography states that the Hwuntoong *jiang* is 1500 *li* N. of Kaiyoon springing in Changbai shan. It was anciently called *Mimo ho*, and is called by the natives Soongwajiang. Flowing north it passes the ancient Whining foo of Kin; still further on it flows by Towchung of Woogwo, (or the first city of Woogwo) and flows eastward into the sea." It says again that the *Soonghwa jiang* is 1000 *li* N. E. of Kaiyuen, flowing northward, passing the ancient Nanjing (S. Capital) of Kin, uniting with Whiha *jiang* and Hwuntoong *jiang*, then eastward into the sea, hence *Soonghwa* and *Hwuntoong* are two distinct rivers. Of the large rivers rising in Changbai shan, that which is formed by the innumerable streams from its northern slopes, uniting below Kwin, flowing northward receiving the waters of the *Norni*, eastwards joined by the Heiloong and southwards by the Usuri, then eastwards into the sea, is the Hwuntoong."

"The Whifa ho, 320 *li* south of Kirin is called Whiba *jiang* by the Ming."

"The Liao dynasty changed the name *Yadsu ho* into Hwuntoong *jiang*, when the latter name appears for the first time; but the natives called it Soongali. Kin had a *Soongwali jiang*, but this is only a slight modification of the Soongali; and Ming geography pronounces them one. Kin history again says that one name for the Hwuntoong is Heiloong *jiang*,—perhaps alluding to the point of junction of the rivers. Or perhaps the Hwuntoong is called *Soonghwa* and the Sahalien called Hwuntoong."*

"The *Soonghwa jiang* is the southern portion of the Songari; the Hwuntoong *jiang* that formed by the junction of the *Soonghwa* and *Nun jiang*, the Heiloong *jiang*" that commonly called the Amoor, which is also called Da *jiang* or Great River just before it falls into the sea."

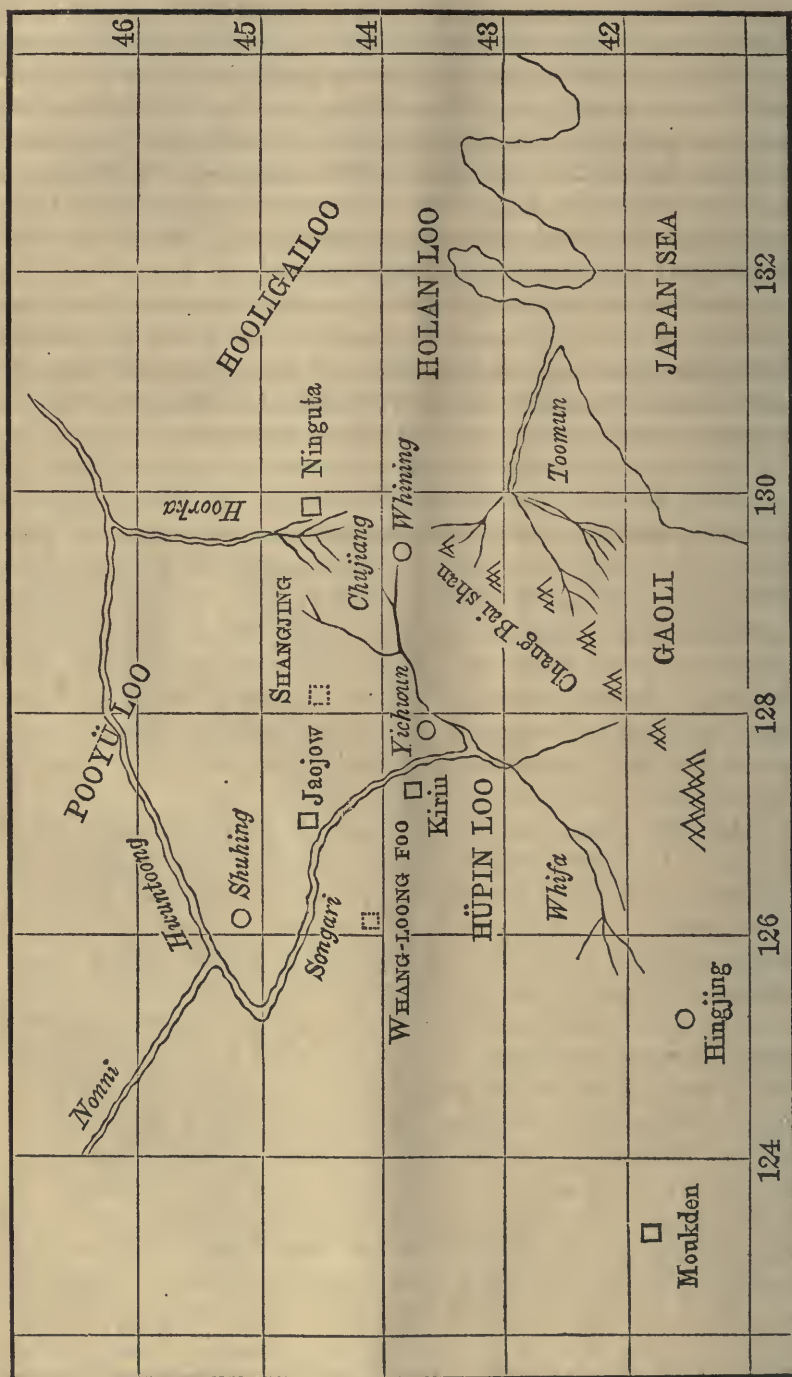
* History of Liaotung.

"When the founder of the Kin dynasty attacked the Liao at Whangloong foo there were no boats on the Hwuntoong, but a cream coloured (pink-white) horse was ridden a wading across the river followed by all the army, the water coming up to the horses' belly. The same place was afterwards so deep that the bottom could not be sounded. Hence the Kin in after years erected a temple to the River-god at the spot where they had been so supernaturally aided by him. On the tablet in the Temple was engraved the words 'This river is called Hwuntoong; its sources are in Changbai shan.'"

Now Hwangloong foo is "700 *li* west of Ninggoota," the river therefore which the Kin crossed by miracle or otherwise is that flowing N. W. past Kirin, and before it takes its eastward course where it receives the Nonni. This is ordinarily called the *Songari*, *Soonghwa*, or *Soongali*; but here it is called the Hwuntoong as well.

Again we have seen that the river flowing eastward after the junction of the Nonni is called the Hwuntoong; but it is said in the preceding pages that "Jaojow had the *Heiloong* jiang within its jurisdiction," and Jaojow was certainly, judging from the previous notes, on the *east* of the Songari before it begins to flow eastwards. Manjoo history also states that the Manjoos crossed the Heiloong jiang to Soohoun country and that the Kin never did cross the Heiloong. The Heiloong in this case would still be the Hwuntoong flowing eastwards, before receiving the waters of the Amoor,—for the Manjoos never crossed the Amoor proper unless they did so when driving the Russians across it under Kanghi;—certainly not before.

Again the regions east of the Hoorka were "Uncivilized," those west of it "Civilized" because subject to the Liao. And Shangjing was originally the Whining jow of Liao. Hence we must look for it west of the Hoorka. Jaojow is east of Hwuntoong and 500 odd *li* west of Shangjing, which would throw Shangjing into the not distant neighborhood of Ninggoota, and renders probable the tradition that Sheling 100 *li* west of Ninggoota is the site of Shangjing. My own impression from the various conflicting notices is that there were two Shangjings. The first, which was the actual capital for a time, and from which the above measurements were taken, fell into ruins during the southward march of conquest of the Kin. Then the name of Shangjing was dropped and the lands under it were placed under the Prefectural city of Whining, which city was probably the former Foo, or District city of Whining;—for the Chinese and their eastern imitators have frequently only one city for the *foo* and the *hien*,—*e. g.* Jinjow foo and Jinjow hien are one and the same city. This Whining foo would still be regarded as in the place of the first Shangjing because it had charge of the three *hien* cities which had been under Shangjing; and



(N.B. *Chuiang* S.E. of Shangjing.)

the term *foo* does not signify the city alone, but all the prefecture over which the magistrate, (Prefect) has authority, while his head quarters are in the city. Then after the Kin were firmly established in Peking and enormous wealth poured in upon them, they bethought themselves of their original home, sent men and money to build grand palaces and extensive temples,—not to the first Shangjing which was formerly Liao soil and which was now in ruins,—but to their own original home at the head waters of the Ho and the Hwuntoong and on the north of Changbai shan, whose grand peak overshadowed them. And this city would be just where stand the very extensive ruins in the vicinity of Ninggoota. This is the only manner in which I can reconcile the various statements made in Liao, Kin and Ming histories, and it appears to me a natural explanation. The origin of the Kin dynasty would therefore appear to have been as located on the accompanying map.

A FEW NOTES OF A JOURNEY TO "KWANG-SI."

A short time before the death of Mr. E. Fishe, he spoke of writing a few lines about our first journey to Kwang-si, for the readers of the "Missionary Recorder." It has pleased the Lord to call his servant home, and I now desire to fulfill his desire. Messrs. E. Fishe, J. Laundale and I with servants left Wu-ch'ang on May 5th, 1877. When we arrived at Yoh-chow, we were informed by a gentleman from the Custom House, that orders had been received from Chang-sha-fu (the capital) to escort foreigners travelling in Hu-nan. We were escorted from city to city by either gunboats or soldiers till we arrived at Kwei-yang-fu (Kwei-chow). It was evident that the officials desired to carry out the provisions of the late Chefoo Convention. The officials and their men treated us with great civility. The Chefoo proclamation was posted up in most of the cities we passed, which was not so when Mr. C. H. Judd passed through this province.

When we arrived at Chenchi hien 辰谿縣 1535 *li* we followed the course of the Üen-River intending to go to Chen-üen-fu, instead of via T'ongren hien. From this point we diverged from Mr. Judd's route to Chenüen foo. Our boatman pleaded very earnestly that we should go to T'ong-ren, first because it was his home; secondly because he feared that the Chenüen people would burn his boat. We were determined to go, and promised to buy him a new boat should his own be burned on our account.

From Chenchi hien 辰谿縣, the Üen river is rather narrow and serpentine, and there are a large number of rapids. It flows through a mountainous district and empties itself into the T'ong-ting Lake. The population in this section is small. We stayed a short time at Kiang-

k'eu 江口 1625 *li*. It is a small market village. It was market day and the streets were crowded. I went a shore and scarcely a person noticed me, or cared to listen. In many places there are long boat houses about 80 feet long, in which the "Dragon Boats" are kept. The villages are not far apart, are small and not very well built. Generally the two best buildings are the temple and a guild. Opposite Lung-t'eu 龍頭巷 1665 *li*, there is a ridge of granite rock with a flat face. In one place there are two inscriptions deeply cut in the rock viz.; 山高水長, 清風明月. Near this village and for some distance we passed small companies of men washing for gold. The pebbles are carried in baskets and washed in the river. The mud lodges in the ribs of a long board, in shape like an American washing board. At the end of the day, this sediment is washed, and we were told that the miner can earn 200 or 300 cash a day. We tried to buy a sample but could not because they had none washed out. Hungkiang 洪江 1820 *li*, is situated at the mouth of a river which runs into the Üen river. It is a large place and does a great trade in vegetable oils and bamboo work. We heard that gold mining operations are carried on here under government supervision. A number of Miao-ts, who had brought grain were encamped for the night, on the north bank. They had drawn their boats ashore and were sleeping under them. We passed Yun-chow foo 沅州府 2060 *li*. This is a small city. The most noticeable thing about the city, is a very fine stone bridge of 13 spans and the top is lined with shops on both sides. A gentleman came on board to visit us; he listened attentively to the gospel and bought a number of books. From Yun-chow fu to Feng-shih tien 雙岩塘 45 *li*, is just one succession of rapids. Lung chi k'eu 龍溪口 2205, is a small market village close upon the border of the province of Kwei-chow. There is a large military camp here, to prevent any encroachment of the Miao-tsi. On the 16th of June, we arrived at Ü-ping hien 玉屏縣 2,280 *li*. This is the first city in Kwei-chow. We were very thankful for the opportunities we had of speaking for the Lord Jesus to the captains and crews of the gunboats while passing through Hu-nan. Many appeared interested and bought from 100 to 250 cash worth of books. We were enabled at times to go ashore and speak when possible. The people generally were well behaved.

Ü-ping hien is a small city and we were privileged to do a little preaching during the Lord's day. Here our boatman threatened to drown himself, (so great was his fear) if we would go to Chen-yuen foo, two days journey; so we had to engage coolies to Kwei-yang foo, nine day's journey, to carry 60lbs for 3600 cash a man. Mr. Judd's journal very well describes the route from this city to the capital. In some places we passed very large bamboo paddle-wheels at work, raising

water from the river to the rice plantations above. Between every third float there is a bamboo tube, placed at such an angle that when the wheel has performed $\frac{1}{2}$ of its revolution, the water is emptied into a trough and conducted to the fields. We often passed 15 or 20 ponies carrying opium from Yünnan to Hunan to be transhipped. A stranger in these parts is surprised at the great trade that is done in opium. Nearly every coolie uses it. They have not time to stop and smoke so they make it up into a large pill and swallow it.

We arrived at Kwei-yang foo 貴陽府 2790 *li*, on June 27th, being the 55th day from Wuch'ang. We were glad to meet Mr. Broumton, and to enjoy rest and Christian fellowship.

After a week's rest and preparation we left Kwei-yang foo, on July 5th, for "Kwangsi." We were not able to obtain much information as to the route, or about the people of the province, and what we did was of a discouraging nature. We had to go back two days' journey to Kwei-ling hien in order to strike the Kwangsi road, leaving by the south gate. Near this city one wet afternoon we met a pig dealer who had provided his pigs with *leather shoes* for the dirty weather. They walked very well. A short distance from the city we had to ascend a very steep hill. Only a few straw huts could be seen scattered about on the mountain sides, and the arable land was used to cultivate tobacco. Some sections of this road were most desolate, not a house to be seen, but only large fields whose hedges were overgrown with wild grass, to mark the industry of those who had been driven away or killed by the Miao-ts. We descended through a very grand gorge. At a short distance I saw a man's head in a wooden cage near the road side, and a short time before we passed a woman and her little child being carried in a wooden cage to the capitol. We rested at Lo-p'ing 羅平 a small village. In one place I saw a novel oil press; it was the butt-end of a large hard wood tree, with a slot cut in it about 4 feet long, and the wedges were driven up by a pole suspended from the roof. We passed several companies of Cantonese from Peh-hai, carrying their goods upon boarding spikes. The road from Lo-ping to Tu-yuin foo 都勻府 is free from hills. This city is situated in a fine valley. A temple is built upon the summit of a high hill in the city, and can be seen for many miles. The walls enclose a great deal of waste land, and the houses are rather scattered. We spoke for some time in a street and sold some books. The Roman Catholics have a place here. We saw very few idols in the southern part of this province. Stones of various shapes and sizes were placed in the shrines; in some places the shrines had the appearance of a geological collection. Alas! for these poor people. Hence to Tuh-shan 獨山 we passed through some very fine valleys well cultivated with rice. Tu-shan has a good stone wall with a wooden fence on the top. We

went into the city. It is a compact little place. We held several meetings; the people listened well and bought books freely. We saw in the fields near here, white paper flags tipped with blood. Between these cities two of our natives were sick, one chair coolie ran away and another coolie had sore shoulders and had to return. We found that the *li* were very long, so I put on my pedometer to make a comparison. The result may be seen in the list of places and distances. One of our coolies explained to me the reason why the *li* varies; he said that if we start very early the *li* that day are short, if late, the *li* are long because the sun is high. The road from Tu-shan to Li-po hien 荔波縣 for a long distance runs through a valley, the inns are few and far between, 15 to 25 *li*, apart. At a village called Piao-Tong, we saw the finest cavern on our journey. It has two large openings, the larger about 60 feet high, the smaller about 20 feet. The entrance is by the small one; there is a short road which runs by the side of a bubbling spring and then crosses a bridge. The stone formations are very grand; the cave tapers from the front to a small hole at the back. There is a very fine column of stalactite about 20 feet high and 8 feet in diameter, with a natural staircase on each side leading to the back. Incense is burnt to this large column as well as to a few smaller ones.

Li-po hien is a small city, situated in a small plain, and also by the side of a river, which has to be crossed to continue the journey. We tried to hold a meeting, but as it was very hot few assembled and after a short time we continued our march. There is a very rugged, steep hill a short distance from the city, and about 20 *li* from Li-po, we entered a Miao-ts district called Wa-po. The women have large feet, open countenances and a tight jacket. In dirty weather they wear calico gaiters and straw shoes; their hair is neatly wound up and pinned on top of their heads. Near this place there is a remarkable hill. Near the top there is a gateway evidently large enough for a waggon to pass through. On July 16th, we rested at Shui-lu 水瀘. Here the Shui-ts tribe were keeping their New Year. In the evening some met in a cave and spent the night in singing and whistling. At a small village called T'ong-long, we held meetings in the market grounds. We saw a few Miao women smoking; a tobacco box and pipe is a general appendage. A man who heard us speaking said that he had lately joined the Roman Catholics, and the Latin words were exceedingly hard to learn.

On July, 17th we crossed the Kwei-chow boundary into Kwang-si, a large stone tablet marks the boundary, and rested at Lang-shui 浪水, a little place with only a few houses. A short distance from here our horse slipped off the road among some very sharp stones and tangled brushwood; after some time he was extricated and we

renewed our journey from Lang-shui, to Sz-eng hien 思恩縣. It is most perplexing to trace the main road, on account of the number of cross roads and the absence of road stones or men to direct us. We had some heavy rains and in some parts the mud was ankle deep and often we had to cross water-courses knee deep, because there were no bridges. Inns are few, about 20 or 30 *li* apart, the general food is rice or indian corn gruel. At a few places were enabled to speak and to sell books. We heard before leaving Kwei-yang that the people would not buy our books. I have not seen people anywhere more willing to buy books. Sz-eng hien, is a small city without a wall, situated near a river. A military examination was being held, and we secured the best spare inn in the place, a broken down room, in two corners of which were straw cooking pans, (the smoke could have been dispensed with very well), in another a pig sty. It had one redeeming point, it was well ventilated. We held a meeting in the market place, but a heavy shower made us retreat. The wind blew the rain under the tiles, and we had a sprinkling of black water upon our rice and white dresses. Our apartment was crowded with well behaved visitors till about 10 P. M. Between Sz-eng hien and K'ing-yuen foo 慶園府 there is a great deal of barren land. We were enabled in several places to do some work; often times the people asked us to sell them books. At Kwai-yuen chen 懷遠鎮 we might have sold nearly all the books we had; the people crowded our ferry boat to buy them. Hwai-yuen chen, is a very busy place: it has water communication with Canton. Kin-yuen foo, is not a large city. From Ti-shan chow, to Kin-yuen foo, small cash is used at the rate of 3 small to 1 large cash, and when large cash is used, every cash is examined and some times the Tong-ci, Tao-Kwan and other cash is refused, and this keeps up a continual quarrel about cash. We left Kin-yuen foo, for Tsien-kiang hien 遷江縣. The road for the most part runs through a thinly populated district; there are great tracts of barren land, and consequently inns are few and the main road difficult to trace. Every village seems to have its own dialect; the Mandarin is not very well understood in this section of country. We passed through Sin-ch'eng 新城, Ping-yang 平陽, each contains a few hundred houses, the former is the larger. Sien-kiang hien, is a small city situated on the bank the Sien-kiang. A common sense land-lord took us in and was not afraid of the crowds who came because some one had spread the report that we had three eyes. We spent a very happy Sabbath there speaking for Jesus, selling books and mixing up with the people who came to see us. From Sien-kiang to Nan-ning foo 南寧府 we passed through Ping-chow 賓州 a compact business place, the roads generally level, inns at seasonable distances. In many places there are great barren commons, composed of small pebbles and yellow earth, with

a good sprinkling of rugged rocks studded over the country. The most arable spots are cultivated, and cattle are driven about to graze. In some places we passed overshot water wheels, working 8 pestles hulling rice, and in one place an undershot like a Turbine wheel working a flour mill. Nan-nin foo is a large city, and the business part lies near a river, there are some very fine shops in the city. We held several meetings on the streets. The Roman Catholics have had a place here, but it has been vacated and I have been told by a Mandarin that there are none in the province. After leaving Nan-nin foo, we were benighted at Tatsun wei 大村圩 a small village and the only innkeeper refused to take us in or to sell us food. After many enquiries with the same result, a man came and kindly secured for us sleeping quarters in the school-house, and also food. We had to leave our lodgings on Sunday morning because the boys wanted to study. We had not cleared the village, when we came to a very bad piece of road, with large mud puddles on each side, in which the buffaloes sport themselves. After a little experience of these road destroyers, you wish that they were some where else. Mr. F. and I had gone ahead a short distance; it was a fine morning and we felt happy and hoped soon to reach Yang-mie where we purposed to rest. I waited sometime for the horse; as it did not put in an appearance I went back to the mud-puddles and was just in time to see the horse coming out covered with mud and our bedding and books in the mud and one evangelist and coolie considering what to do. It was little use to think, so I went in and lifted the goods on to the road, and fixed them up for putting on the horse. At this time a man came along whom we asked to give us a lift; he replied, he could not stop and passed on. In a short time we arrived at a ferry, where we bought some rice gruel; here we decided to take a general rest so turned the horse to grass and dried the things in the sun. Yang-Mie, is a large market village; it was market day and the place was crowded. All hopes were gone of resting here. I do not remember seeing before a place where there were such a low class of men gambling, wine drinking and opium smoking. We had one large meeting there, and the people after listening a short time, bought books very eagerly indeed. According to arrangement Mr. F. and others had gone on and I did not know exactly where they were. A deaf and dumb mute who knew where they were, drew me out of the crowd and conducted me to our party keeping back the crowd. We left Nan-nin fu for Tai-p'ing foo 太平府. Upon the whole the road is very bad, inns 30 to 45 *li* apart, very few houses, no bridges across the streams; we often had to go through water knee and waist deep. There are great tracts of land running to waste, overgrown with high grass. We passed through Sin-pa chow 新邕州, it is a small place; it has only two shops

and these sell incense; paper and such things as pork and salt are hawked on the street. T'ai-p'ing foo, is a very small city only containing a few hundred houses. We had a very good time here with the people, many of whom could not understand Mandarin. The dialect seems to be a mixture of Cantonese and Mandarin. They very readily bought books, illustrated wall papers and the "Child's Paper."

The Mandarin treated us very kindly and here two soldiers were sent 45 *li* to escort us. This was the first escort in Kwangsi. We did not see anywhere the Chefoo Proclamation. We heard that there was a *great road* "from here to Kwie-yang; my advice to any one intending to travel this road, is to carry a small tent, rice &c., and a native cooking pan, basins and chopsticks T'ai-p'ing chow 太平州. This is merely a large village with one main street. It was market day, a large number of people had gathered; we spoke a few times and sold a number of books, and left hoping to reach Yang-li chow 養利州 by night. The road between these two places runs through a barren valley; we walked 50 or 60 *li*, without seeing a house. In some places the road runs through a swamp, nearly waist deep in water. In one place our bedding slipped off the horse as he was getting out of a pond and we were thankful that it did not get very wet. The moon appeared and we saw no signs of a human habitation and knew not when we should rest. We prayed and those precious words came to mind, ye are of more value than many sparrows." After a short time we saw some lights in the distance. Our Evangelist, Mr. Yao, and our coolie went to ask for lodgings. They gave us a signal and we went in the direction of the lights. We were surprised to see no houses, but as it were a great entrance to a cavern, formed by a large overhanging wall, a platform was built into the far end of the hole, which was divided into rooms for several families, who had squatted there. One family kindly gave us the best food they had, indian-corn porridge and some small dried fish. Yang-li chow, is a small place, but has a good stone wall. We held a meeting outside the city with a crowd who had gathered to see us; they bought books readily. We heard that a number of soldiers had left a short time before our arrival for Peh-sch 白色 and we desired to give them a wide berth, by only going a short distance to rest and hoping thus to keep in their rear. When we arrived at Shan-men miaou 山門廟, we learned that nearly 300 men had put up for the night, so we thought it best to go to a village a short distance ahead and seek for lodgings. When we arrived at the village enquiries were made for board and lodging but this was refused in every case. There was a small temple near by so we took possession of it for the night; the broken door made our beds. Mr. Yao used a bench, the coolie slept in front of the shrine, and the horse in one corner, and thus we were a select party except for those "midnight

minstrels" musquitoes. After a time a neighbour cooked us some food and we retired praising God. We had a fall of rain during the night which made the roads very bad for both man and beast, and we had not a little trouble with our horse for about 20 *li*, on account of the mud and flooded roads. In one place the horse mistook the road and when I found him he was in a water course waist deep and quietly grazing while our things were soaking. It was necessary for his deliverance to take a bath. After this our "Dobbin" wandered off the track several times and we were determined to dispense with his services at the next city. The most annoying part, was, to be labouring under a very keen appetite, and to be deceived by those of whom we enquired as to the distance of an inn. Perhaps one man would tell us that 3 *li* ahead we could get a good breakfast and perhaps we walked 10 *li*, and no inn in sight. A farmer at Shang-men 善門 took us in and we stayed the day and had porridge and fowls. From Shang-män to Lung-ying chow 龍英州; the road crosses several hills, and the country generally is well cultivated. Lung-ying, is a large village; it has one long, busy street on market day, and the ruins of a large Ya-men. It was market day when we arrived and there were a large number of women who carried large loads of wood and grain for sale. These women wear a long skirt of black calico, nicely trimmed and also silver bracelets, neck rings and hair pins; they wear their hair in a peculiar fashion, an "idiot fringe" cut level with the eyebrows, and then some loose hair about a foot long is divided, the front is drawn from the forehead behind the ears and the hind part is placed in front of the ears which look like large drops. They chew a nut which blackens their teeth. The women in Kwang-si, work harder than I have seen women elsewhere; they carry heavy loads, work in the rice fields, &c., whilst the men as a rule keep the house. It is common to see men nursing their children. We had breakfast, held a meeting, sold books and left. Between Lung-yin and Shang-yin chow 上英州, the valleys were full of green rice, and the mountains cultivated several hundred feet high. It looked peculiar to see the smoke curling up from the opening and the oxen grazing as if in a meadow.

Shang-yin chow, is a large village. It was dusk when we arrived and the soldiers were quartered here for the night. Mr. Yao found us a place, and our kind host gave us the first floor, which was a loft, and the beams were richly hung with indian-corn and tobacco leaves. After supper a few came to see us and we had a long conversation about the Gospel. We left this place soon after the soldiers, in a Scotch mist; the road was a dry soil and most difficult to walk. We had breakfast at Pa-tung 邳洞 a small village, and a few gathered round in the rain and very readily bought our damaged books. We hope that the time expended in

drying them would increase interest in them. We sent Mr. Yao before us to Pa-k'ao 邕峽. After some difficulty he obtained quarters for us. Every spare place was occupied by the soldiers. When we arrived at the house the landlord shut the door in our face and said, "You cannot come here." It appears that a soldier had warned him against taking the "foreign devils," into his house. The neighbours all refused to take us in or to sell us food, so we took possession of a shed by the side of our frightened host, and thanked God for permitting us to follow Him who had no place to lay his head. From Pa-k'ao, to Lung-tun 隴整 20 li, was a most wretched road, steep, rough hills to ascend and descend, in some places the stone steps were displaced and the earth washed away, thus making it very difficult to travel. Lung-tun, has three houses. Chen-ang foo 鎮安府 is a small city and it does not appear to do much trade. We stayed nearly a day, and large crowds came to our inn to see us, to whom we spoke, and sold a number of books and wall papers. We sold our horse here and hired a coolie to Peh-seh 百色. This man did not know his way and he took us a day's journey off the track, and coolly told us at night that he did not know the way. We met a man in our inn, who had heard the Gospel in Canton but he was not clear as to who Jesus was. Soon after leaving for Peh-seh it began to rain. We had to go across a very barren strip of country and we were benighted at the small village Shen-men ts'un 神門村 14 li, from Peh-seh. We enquired at many houses for lodging without success, so we had to take a temple for the night. In a short time a small crowd gathered to see us. Some treated us very kindly, one young man, a travelling salesman, brought us some cakes and sympathized with us, another brought us some tea and expressed his sorrow because he was not in when our men enquired for a place. A neighbour kindly cooked us some food. Soon we closed the door and retired.

Peh-seh 百色 is a small city but it is an important mart, because it is the depôt of the Canton and Yü-nan trade. From here the goods are carried by coolies. The Yü-nan road branches off the Kwei-yang road about 25 li, from the city. There are some very fine shops in the business part. We had a busy time both in our inn and on the street speaking and selling books. The coolies are scarce in this section and their prices are high, because they calculate for the time to return, about 250 cash a day. From Peh-seh to Sze-ch'eng foo 泗城府 the roads run over some very high mountains, (real lung testers) and also upon the hill sides. The paths are narrow and in many places the grass has grown over the path, and a small gap, unnoticed, might prove dangerous. The scenery in some sections is grand in the extreme, causing us to praise God. Sze-ch'eng foo is a very small city, lying in a basin among the mountains. The Chi-fu, kindly sent a man with us to

Lo-huh 羅斛 in Kwei-chow, about 6 days journey. A short distance from here there is a large settlement of the Heh-miao-tsü, with their prince but they seldom come to the city. We rested at Sin-lung shan 新龍山 18 *li* from the city. There is one inn and a few houses. It is situated at the base of a high mountain. We had a little affray here. In our inn a few words arose between our two coolies. Mr. Yao endeavored to settle the quarrel, when the Kwang-si coolie reviled him and said "you are not in Hu-nan, but in Kwang-si, and I will kill you" and thus he took a dagger out of his tail (which was wound up), and made an attempt. He was quickly thrown down, and seized by the throat and the knife was taken away. We were a little anxious about such a fellow. The next morning instead of taking him to the mandarin, he besought us to forgive him, which we did and afterward we had no trouble with him.

Nan-pei 南碑 has only two houses one of which is an inn. Kan-t'ien 甘田 is a large village situated in the midst of a beautiful, fertile rice valley about 15 *li* long. There are a number of strong stone enclosed homesteads in many parts. A few gathered to whom we spoke about the Gospel. At Heh-tung 黑洞 there is only one house an inn. Li-yiu 里幼 is a large village close on the border of Kwei-chow. The travellers on this road generally carry their rice for use either on the road or in the inns. At Tu-k'eu ts'un 渡口村 there a few homes and some boats. It is on the bank of the Hung-shui kiang 紅水江 which forms for some distance (I could not find out how far) the boundary of Kwang-si and Kwei-chow. It is not given either in native or foreign maps. The land north of the river for some distance was ceded to Kwei-chow because of some dispute. We had to take a boat about 100 *li* down the stream to join the Kwei-yang road. The water is very red with many rapids and little cultivations along the banks. Lo-huh 羅斛 is a large village, and bears the marks of being at one time a very busy place, from the great number of graves. Last year there were two large fires, which scarcely left an old house. The people were busy building straw houses. Many collected and heard us tell the old story of Jesus and his love.

From Pa-yang 邕羊 to Kwei-yang-fu, 220 *li*, with the exception of a short distance, is one beautiful rice village, the finest strip of cultivated land that we saw on the journey. Ting-fan chow 定番州. This is a moderate sized city, but there is very little trade done. A would be blind beggar hearing that foreigners were passing solemnly opened one eye to see us.

We arrived at Kwei-yang-fu 貴陽府, on September 6th, after an absence of two months, and we were glad to meet Messrs. Brounion and Landale and to have Christian fellowship.

We were called to pass through a heavy trial here, to see our Bro. Mr. E. Fishe, pass away to be for ever with the Lord. About

Sept. 2nd, he complained of a cold but he hoped that a few day's rest would restore him and that we should be able to take our home-ward journey through Kwang-si in a few days. From about the 14th he complained of weakness, he freely partook of the stock of foreign and native nutritious food we had, but still he grew weaker but did not complain of being seriously ill. On Sunday 16th, he spoke of writing the "Recorder" and entered freely into conversation. On Tuesday, September 18th, about 9.20, a.m. whilst we were praying at his bedside, we heard a sudden pause in his breathing; we arose and to our great surprise we watched him breathe his last. On Friday 21st, we buried our esteemed brother a short distance from the East gate. He was a very quiet humble Christian, one who could bear much and seldom complain, and whose Bible was his constant companion.

I left Kwei-yang for Wu-ch'ang on Sept 24th, and arrived on Nov. 1st. Mr. C. H. Judd, has already given a sketch of this route so that I will not trespass upon your valuable space. The part of Sz-chwen through which I passed was most densely populated. I passed large numbers of men and boys carrying salt. It looked like rock salt; great quantities are made in Sz-chwen. The mode of making it is as follows; artesian wells are bored several hundred feet through the rock, by means of a drill on one end of a bamboo rope and the other is attached to a lever like a pump handle. This is pressed down by six men, who continually jump on and off and by this means after months or years reach the brine. Large bamboo sucker pumps are sent down and these are wound up on a large drum worked by oxen. The brine is conducted to the evaporating houses, where it is boiled down in large pans weighing about 1000lbs each. A gas comes up from the earth and this is led by bamboo pipes under the pans, where a continual gas jet is burning till the salt is consolidated.

During this journey of more than 10000 *li*, the people treated us kindly and listened attentively. Not an hair of our head was hurt, nor a cash stolen by force. There is now, I believe, a wide door opened for us. May our God and Father bless the word spoken, and the books and tracts distributed, to the salvation of many souls, and may the Lord of the harvest send forth labourers into this vineyard, for "The harvest is great and the labourers are few."

Table of distances.

Wu-ch'ang to Kwei-yang foo,	..	..	..	2790 <i>li</i> .
Kwei-yang, Kwang-si, to Kwei-yang,	..	..	..	3581 „
„ to Ch'ung-king,	..	..	..	1050 „
Ch'ung-king to Wu-ch'ang,	..	..	..	2930 „
Total	..	..	..	10351

The "Kwang-si" Route.

	PED.	CHIN. LI.		PED.	CHIN. LI.
貴陽府	..	..	<i>Brought forward,</i>	1847	1906
觀音城	..	50	土地	..	65
婆羅平	..	50	太平州	..	40
聞得	..	65	壙野洞	..	50
馬未	..	58	養利州	..	32
黃山	..	48	廟門	..	35
獨墓	..	45	善合	..	5
老寨	78	57	龍英州	..	30
水利	78	46	上英州	..	31
冰瀘	88	75	把洞	..	45
涼水	85	75	岵考	..	30
都拿	88	55	隴敦	..	45
洗山	85	56	無名地	..	30
思恩縣	85	55	鎮安府	..	21
泰平街	33	35	橋頭	..	25
慶園府	88	62	甘沙塘	..	36
石便	90	70	新甘塘	..	20
冷橋	65	55	龍燈圩	..	24
能懷	80	75	洞房	..	17
平陽	65	60	門仲	..	67
遷縣	30	30	百色	..	70
邠圩	45	40	飯樂	..	14
賓州	95	80	甸站	..	33
丁礪	45	35	四分塘	..	54
泰守	23	25	泗城府	..	22
八塘	18	15	新南山	..	22
三府	78	85	碑洞	..	23
甯碑	97	110	黑里	..	18
石村	33	35	幼渡	..	55
大美	40	30	口村	..	63
揚妖	18	20	小河口	..	63
姓州	20	30	紅水江	..	55
根新	7	7	羅邊	Boat	100
嘶窰	..	..	斛州	..	..
駢盧	..	65	黃泥	..	8
駢府	32	22	邕羊	..	63
太平	50	65		..	20
	88	70		..	54
	58	50		..	60
				..	18
					15
<i>Carried forward,</i>		1847	1906	<i>Carried forward,</i>	3165
					3430

	PED.	CHIN. LI.		PED.	CHIN. LI.
<i>Brought forward,</i>	3165	3430	<i>Brought forward,</i>	3367	3620
清洞 ..	77	70	花革老 ..	30	25
定番州 ..	75	60	貴陽府 ..	25	25
土橋 ..	28	30			
青岩 ..	22	30	Total ..	<u>3,422</u>	
<i>Carried forward,</i>	3367	3620	Chinese li Total		<u>3,670</u>

	CHIN. LI.		CHIN. LI.
<i>Brought forward,</i>		<i>Brought forward,</i>	3345
辰谿縣 ..	..	魚水塘 ..	465
茶灣 ..	40	白岩塘 ..	480
江口 ..	85	羅秋 ..	510
仙灣司 ..	105	沅州府 ..	540
黃溪巷 ..	135	雙岩塘 ..	585
龍頭 ..	145	便水寺 ..	600
同灣路 ..	165	磨沙坪 ..	640
新都崗 ..	185	新店州 ..	665
成石洞 ..	195	晃溪口 ..	680
黃江 ..	225	龍店塘 ..	685
安江 ..	240	九店塘 ..	695
洪陽縣 ..	300	小江口 ..	710
黔塘 ..	360	藤衣塘 ..	820
廟塘 ..	375	玉屏縣 ..	760
桐木洞 ..	390		
獨贊 ..	420	Total ..	<u>12,180</u>
<i>Carried forward,</i>	3345		

INITIATION OF BUDDHIST PRIESTS.

By THE EDITOR.

THE monastery at Kooshan is the head-quarters of Buddhism in the Province of Fokien. Here, on the night preceding the birthday of Sakyamuni, new priests are yearly initiated. Sakyamuni's birthday occurs on the 8th day of the 4th moon, which this year is the 9th of May. In company with two friends, I ascended the sacred mountain last night, (May 8th.) We reached the monastery about 7 P. M., and found it crowded with visitors, who had come to witness the ceremony.

We spread our lunch on a table in the main guest room, and were surrounded by a very undesirable "cloud of witnesses" while eating. Our inquisitive friends made very shrewd guesses as to our food. Canned peaches were pronounced to be duck's eggs; butter was confidently affirmed to be lard; a bottle of pure water was declared to be

wine; white sugar was salt, and the quantity of "salt" used on our strawberries astonished them while the strawberries themselves were an insoluble conundrum.

About 9 o'clock, one of the leading priests took us to a side room, where the novitiates were engaged in a preliminary service. There were twenty-eight of them, of various ages between 15 and 40 or 45 years. Suddenly, about 10 o'clock, they were hurriedly taken to the main temple. Each candidate was attended by two priests. While the candidates knelt before the tables which were placed in the room for this occasion, the attending priests first made from three to twelve small black rings upon their heads, with a sort of stamp. These circular spots were then covered with a substance having the appearance of ointment, or soft sticking salve. To these sticky surfaces, conical pastilles of mugwort incense were attached, which were then set on fire, and allowed to burn down into the closely shaven heads of the candidates. While the pastilles were burning, the attending priests were assiduously rubbing the surrounding surface of the head, probably with the purpose of obviating or mitigating the sensation of pain from the burning, on the principle of counter-irritation. During all this time, the priests and novitiates were constantly repeating some ritual form together.

The scene was altogether a very curious one. Immense cups of oil, having the appearance of red candles over two feet high, and from four to six inches in diameter at the top, were burning, all over the room were kneeling candidates, with from three to a dozen pastilles, sticking up like little spikes on their heads, and slowly burning down into the flesh, while the priests at their sides kept up an energetic rubbing, to which the subdued and rhythmical tones of the ritual seemed to be keeping time.

In about twenty minutes the work was done, and the candidates were taken back to the room from which they came, and allowed to go to bed and keep quiet. The ashes of the pastilles remained on the burned spots; and it is said that the sores are not dressed in any way. The candidates affirm that they experience no pain in the operation.

I had, somehow, formed an impression that the priests were subjected to burnings at various stages of their advancement; but I was informed last night that the burning takes place only once, and that the number of holes burned varies from three to eighteen, at the option of the candidate, who decides beforehand how many he will have.

After the candidates had retired, our attention was attracted to a crowd in front of the three great Buddhas. We found that they were surrounding a priest who was kneeling there, with his left hand bound

in a cloth—the fingers, except the third, being turned under. This third finger protruded, and was bound around with cloth and brown paper, on which some oil had been poured. This finger he held in the flame of a candle for about three-quarters of an hour, while the paper and cloth with which it was covered were burned to a black, charred mass. He then walked to the hall in the rear of the main hall, and kneeling there, continued the burning some ten minutes longer. Then he walked to the bell tower, and ascended the steps to the bell-loft, where, kneeling before a table, he took a pair of large and apparently not very sharp scissors, and cut off the burned finger at the second joint. He then retired to a bed prepared for him in the bell-loft. Throughout the whole of this performance he was attended by two other priests, who supported him on each side, and repeated ritual sentences with him. The reason assigned for this astounding act is that the priest wishes to become a Buddha. It is affirmed that if he can thus burn three fingers from his hand, and feel no pain from it, he will ascend to heaven, and become a Buddha. During the process of burning, I could discover scarcely any evidence of suffering in his countenance, although at the end he appeared very much exhausted. We were told that for some days before the burning the finger was bound with a tight ligature at the second joint. No doubt this would deaden the upper part of the finger, and render the operation considerably less painful than it would otherwise be. This seemed to me the most utterly heathenish thing I had ever seen at Kooshan. I was informed that such performances are comparatively infrequent—the last having occurred 12 or 14 years ago.

About two this morning, over 80 priests assembled in the main hall to recite the grand ritual in honor of Sakyamuni—an image of whom was placed on the front table in a shallow tub of water in which were two large brass spoons. After some ritual recitation, one of the leading priests knelt in front of this image, and three times in succession took a piece of sandalwood between his two thumbs and fore-fingers, elevating the other fingers perpendicularly, and then placed the sandalwood in the burning ashes of the incense urn. He then placed in the tub, at the feet of the idol, a present of cash, wrapped in red paper. Then, three times successively, he filled a spoon with water, which he poured upon the head of the image. Then, after prostrating himself before the idol, he retired. After several of the leading priests, including the abbot, had repeated this performance the other priests came up in pairs, two kneeling together. As all the priests took part in this ceremony, it occupied a long time; and the little tub was pretty well filled with the offerings when all were done.

What seemed to me the most singular circumstance connected

with the matter, was the presence of half a dozen Taoist priests, who joined in all the ceremonies, doing everything that the Buddhist priests did, and presenting a very odd appearance, with their topknots and cues, among their closely shaven Buddhist brethren. It seemed strange that the worship of Sakyamuni by celibate Buddhist priests, with shaven heads, into which holes were duly burned at their initiation, should be participated in by married Taoist priests, whose heads are not wholly shaven, and have never been burned. Is this a "liberality" of these latter days, or has the custom come down from the past?

The ceremony closed a little after 4 A. M., and we at once descended the mountain—glad to escape from its wretched heathenism to Christian homes.

THE REVISION OF THE ENGLISH BIBLE.

BY REV. JOSEPH PULLMAN.

THE work of revising the English Bible, which for seven years has been going forward under the labors of distinguished English and American scholars, has naturally awakened a deep interest among English-speaking Christians in all parts of the world.

There are two opinions about the wisdom of the undertaking. The general verdict is that the revision is demanded by the progress which Christian scholarship has made during the last three centuries, that it will aid and increase the study of the Word of God, and quicken the spirituality of the Churches. But there are others on both sides of the sea who fear that the proposed revision will unsettle the faith of many in the authority of the Scriptures, and wean the hearts of the people from the grand old English Bible.

Whatever the result may be, it is now quite certain that in a few years a new Bible will be in the market competing for popular favor with the old one, and commended by many of the ablest Christian scholars of our time. But there is, we think, no occasion for fear. The able committees who have the work in hand do not purpose to make a *new* translation of the Scriptures. They purpose simply to amend and correct the old one where it is evidently defective; and so conservative is the spirit in which the work is being done that with the new version in hand most Bible readers will fail to discover, without special examination, that they are reading a revised version. In order to put this subject clearly before the reader he is invited to review the origin and history of the English Bible.

The sixteenth century gave many great gifts to the world, among which may be reckoned Protestantism and the great evangelical Churches, the awaking of the intellect of Europe and the revival of

classical learning; and, chiefest of all, an open Bible. It was the most important of the nineteen Christian centuries, the first only excepted. More aptly than Hugo wrote of Waterloo, it may be said that the Reformation was "a change of front of the world."

Learning had risen from the tomb of ages with the Bible in her hand. The day of reckoning had come for the apostate Church which had polluted the temple of God with her abominations. Men's brains were busy, their spirits were stirred and their hearts were full. The world was young again. The miracle of tongues was repeated, and in a single generation the Bible was translated into every chief language of Europe, and men cried out, "We do hear them speak *in our tongues* the wonderful works of God." Germany first broke the spell: but England joined the shout and echoed it back with her island voice from her thousand cliffs and craggy shores in a longer and louder strain. "With that cry," says Hazlitt, "the genius of Great Britain rose and threw down the gauntlet to the nations." Then from the poets went forth:

Those melodious bursts that fill
The spacious times of great Elizabeth
With sounds that echo still.

Then Richard Hooker gave ecclesiastical polity to the Church; Sir Edward Coke gave the Common Law to the State; Sir Francis Bacon opened the purblind eyes of science and philosophy; and William Shakespeare wrote his dramas for the world. Drake and Raleigh were on the high seas, and Philip Sidney led the chivalry of England in the brave conflict of the Dutch with Spain. The clatter of printing-presses, pleasant as the Spring notes of the bluebird, was heard in the land. Oxford and Cambridge were in a ferment. Fires of martyrdom were burning at Smithfield, and enthusiastic gospellers, hawking "Tyndale's Testament" or the "Geneva Bible," went every-where through the land.

It is a striking proof of the greatness of that epoch that all the great Protestant Churches of the world had their birth in the sixteenth century—the Lutheran and Reformed Churches, the Episcopal Churches, the Presbyterian Churches, the Baptists, and the Congregationalists. Methodism, like the apostle born out of due time, is the only exception. It was that great sixteenth century which gave the world the authorized version of the English Bible, a version, which all things considered, is probably the noblest copy of the Word of God ever produced. From Selden to Schaff, the almost universal testimony is that "it is, upon the whole, the best translation ever made." The genius and the heroism and the piety of sixteenth century England were poured into it. Unlike the other great vernacular versions of Europe it was not the work of a single translator, or of a single gene-

ration. Luther gave Germany her Bible, but the English Bible was the growth of a hundred years. Three generations wrought upon it. It was begun when William Tyndale, born only one year after Martin Luther, made the vow in his young manhood, that "if God spared his life he would cause a boy that driveth a plough to know more of the Scriptures than the Pope did;" and it was completed when the able revisers of King James finished their labors in 1611. The "King James," which we prize so much, was not, therefore, a new translation, but a sixth or seventh revision of a translation made in the first quarter of the preceding century. Dr. Niles Smith, one of the revisers, wrote: "We never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one better; or out of many good ones, one principal good one, not justly to be excepted against."

In another respect, the English Bible differs from the Bibles of the Continent. It has the seal of martyrdom upon it. Luther, Calvin, Lefevre, and others of the Continental translators, died in peace and honor; but our Tyndale was first exiled and afterwards strangled in a foreign land; Coverdale, who gave us our first complete Bible, by cruel exile barely escaped the stake; Rogers, author of the "Matthews Bible," was the first victim of the Marian persecution. Sir Thomas Cromwell, whose influence brought out the fourth revision, the "Great Bible," was beheaded; and Cranmer, life-long friend of the Word of God, whose picture stood with those of Henry and Cromwell on the frontispiece of the "Great Bible," perished with his friends, Latimer and Ridley, in the martyr fires at Oxford. A baptism of blood consecrated the English Bible to the master's service.

Who can estimate the blessings which the dear old English Bible has bestowed upon the English-speaking nations and upon the world! No other version of the Scriptures has been so widely or so reverently read; and it is estimated that in our time the two Bible societies of England and America send forth more copies of the English Bible than are printed in all other languages combined. The touching tribute of Dr. F. W. Faber, after he became a Romanist, to "the uncommon beauty and marvelous English of the Protestant Bible" may be quoted: "It lives on the ear like a music that can never be forgotten; like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of the national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and

all that there has been about him of soft and gentle and pure and penitent and good speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. It has been to him all along as the silent, but oh! how intelligible, voice of his guardian angel, and in the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

If it were proposed to take away this version of centuries and to put a new one in its place, then, indeed, would there be a loud and persistent protest. To many the proposition would savor of sacrilege. Devout minds always shrink from any interference with their sacred things. The conservative instinct of religion is ever alert to protest against any interference with the past. To this day it is a crime in the eyes of a devout Mussulman to translate the Koran. And the Church of Rome was successful through centuries in confining the Bible in the sepulcher of a dead language. And the Greek Church to this day persists in upholding the exclusive authority of the old Septuagint version, though confessedly a most defective translation of the original Scriptures.

One of the bravest things ever done was Jerome's revision of the old Latin Bible, or, more correctly, his translation of the Bible from the original Hebrew and Greek, and his exposition of the errors and absurdities of the received version. For the performance of that great work, by which he now commands the homage of the world, the coarsest vituperation was heaped upon him. "His enemies," he said, "snapped at him like dogs." Even Augustine looked upon the labors of his friend with painful suspicion, and entreated him to give over his ill-advised schemes. Fortunately for the Church, Jerome was as obstinate and determined as he was irascible. "They malign me in public," he said, "but read me in a corner, being at once my accusers and my defenders." "Let them read," he wrote to a friend, "rejoicing in hope, serving the *time*. Let us read, rejoicing in hope, serving the *Lord*." It took two hundred years for the magnificent translation of Jerome to overcome the superstitious prejudice of the Church. Augustine to the last refused to countenance it. A loud outcry from the faithful that he was a disturber of the peace of the Church was his reward. But time is on the side of truth, and now for many a century Jerome's Bible has borne that most honorable name, the Vulgate—the common people's Bible.

Two questions present themselves to every mind that comes to this subject for the first time: Is there need of a revision of the English Bible? And is it expedient to attempt such revision at this time? A brief review of the history of our Bible will help us in forming an opinion on these questions.

It has already been stated that "King James" is the sixth or seventh revision of the original translation. The Jews and Christians of the first century claimed that a divine inspiration protected from error the translators of the Septuagint, but such claim has never been made for the English Bible, which however, comes much nearer to the original than did the Septuagint. It is a revision of revisions, going back through the Bishops' Bible (1568), and the Geneva Bible (1557-1560), and the Great Bible (1539), and Matthew's Bible (1537), and Coverdale's Bible (1535), to the Bible of William Tyndale (1525-1535), who was the Luther of the English Reformation, and, as Schaff says, "the real author" of the English version.

Westcott, in his "History of the English Bible," writes of Tyndale, "It is even of less moment that by far the greater part of his translation remains intact in our present Bibles than that his spirit animates the whole." William Tyndale was a man of original genius and of extensive learning. He was a master of the chief languages of his time in addition to the Hebrew, Latin, and Greek. But his character, even more than his learning, fitted him for his great work. Foxe calls him "for his notable pains and travail, an apostle of England." "My part be not in Christ," Tyndale wrote, "if mine heart be not to follow and live according as I teach. And as concerning all I have translated or otherwise written, I beseech all men to read it; for that purpose I wrote it, even to bring them to the knowledge of the Scriptures."

Tyndale's New Testament was published in Germany in 1525, because the King of England refused to give him or his book a place in his native land. The versions employed in the translation were Erasmus's third edition of the Greek text and Luther's German Testament. His Pentateuch, the only part of the Old Testament which he published, was translated from the Hebrew, and issued in 1530.

A coadjutor not unworthy of Tyndale was Miles Coverdale, to whom it was given to finish what was so well begun. Coverdale lacked the heroic vigor and massive strength of the English Luther; but like Melancthon, he wins admiration by the beauty of his spirit, the fervor of his piety, and the purity of his English. Encouraged by the friendship of Cromwell, he published a complete English Bible in 1535, first on the Continent, but soon after in England also. Coverdale was not an original translator. The title-page of the first edition reads, "faithfully and truly translated out of Dutch (German) and Latin into English." The versions he employed were Tyndale's, Luther's, the Vulgate, and the Zurich Bible of Zwingli. "Lowly and faithfully," he wrote, "have I followed mine interpreters." An instinct of discrimination and a delicacy of ear is claimed for him as a trans-

lator. To him we owe the phrase "the pride of life," which supplanted Tyndale's the "pride of goods;" also "the world passeth away." instead of "the world vanisheth away." He had the phrase, "and shutteth up his heart," where Tyndale read "shutteth up his compassion," and King James has the ugly phrase, "shutteth up his bowels of compassion."

The so-called Mathews Bible was an edition revised by John Rogers, the martyr, on the basis of Tyndale and Coverdale, and published in 1537. The Great Bible was edited by Coverdale at the request of Cromwell, and published in April, 1539. It passed through six editions in two years. As Tyndale's translation was the basis of the work, it came about that "my Lord of London," Tunstall, whose name was on the title-page, authorized what a few years before he had condemned and burned.

The next English Bible was published during the reign of Mary. It is known as the "Exiles' Bible," or, from the city where it was prepared, the "Geneva Bible." It was the work of devout and scholarly men, whom the Marian persecution had driven into exile. Geneva, at that time, was the Mecca of Reformers, and there, under the inspiration of Calvin and Beza, a new English version was prepared. In some respects, it was an improvement on its predecessors, while Tyndale and Coverdale were still the foundation; and because it was published in small volumes and in Roman type it soon became a favorite, and for three quarters of a century it held its place as the household Bible of England. The "Bishops' Bible" was published under the supervision of Archbishop Parker in 1568, and was a revision of the "Great Bible."

This hasty sketch leads us to the authorized version, our own "King James." In the year 1604, at a conference of the clergy, held by James in Hampton Court, the first steps were taken for a new Bible. Dr. Reynolds, of Oxford, quoted several mistranslations from the authorized Bibles. "My Lord Bancroft," of London, opposed, saying, "If every man's humor should be followed, there will be no end of translations." But James was ambitious of literary fame, and before the end of the year a committee of forty-seven eminent scholars was appointed, and the work was begun. The translators were divided into six companies. A set of rules prepared probably by Bancroft, defined their duties accurately, of which the first and fourteenth may be quoted:

"RULE I. The ordinary Bible, read in the Church, commonly called the Bishops' Bible, is to be followed, and as little altered as the truth of the original will permit."

"RULE XIV. These translations to be used when they agree bet-

ter with the text than the Bishops' Bible,—Tyndale's, Mathews', Coverdale's, Whitchurch's (the Great Bible), and the Geneva."

The translators had, therefore, the largest liberty to draw upon all previous versions for whatever of strength or beauty or accuracy they might contain. They disclaimed the intention of a new translation, but they urged against opponents that if the "Ethics," of Aristotle merited seven English translations, surely the Word of God merited a seventh revision. In a few years the work was finished, and in 1611, was issued from the press.

It will be well for those who fear the unsettling of faith by a new revision, to remember that in the sixteenth century there were several rival versions without any detriment to Christianity. And Dr. Lightfoot, who was a master in Biblical criticism, declares that no criticism can disturb a single doctrine of the general Church.

A brief history of the present revision movement will now be in order. In May, 1870, after long previous discussion, the Convocation of Canterbury resolved "that it is desirable that a revision of the authorized version of the Holy Scriptures be undertaken." A committee of twelve members of the Convocation was appointed to undertake the work, and was empowered "to invite the co-operation of any, eminent for scholarship, *to whatever nation or religious body they may belong.*"

While it may be regretted that this great work originated with one Church rather than with the Churches of Christ, we are bound to admire the wisdom and catholicity of the Committee in prosecuting the work committed to them. The revisers are selected from all the leading Churches of Great Britain, and represent the ripest Biblical scholarship of our time.

"I do not hesitate to say," writes Philip Schaff, "that in ability, learning, tact, and experience, it is superior to any previous combination for a similar purpose, not excepting the forty-seven revisers of King James, most of whom are now forgotten. Trench, Ellicott, Lightfoot, Stanley, and the late Dean Alford, stand first among the modern exegetes of the Church of England; and Alexander, Angus, Brown, Eadie, Fairbairn, Milligan, Moulton, hold a similar rank among the other denominations. There are no textual critics now living superior to Tregelles, Scrivener, Westcott, and Hort." The late Constantine Tischendorf, in Germany, was, in critical acumen concerning the text of Scripture, the peer of them all, and his labors perhaps more abundant than any.

The conservative and judicious spirit of the committee, as well as the character of the revision, may be judged by the rules, adopted at the first meeting for the government of the revisers:—

"1. To introduce as few alterations as possible in the text of the Authorized Version consistently with faithfulness.

"2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions.

"3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

"5. To make or retain no change in text on the second final revision by each company except *two-thirds* of those present approve of the same; but on the first revisions to decide by simple majorities.

"6. In every case of proposed alteration that may give rise to discussion, to defer the voting thereupon till the next meeting whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice of the meeting.

"7. To revise the headings of chapters, pages, paragraphs, italics and punctuation.

"8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions."

Thus far the work was confined to Great Britain. But it was soon felt that the task of preparing an English Bible, to be read by all English-speaking people, ought to be shared in by Biblical scholars in America. Accordingly, at the request of Bishop Ellicott, Chairman of the New Testament Committee, Dr. Philip Schaff, prepared a draft of rules and a list of American scholars to co-operate in the work, which in due time, were submitted to the English Committee and approved. Among the American revisers are Drs. Conant, Tayler Lewis (deceased), George E. Day, Ezra Abbot, Hackett, Hodge, Kendrick; Bishop Lee; Van Dyck, of Syria; Washburn, Woolsey, and Philip Schaff. Four of the committee are of the Methodist Episcopal Church, namely: Drs. Strong, Crooks, W. F. Warren, and Burr.

The plan of work as between the English and American Committees is that the English Committee send their revision to their brethren in America as soon as a book is finished. The Americans review this, approving or altering the same with absolute independence. The work is then returned, and the English Committee go over the whole a second time, reviewing, in their turn the transatlantic revision. It has not yet been determined how ultimate differences between the two

Committees shall be adjusted. In this way a large part of the Bible has already been revised.

The first and most difficult work of the revisers was with the Greek text. Not that the Hebrew text of the Old Testament is correct, but the means of amending it are very scanty. But few Hebrew manuscripts are older than the twelfth century, and not one has survived that is of very ancient date. Our version of the New Testament was made from the so-called "received text," *textus ab omnibus receptus*, which was the fourth edition of Erasmus's Greek Testament (1527), corrected by Stephens (1550), and by Beza (1589). But great improvement has been made in the text since the sixteenth century. Immense amounts of material for textual criticism have been gathered and thoroughly investigated by scholars. The best Uncial manuscripts were then unknown. The Sinaitic and Vatican manuscripts have since been brought to light; old versions, as the Itala, Vulgate, and Peshito have been thoroughly studied, as well as the Biblical quotations of the ante-Nicene Fathers.

Dr. Lightfoot has declared that "a study of the history and condition of the Greek text solves more difficulties than it creates." The magnificent labors of Mill, Bengel, Griesbach, Wetstein, Lachmann, Tischendorf, Tregelles, and others, have restored the original text, and given to the Church the *ipsissima verba* of the apostles. Romanists and infidels, and not unfrequently Protestant divines, have opposed these labors of the critics. The saintly Bengel was branded as a "Bible murderer." Mill's New Testament, with its thirty thousand various readings, created a panic in England. Like Jerome in the early Church, Bengel was malignantly assailed until the prayer was wrung from him, "Oh that this may be the last occasion of my standing in the gap to vindicate the precious original text of the New Testament!" Jerome, in a different spirit, told his accusers that "a lyre is played in vain to an ass." Bentley anticipated Dr. Lightfoot in the opinion quoted above, when he wrote, "make your thirty thousand variations as many more, and even put them into the hands of a knave or a fool and yet he shall not extinguish the light of a single chapter, nor so disguise Christianity but that every feature of it will still be the same."

A few of the changes accepted by the critics, may be given. The passage (1 John v, 7) "For there are three that bear record in heaven etc., is omitted. "Take heed that ye do not your *righteousness* before men." "*I will make here three tabernacles*," sounds quite like Peter. "Whoso is angry with his brother" "without cause" must be omitted. "Glory to God in the highest, peace on earth *among men of good will*." "God manifest in the flesh" (1 Tim. iii, 16), has less authority than "who was manifest in the flesh." The last twelve verses of

of Mark, and the beautiful story of the woman charged with adultery in John, will probably be omitted. "For thine is the kingdom, and the power and the glory, Amen," is without doubt an interpolation from the liturgies, as it is not found in any ancient manuscripts. The troublesome fourth verse of the fifth chapter of John, that about an angel coming down and troubling the pool, will be omitted. Errors of translation, of English grammar, and archaisms are being corrected by the revisers.

"Have ye received the Holy Ghost since ye believed," is more intelligible when properly translated,—*"Did ye receive the Holy Ghost when ye believed."* "Strain out a gnat." "Make to yourselves friends *out of* the mammon of unrighteousness;" we are not to make mammon our friend, but to employ this world's wealth in a wise way. "Wist ye not that I must be *in my Father's house*,"* was the answer the boy Jesus made to his mother when she had found him in the temple. An archaism (1 Cor. iv, 4), introduced by Tyndale, "I know nothing by myself," should be *"against myself."* "Baptizing *into* the name of," etc., *eis to onoma*, that is, into all that the divine name represents.

"Cherubims," has the English and Hebrew plural terminations. "Marcus, cousin to Barnabas," not "sister's son;" "Simon of *Cana*," not "a Canaanite;" "One *flock* and one shepherd," (John x, 16), not "one fold," which might seem to favor a narrow sectarianism.

Our version makes bad work with the Greek article. At times it is omitted from passages where its presence would illumine the sense, and occasionally it is inserted where the Greek omits it. "As by the transgression of *the one* *the many* were made sinners, so by the righteousness of *the One* shall *the many* be made righteous." "He was looking for *the city*," not "a city," but the city of God. "God be merciful to me *the sinner*," expresses the deep conviction and humility of the Publican.

Paul wrote "the love of money is a root of all evil," not "the root." The great passage (Matthew xxv, 46), is weakened in our version by rendering the word *atonios* by two different words: "These shall go away into *everlasting* punishment, but the righteous into *everlasting* life."

The distinction between *hades* and *gehenna* is lost in our version, both words being translated "hell. So between *theira* and *zoa*, both of which are rendered "beasts," though the one denotes the beings who worship before the throne of God, and the other the monsters whose abode is in the abyss beneath. Obsolete words are replaced by

* The original has no word for either "business" or "house;" it is simply "My father's."

modern ones; for example, "to precede" for "to prevent," "hinder" for "let," "baggage" for "carriages."

The confusion among proper names is occupying the care of the revisers. Why retain both "Hagar" and "Agar," "Jonah" and "Jonas," "Korah" and "Kore," "Koresch" and "Cyrus," "Judas" and "Jude," "Jewry" and "Judea," and worst of all, for the same person, Hosea, Hoshca, Osee, Osca, Oshea, and Oseas?

It is also probable that the revisers will arrange the prose portion of the Bible in paragraphs, and the poetry in metrical verses, according to the laws of Hebrew parallelism. Not only the beauty but also the meaning of the Scriptures is often obscured to the English reader by the uniform printing of prose and poetry. If the inspired authors were moved to express their thoughts in poetic numbers, it can hardly be proper for a translator to interfere with such an arrangement.

These are some of the emendations and corrections which have received the attention of the revisers, and which seem to have been favorably considered by them. Still others are under consideration; but with the cautiousness that becomes them in the discharge of so weighty and delicate a duty, they seem to be feeling their way carefully, and yet with a steadiness of purpose that indicates their consciousness of their own ability to deal successfully with the subject committed to their hands. We see no reason to doubt that their work will be well done; and that it will very greatly redound to God's glory and to the good of the world.

Selected.

MANDARIN COLLOQUIAL SYNTAX.

J. S. McILVAINE.

GENERAL OUTLINE OF A SENTENCE.

THE Chinese being, to a great extent, dependent upon the relative position of words to express ideas, have developed a very logical order in the structure of their sentences. I shall endeavor to enunciate some facts which may be of practical benefit. In general the topic to be discussed and the circumstances are put first, as being *introductory*. Then *modifying* words and phrases come in which prepare the way for the predicate. The predicate itself is continued by words indicating the result, amount, and design of the action.

In entering into the details of this scheme, I shall take a monosyllabic predicate as the starting-point.

The simplest sentence is an intransitive verb, adjective or adverb with subject understood. 是 It is so. 好 It is well. The first extension of this sentence is to prefix modifying words. 不錯 not wrong. 就是 just so. 很好 very good. 雪白 snow-white. 快快的走 go quickly.

A further expansion of the sentence upward may introduce clauses stating the manner, means and relation of the action. The Dative, indicating to or for whom anything is done, comes before the verb introduced by 向, 給, 爲 &c. The means may be indicated by clauses beginning with 使, 用, &c. 使鞭子打. The manner by participial clauses beginning with 照, 遵, and such words. The Ablative of the Agent may be introduced by 被, though we may prefer to regard this as a passive auxiliary preceding the verb., 被人欺負, imposed upon by men.

Other auxiliaries indicating mood and tense are now in order. 要快快辦, will speedily do the work.

We also often find in the group of words *preparatory* to the predicate, a distributive term, which specifies to what extent a class of things previously mentioned is concerned in the predicate. 都來了, they have all come.

We now advance to a group of words which we have called *Introductory*. This group embraces the conditions and circumstances, the subject, the general topic, the prosthetic object. The subject may be a noun, a verb-infinitive or a sentence with all appendages. If a substantive, it may be preceded by adjectives or qualifying nouns or followed by a relative clause, in the form of a composite adjective.

The precedence of the subject in a sentence is disputed by circumstances of time, place and condition. It often suits the genius of the Chinese to state the circumstances before the agent appears. 去年我看見他, last year I saw him. We may adopt as a general principle that when circumstances stand first, they are more abstract and general. When both time and place are mentioned, time generally, but not necessarily, takes precedence. 咸豐年間在北京遇見, in the reign of Hien Feng at Peking met him.

The statement of circumstances may include the cause or condition, may be expanded into a dependent clause and become a protasis, without leaving its regular place in the sentence, though sometimes for an illative conjunction to carry on the sentence. 因爲那個緣故, 我必去, for that reason I must go; 他來了, 我就走, when he has come, I will go.

One of the most striking features of the Chinese sentence is the mention of a general topic, or a definite object of discourse, at the outset. This general topic often stands forth quite independently forming a cæsural clause, after which a sentence is formed referring to it, either implicitly by an ellipsis, or explicitly by a pronoun. The prosthetic object is simply one form of this idiom, used when the object is more important than the subject and stands before it.

In this connection, we must also mention the use of *anticipatory*

verbs, by which an object is *taken up* early in a sentence, in order that the predicate may not be encumbered by it. 把那本書拿來, take that book and bring it. But anticipatory verbs may stand much lower down in the sentence than the prosthetic object.

Having now ascended to the beginning of the sentence, we shall return to take up the Predicate and go downward.

The simple copula 是 may be followed by a noun-phrase agreeing with the subject, by an adjective either simple or (more commonly) constructive, by an adverb or by a verb-clause. 他是好的, he is a good (man); 簡直的是殺人, really is killing men. Nouns, indicating some quality of the subject, may also stand after the simple 是. This however is an elliptical idiom. 我是山東, I am (of) Shantung; 這裡的羊都是大尾巴, all the sheep here are long tail (-ed).

When the leading word of the predicate is an intransitive verb or an adjective, it may be followed by words indicating the out-come of the quality or act. 坐住, sit still; 長得高, grown tall; 好多了 much better; 走去, go away. The auxiliaries 過 and 了 denoting past tense naturally fall here.

The verb or adjective may also be defined by numerical phrases, indicating the amount. 跑三回, ran three times; 高六尺, six feet high. Verbs may be followed by prepositional clauses defining the state of things resulting from the action. 擱在地下, put it on the ground.

A Transitive verb may have an object besides the appendages which I have mentioned. This object may be a noun, or a verb-clause. It should follow close after the verb. Verbs of saying &c., take as object a clause expressing what is said. 人都說這個法子好, all say (that) this is a good method. If after a Transitive verb with object, it is desired to give emphasis to an Adverb defining the result of an action, the verb may be repeated, for the simple purpose of appending the adverb. 講書, 講得明白, discoursing, he discoursed clearly.

A predicate may be compound, *i. e.*, a positive and a negative term, or complementary or antithetical terms may be presented as one idea without conjunctions intervening. 是新的, 不是舊的, it is a new one, not an old one.

A prominent feature in the end of a sentence is the statement of the design or result by a simple infinitive verb, by an accusative with the infinitive or by a full verbal clause introduced by appropriate connectives. 給我看, give me to see; 行好事叫他沒有法子批評, do good so that he may have no chance to malign.

After a sentence is grammatically complete, it may be desirable to introduce retrospectively any point which has been omitted. 殺了人, 一個無罪的人, killed a man, an innocent man; 送他來, 用四個人抬着, brought him, using four men to carry him.

In narration if two actions are mentioned, the one in order to the other, the Chinese idiom does not regard the sentence as compound but treats the subordinate verb-clause as introductory. 他騎上馬進京去了, he mounted a horse (and) went to the capital. If a succeeding clause is parallel, it may have a connective word or follow on without connection. 上東又上北, go east and then north. There is an idiom by which a statement of new circumstances prepares for a new clause. 要直走, 看見村莊就上西, go straight on (and) when you see a village turn West.

Such then seems to be the general plan of a Chinese sentence. Perhaps some students of Chinese may be inclined to add their observations, and to correct whatever mistakes they may detect in this hasty sketch. The subject can hardly fail to be profitable even to those who do not speak Kwan Hwa.

THE CONJUGATION OF THE CHINESE VERB.

I.—ROOT FORMS.

- | | | | |
|-----------------|-------|----|--------------------|
| 1. Primary | .. .. | as | 經 |
| 2. Continuative | .. .. | „ | 經着 (Shan Tung 經之). |
| 3. Potential | .. .. | „ | 經得. |
| 4. Resultant | .. .. | „ | 經住, 經上 &c., |
| 5. Completive | .. .. | „ | 經了, 經住了, &c., |
| 6. Anticipatory | .. .. | „ | 把他經住, 把他經了, &c., |
| 7. Experiential | .. .. | „ | 見經. |
| 8. Ablative | .. .. | „ | 被他經住. |

The last three are distinctively Active or Passive: the first five are primarily active, or if no object be expressed or understood they have intransitive or Passive sense.

II.—INFINITIVE MOOD.

May use any of the root-forms according to the idea to be expressed, 好經, 容易經得, 願意被他經了, are examples.

III.—FUTURE TENSE.

Has Three Moods.

(a.) *Suggestive Mood:—*

Use all the active root-forms, but Potential only as followed by resultant verb or adjective, 經得結實罷.

This Mood commonly appends the particle 阿 or 罷, and may take the auxiliary 要. 我要經罷, being in the first person person expresses purpose. 我去阿 is a suggestion or promise.

The second person may give a suggestion or a command. In the latter case the subject and auxiliary are often omitted, when a strong Imperative sense is desired, 經罷, 要把他經住了.

The third person should always avoid the auxiliary and generally

use the suffix 罷. Otherwise the suggestive sense is lost. Solemn imprecations prefix 願, 願天父保佑; but 天父保佑 may be used.

(b) *Predictive Mood.*

This is the Future Indicative. It uses the auxiliaries 將, 將要, 要, 必; has no suffixes. It may use any of the eight roots—the Potential as above. Examples 我將要見經, 我必經住了他.

(c) *Conditional Mood.*

With the same root-forms, other auxiliaries are used, as 能會, 應當, 該當, 可以, &c., including 必 and 要 when used in their strong sense. Examples 我會經他, 你應當把他經住了.

IV.—PRESENT TENSE.

This has only one mood, viz., the Indicative. We can not use any root-forms with 了, except the Ablative.

When a habitual action or state is to be affirmed, we simply prefix a subject, 我經馬 = I tie horses. 我經着 I am bound. 我常見經 I am constantly being bound. If we wish to affirm a definite present action, we must often prefix some adverb or noun-phrase denoting present time. 我正經馬, 他現在被經. But 我說, 我想, 我要, &c., followed by verbal clauses do not need adverbs, 我吩咐你走, 我要你進京, 我想不必去.

Nor do the following forms. The Potential root-forms with subject express possibility in the Passive, ability in the Active. 經得 can be bound; 活得 can live. The negative inserts 不, 經不得.

Combining Potential and Resultant root-forms we assert the possibility of a certain result, 經得住, 經得上. There is no limit to these forms. The most general resultant is 了 to complete, 經得了. The negative substitutes 不 for 得, 經不住.

The Potential root followed by an object puts emphasis on said object, 由得我, 推不得磨, 買得房子. But the affirmative form is apt to indicate actual attainment rather than mere competency. It then becomes Perfect Tense.

The affirmative form of Potential roots may be followed by Adjectives or even clauses, specifying the result attained. 經得不好, 嚇得魂不附體.

We often have the idea of possibility expressed by merely adding 了 to the primary or resultant roots. 經了 or 經住了 would be an affirmative answer to 經得住經不住? There must be some thing in the connection to indicate this sense.

V.—IMPERFECT TENSE.

Affirms what was habitual at any past time. It differs from the present only in prefixing adverbs or noun phrases denoting past time, 我從前經馬, 我從前被經.

VI.—PERFECT TENSE.

The forms in 了 (when not thrown into the future by auxiliaries or adverbs of time) assert the completion of an action, 我綰了, 他綰住了. Only the Anticipatory and Ablative forms are undecisive as to time, hence an auxiliary or note of time should be prefixed.

If the precise point to be affirmed is the previous occurrence of an action, 過 should be substituted for 了. 綰過, but 過 is not appropriate in forms (6) and (8). Resultant Verbs especially those using 見 (which denote perception by senses meeting &c), may express Perfect Tense by simply prefixing a note of time, 我昨日看見.

The same may occur with other verb-forms which are followed by prepositional clauses, adverbs or accusative with Infinitive, so as to interfere with the use of tense suffixes. The Auxiliaries denoting Past tense are 曾 and 嘗. They belong to the book-style and rarely appear in common speech, except in their negative forms 未曾 and 未嘗, 我未嘗綰他.

Adverbs denoting *previously*, which may be prefixed in place of auxiliaries are 頭裡, 從前, 在先 &c., Others mean *already* as 已, 已經, 曾經. When these adverbs and auxiliaries are used common usage still allows a 過 or 了 to be appended, unless crowded out by other appendages, 我已經念過這書, 我已經念到第十章.

A negative Perfect prefixes 沒, 沒有, 未曾, 未嘗, 未.

The idiom of Historical Present is often used. There is no distinction between Perfect and Pluperfect in the verb itself. That must be made out from the connection. The verbs in dependent clauses differ in no way from the Indicative verb. But their tense is made relative to that of the principal verb.

VII.—THE DESCRIPTIVE ROOT-FORM.

I have held back until this time, a ninth root-form an idiom of extensive usage, by which the neuter verb 是 is inserted as copula before a regularly formed Indicative verb predicate, not redundantly as would appear at first sight, but for the purpose of changing the sense from narrative to description, 我是將要綰他, 他是已經見綰, 他必是綰不住.

VIII.—PARTICIPLES.

1. The root-form in 着 having the sense of continuance, is used as a participle, either active or passive. It must be so parsed when it stands before the principal Verb, to indicate the method in which an action is performed, 他綰着繩子強我, 穿着衣服睡覺.

This Participle cannot however be used attributively, *i. e.* as an adjective qualifying a noun unless it have a 的 appended, 綰着的繩子, 立着的石頭.

2. Participial Adjectives may be formed by appending 的 to any

of the root-forms, except the Anticipatory. The sense will vary endlessly according to the forms used, the adverbs prefixed, the subject, all of which go to make up one conception which is then made attributive by 的. 綰馬的, one who binds horses. 所 is often inserted to emphasise the fact that the thing spoken of is object of the verb's action, 我所綰的.

IX.—GENERAL REMARKS.

It is not to be supposed that every verb can be carried through all these mutations. There is sometimes unfitness of meaning, sometimes incongruity of form.

The auxiliaries as such are incapable of inflection; some seem too weak for any inflection at all as 可, 以, 能, 將, 把. But 要, 應, 當, 得, 該, 被, have also their proper use as principal verbs.

When 是 is used as a neuter verb introducing a Predicate it has no tense. The time to which the statement refers must be indicated by notes of time preceding, 我從前是一個莊稼人.

The 來 and 去 appended to many verbs implying motion are sequents rather than resultants. They fill out the meaning of the original verb, and their idiomatic use is quite different from resultants. The 端來, 端去 must be reckoned primary Root-forms. 端出去, 端上來 are Resultant Root-forms. 端去了, 端出去了, 端了去, 端了去了, are all Completives.

Yet 來 and 去 are sometimes used as resultants, 端得來, 過不去.

Verbs which denote communication may append a verb preposition, such as 給 or 與. This compound may have place in the 1st, 5th, 6th and 8th Root-forms. But if 了 is used it cannot enter between the Preposition and object. It must follow the object. Examples, 傳給他, 傳給他了, 把信傳給他了, 被人傳給他.

It will be seen that these modifications are all subject to rule, and do not conflict in the least with the general view above given.

The writer can assure the students of Chinese that this scheme of Conjugation was reached, not by theorizing, but by accumulating and working upon facts. I think the logic of the scheme will be evident to all; and the analogy of the Hebrew Conjugation may illustrate and confirm the views taken. The Hebrew has six modifications of its primary root, which are made the basis of Conjugation. It appears that the Chinese has nine. The modifications however are different and so is the further growth of the Finite forms. The Chinese is peculiar, especially in this, that it puts all conditional, suggestive and predictive assertions into one general class as Futures.

Hoping to help beginners in the language, I put into print this account of what I have worked out.

THE SYNOD OF CHINA.*

BY REV. J. M. W. FARNHAM.

THE Synod held its first meeting in Shanghai, in the autumn of 1870, Dr. Nevius, moderator. The second meeting was held in Ningpo, the next year, and the third in Chefoo three years later, in 1874, the Rev. Dr. Martin, presiding. The meeting in Hangehow is the fourth.

And to this celebrated city, surrounded by beautiful scenery, the representatives of Presbyterianism have come from all parts of China, to attend the greatest of their ecclesiastical councils. They come from Peking and from Canton, and from every other city in the Empire where the American Presbyterian Church has been planted. There are also present corresponding members from several other ecclesiastical bodies.

The visitors are received with large hearted hospitality, into houses that show wonderful capacity for accomodation. The prayers for the presence of the Holy Spirit seem already answered. The prayer-meetings and seasons for worship are delightful, and there is in all our meetings, much of that spirit of love and unity that should pervade such gatherings. On the 9th of May at half past ten the Rev. Dr. Nevius preached the opening sermon from "Ye are the temple of God." A noble theme and a good sermon.

The Rev. Dr. A. P. Happer, of Canton, was nominated for Moderator, and his experience and scholarship eminently qualify him for the office. He is held in such high esteem by all the Church that he would have been unanimously elected, but that he declined to be considered a candidate on the ground of the difficulty he would experience in presiding over debates carried on in the northern dialects, with which he was not familiar. The Synod reluctantly excused him. Rev. Messrs. Hunter Corbett and C. R. Mills were then put in nomination, and the latter elected. Mr. Mills, with the exception of Dr. Happer, is the senior member. He is every way worthy of the office, and makes a good chairman. He is affable and impartial, and keeps the body to business in a way that promises a reasonably short session, although there is a large amount of routine work before us. In the absence of Mr. Dodd, the office of stated clerk was declared vacant, and the Rev. Geo. F. Fitch, of Soochow, was elected. The Rev. Mr. McIlvane was elected temporary clerk. Of the members of Synod there were but twenty-six present; twenty-one ministers and five elders. Of the ordained ministers, eleven are foreigners and ten are native.

* Condensed from the North-China Herald.

A very interesting feature of the meeting has been the Presbyterian reports.

Dr. Happer alluded to the difficulty they had in getting a foothold in the villages. Unless there happened to be a public house in the village, no one could become a resident without the approval of the gentry of the place. Both of the churches in the Canton Presbytery are in the city of Canton. Fifteen infants had been baptized during the year, and the present adult membership is 271, of which about half are women. They have two Sunday schools, with 115 pupils. The churches had raised \$108.00 during the past year, and the most of it was expended in Missionary work. This may seem a small sum, but the church members are poor. Many of the women are widows, supporting themselves by needle-work. He spoke of thirteen male and seven female helpers, of a training school for men and another for women, a girls' boarding school and fourteen day schools. It seems the Chinese have day schools in Canton for the instruction of girls, a custom not very general in other parts of China. The Doctor gave an account of the conversion of a young man from Yünnan Province. From the first he manifested a desire to go back to his native village and preach the Gospel to his own people. It being a long distance away and no good opportunity offering, he went to work among the mandarin speaking residents in Canton, of which there are about 70,000. One day he came in with his eyes beaming with joy, saying he had been invited by a mandarin to accompany him on a journey that would take him to his native village. His pastor finding it would be a suitable and good chance for him to realize his long cherished plan of going home, advised him to accept the offer. The church members subscribed money and purchased Christian books for him to take with him, and amid tears and prayers he started on his long journey of six hundred miles. He spoke of cases of persecution, of the patience and forbearance of the Christians under such trials. There are about 14,000 Cantonese in Australia, and the General Assembly of Australia has called the Rev. Mr. Vrooman, of the Canton Presbytery, to go and labor among them.

A well deserved tribute was paid to the Rev. Mr. Preston, late of Canton. For twenty-three years he faithfully and daily preached in his street chapel, which was always thronged. Probably more persons have heard the Gospel from him than from any other Missionary.

On Saturday, the Rev. A. E. Moule, of the English Church, was invited to address the Synod, and spoke in substance as follows:—We, of the Episcopal Church, are but as pupils here, to learn of our Presbyterian teachers. Therefore criticism, reproof, or counsel seem out of place. I will first heartily congratulate the Synod on the blessing

and prosperity resting upon the Mission. May I remind you that "man proposes, God disposes." All our plans may be useful, and will be if formed only for God's glory and the good of man. But plans, however clever and wise, will not necessarily prosper. The feeblest and meanest plan may be useful. For example: a year ago, with some hesitation, I opened a small chapel in the suburb of this city, at the request of the native Christians. It seemed wiser to open some other city, but I yielded and opened the chapel. No fruit followed for three months. One day when the chapel was closed, a man passing by saw the characters 耶穌聖教 on the door, and asked what they meant. He was directed to our Mission. He received the Gospel and after some time returned to his home, 200 *li* south of Hangchow, and through God's blessing, in a year's time forty-five persons have been baptized (at his place.) Thirty of them are educated men. A fierce persecution broke out there in February. This has passed by, but the Christians themselves cause anxiety; a want of harmony grieves the Missionary. This event may show:—1.—That we must not despise feeble agencies. 2.—The characters posted on the door may illustrate Christian example, which is often more eloquent than precept. The dumb chapel spoke by these characters. So we may live if we cannot preach. 3.—Pray for us.

Finally.—"In the morning sow thy seed, in the evening withhold not thy hand."

In replying, the Moderator thanked Mr. Moule for his kind words of greeting, and remarked that there were distinctions of nationality and religious opinions, &c. There are distinctions between us as natives and foreigners, and putting on a native costume does not make us Chinese. So of religious distinctions, they exist but are of minor consequence. In the great and important matters we agree—we are united in the service of the same Great Master. We have in this Synod, Foreigners and Chinese united in a heart fellowship; so should we of different denominations be united in His service here and in glory forever.

Rev. J. L. Stuart, of the Southern Presbyterian Church, then addressed the Synod. He said they represented but a small band. It was eleven years since they began work here, and they had seen but little fruit. He gave the statistics of their work, and said the ladies connected with the mission are doing a good work in visiting from house to house, where they are always kindly received. He compared the body he represented to Little Benjamin.

Mr. G. W. Painter, of the same Church, thanked the Synod for the courtesy extended to him, and said he had nothing to add to the account of the Mission work just given.

The Moderator in replying said:—In China the children settle about the old homestead. Though they marry and have families, they either enlarge the parental roof or nestle beneath it. But in America and Great Britain the children frequently go forth, forming new homes and new centres, yet do not grant they have less filial piety than the Chinese. And these two sons of the Presbyterian family, though separated, may each claim true loyalty to their Father in heaven. The brother has referred to the body he represents as the Little Benjamin. The figure is a happy one. It will be remembered that after the revolt of the ten tribes, Benjamin was faithful, and ever after clave to Judah.

On Sunday, the Rev. D. C. McCoy, of Peking preached, by appointment of Synod, in Chinese. His text was Psal. 16, 8, "I have set the Lord always before me." In his introduction he spoke of David's character, a holy man. We should follow his example. If he set the Lord always before him, so should we:—1, as a Leader; 2, as a Protector; 3, as an Example; 4, as the Divine Chastener for our good. He showed great fluency in the language as well as ability in the treatment of his subject.

The Rev. Dr. Happer was appointed to preach in English on Sunday p. m. There was a large attendance and close attention. His subject was Heb. 3, 2, "Lord revive thy work." He spoke of the necessity and the importance of a revival, and pointed out the means to be used, closing with an allusion to the following sources of encouragement:—God's Promises and Providences; the signs of the times and the success of the Gospel in other places, as Foochow, Amoy, Formosa, and parts of Chehkiang province, and especially at present in Shantung.

In the reports from Shantung were touching descriptions of the wretchedness and misery to which the people had been reduced by the famine. The benevolence of foreigners in sending relief was mentioned with the warmest expressions of gratitude.

In the meetings of the Synod yesterday a large amount of routine work was despatched. The Committee on Presbyterian Union reported, and read several letters favoring the union of all the Presbyterian bodies in China.

The Rev. John Ross, of Newchwang, writes:—"The proposal of an alliance of all the Presbyterian Churches in China has my most cordial concurrence, for it were worse than shame did we permit the Chinese to believe, or give them cause to infer, that our Religion for Man is narrowly national or bigotedly sectarian." Dr. Williamson, of Chefoo, also wrote, favoring the alliance, and the Southern Presbyterian body appointed Rev. Messrs. Stuart and Davis to represent them in seeking to form such an Union.

The Synod continued the Committee adding the names of the Rev. B. C. Henry, of Canton, the Rev. W. S. Holt, of Shanghai, and the Rev. J. L. Whiting, of Peking. This Committee was authorised to act in connection with similar committees from other bodies, and the hope was expressed that such an Union would be consummated at no distant day.

The standards of the Presbyterian Church were translated by Dr. Happer many years ago, and after the organization of the Synod he asked for the appointment of a Committee to revise these books. As chairman of that Committee, he now reported progress, and expressed a hope that the work would be finished in a few months.

The greater part of one forenoon, was taken up with the subject of foot-binding. The able paper from Miss Woolston, read before the Shanghai Conference, has brought this subject more prominently before the public. The last number of "Woman's work for woman in China" shows that the subject is receiving much more attention than hitherto. One of the native pastors drew up a resolution, and it read as follows:—"Whereas footbinding is contrary to the Scriptures, we exhort the Churches within the bounds of the Synod, to use their influence to do away with this evil practice." A Mr. Zia, one of the oldest native pastors, seconded the motion, and was the first to defend it. He made four points:—1, It is a sin against God. The Divine Being has given that perfection to the form of our bodies that marks everything that comes from His hand. To change their form is to call in question the wisdom of God. 2, It is a sin against our parents, through whom we received our being and our form. 3, It is sinful because it inflicts unnecessary pain upon our children. 4, It is sinful because small feet are much admired by the opposite sex, and it is placing a temptation in their way.

A young man by the name of Yü replied to Mr. Zia's first and fourth points. As to the first, he said binding the feet was not the only thing of this kind, to which we might take exception. Cutting the hair, shaving the head, piercing the ears, and compressing the waist, might be put in the same category. As to its being a temptation to the young men, it was the fault of those who allowed themselves to be tempted, besides it was not admired by all; for instance, the foreigners considered it anything but beautiful, some were even disgusted with it.

Another native pastor said—"Mr. Zia can easily speak against it, as he has no daughters, but not so in my case. I have two daughters and cannot control the matter. It is in the hands of my wife, and I cannot prevent it." He was glad the subject was brought up, and hoped action would be taken to help those who were using their influence against this vile practice.

A motion to lay on the table was lost by the Moderator's vote, and the discussion continued in a lively manner nearly all the forenoon. I do not think I have done justice to the speeches of the speakers, I have attempted to report. During the debate that followed, several attempts were made to modify the resolution. One proposed to make the binding of a child's feet by a Christian mother, a matter of discipline, but that was rejected, and the resolution passed substantially as prepared by the native pastor. The words "Whereas it is contrary to the spirit of the Gospel" were substituted for "Contrary to the Scriptures." It was stated that the Methodist Native Church members in Foochow have formed an anti-foot-binding society, and make it a subject of discipline. Some of the remarks thrown out by the natives were as follows:—We should deal with this question as with the vice of opium-smoking. We exhort foreigners not to bring opium to our shores. Why not exhort the men not to marry women having bound feet? One said if contrary to the spirit of the Gospel, it should certainly be made a matter of discipline. Another told of a man who out of pity did not have his daughter's feet bound when young. But when she was married, the husband's friends were not pleased with her, and made her put a block of wood under her heel and bound up her great toe like a small foot, giving her more pain than those endure who have the operation performed properly in their youth. It was said that the Synod had nothing to do with the subject; it belonged to the family and not to the Church. Every nation has its own laws; every family its own customs. If we adhere to the doctrines of religion, it is enough; with these doctrines the Synod has to do, but not with binding the feet. That should be left with each family to do as it thinks best.

Another said it was well to exhort, but an example would have a greater influence. In selecting wives for our sons, we should not be particular to get those with small feet. If the girl is intelligent and in other respects a suitable match, we should not reject her because she has large feet. Thus a public sentiment will be formed in favor of those having natural feet. This gives an outline and something of the animus of the discussion, but the fact that but for the Moderator's vote it would have been shut out shows that the natives in the Cheh-kiang province are not so well instructed on this subject as their brethren in Fohkien.

On Monday the Rev. Mr. Wills, of the China Inland Mission, addressed the Synod. He regretted that other engagements prevented his attending all the meetings. He spoke of considerable encouragement in his work, had received eight new members recently, and mentioned cases of persecution. Three of his Church members had

been imprisoned and a fourth had been beaten by the officials. The Moderator, in replying, said he was glad to welcome a member of the China Inland Mission. "The Synod feels a deep interest in the work of the Mission Mr. Wills represents, inasmuch as it has for its object the planting of the Gospel in the interior. We pledge them our deep sympathy and earnest prayers for the success of their work."

Within the bounds of the Ningpo Presbytery, the work seems to have taken root and to have some hold upon the people. The Rev. Mr. Yoh is the pastor in a village a short distance from the city of Ningpo. He spoke of the generosity of his people. They are poor, and the majority of his members are women, but they contribute liberally for the support of the Gospel. He commended a young man, one of his elders, who has taken a lively interest in all the enterprises of the Church. His mother, on her death bed, charged him to live for Christ, and he has been faithful to the promise he then made.

Rev. Mr. Bao, of the Yu-yao church, about seventy-five miles from Ningpo, said there had been received into his church from the beginning about 500 members. They contributed \$260.00 the last year for all purposes. These two churches and another are self-supporting, and Mr. Bao spoke of five churches in which the elders, deacons and members were all living on the labor of their own hands; the schools were also carried on without expense to the Mission. The members are poor, some wholly and some in part supported by the church. Besides all these expenses, they have paid their pastor's salary and put about \$100.00 repairs on their chapel. One of the members has rented a room, in a neighbouring village, for a chapel, and there are several persons there who will soon join the church. Three persons, who had been expelled from the church, had shown such signs of repentance that they were received again. There are more than twenty, he expects, to receive soon. He gave an illustration of how the work spreads. A woman joined the church, then her uncle, his wife, and many other members of the family followed one after another. This woman has, on several occasions shown great fidelity.

The work is spreading five or six days' journey away to the South and West of Ningpo. There, among the mountains, are broad and fertile plains, and a simple-minded, industrious people. Idolatry has but little hold upon them, and is not much practiced. Here, an aged native pastor is at work, and meets with great encouragement. The old man went there carrying his bed upon his shoulders. When he came to streams he took off his shoes and forded them as his poor parishioners do. He lives among them in their own style, and his adherents are increasing. Many years ago a Missionary travelling through this region talked with an intelligent lad he met. He told

him of a school he had in Ningpo, and asked if he would like to go to it. The boy's mother had destined him for the tailor's business. But he wished to be a scholar, and after a long journey across the mountains he reached Ningpo, friendless and penniless. He was received into the school, graduated in course of time, and is now an assistant in the Mission work. His mother has learned to read the Ningpo colloquial, and is a devoted and earnest Christian.

There were many other facts reported by the Ningpo Presbytery of a very encouraging character. Although one, in whom they all had confidence, had fallen and been expelled from the church, and for a time it seemed to cast a blight and gloom over all, yet fidelity in dealing with the case had inspired confidence, and the churches were never in a more prosperous condition.

The Bible women are doing a good work; some are supported by the native church members who work with them.

Two men who have joined the church, are worthy of notice. One came with a letter from the Southern Presbyterian church in Hangchow, his business being in Ningpo, and the other had in the first instance united with the Ningpo church. They are both contractors and builders. One a carpenter and the other a mason. They both have a large number of journeymen and apprentices in their employment, who usually come with them to church on Sabbath. The Rev. Mr. Butler, who spoke of these cases, said the earnestness of the native church members was something remarkable. Formerly there were seven ordained Missionaries in Ningpo. Now he is alone. The natives see that they must do most of the work, and they take hold of it with real interest, and it is under this influence that the work is expanding. The Ningpo church was organized just thirty-three years ago. There were then five members. He was not able to trace the history of all. One, then a young girl, is now the mother of a most interesting family of children, all well educated in the English language, and highly respected by all who know them. Another, who was then a young man, left Ningpo in after years, and for a long time was lost sight of. But he has lately returned from a southern port, where he had been living about twenty years. He had been prospered in business and led a consistent life. His wife and sons are all church members. Interesting cases were given, showing how the Gospel was spreading through the efforts of the natives. He spoke of the region alluded to, about 600 *li* to the south-west of Ningpo, and said among the hills, there was a beautiful valley, one hundred miles broad and one hundred and fifty long. It was a fine fertile region, and inhabited by an industrious and hardy people. There is but little idolatry, though there are many vegetarians and much hero-worship. Nearly all burn incense to their ancestors every night.

In the report from the Shanghai Presbytery it was stated that one church had raised a subscription of \$178.00 which was more than sufficient to support its pastor. One member of the Presbytery* had volunteered to go and assist in the distribution of the relief sent to the famine-stricken. Another has taken charge, temporarily, of *The Globe Magazine*, a Chinese newspaper exerting a widespread and healthy influence. Another is in charge of the Mission Press, throwing off hundreds and millions of pages of Christian literature annually. Another published *The Child's Paper*, of which four thousand copies are issued monthly. Still another had lately returned from a long journey into the province of Szechuen.

On the last day of the Synod, the Rev. Mr. McCoy introduced a series of resolutions referring to the observance of the Sabbath. In the preamble he says:—"In nearly all our churches there are men and women who desecrate God's holy day, and who need special instruction on this important duty. It is the privilege and duty of this body, composed as it is of the Ministers and elders of our church in this land, who are set for the defence of the truth, to be *Scriptural, faithful and unequivocal* in our teaching on this subject." After reiterating the teachings of the church on this subject, the paper enjoins upon parents, Sunday School teachers and all who have the care of youth, to faithfully instruct them in this important duty, that they may resist the insidious influences which tend to lessen their veneration for the sanctity of this day of holy rest. "This Presbyterian Church has uttered, and desires to utter, no uncertain sound in regard to the Divine authority and the universal and perpetual obligation of this institution, as promotive of the physical, mental and moral well-being of man and so essential to the efficiency of all the means of grace and to the success of the Church of Christ in the earth."

In closing the paper Mr. McCoy says:—"We must not forget that, as the Lord gave to His ancient people, the Jews, while they dwelt among idolatrous nations, His Sabbaths to be a sign between them and their heathen neighbours; so has He given *us* this sacred day to be a sign between us and Him and a distinctive mark between us and the heathen about us. God's severe judgments rested upon His ancient people when they disregarded His holy day. When they kept it holy, His abundant blessing attended them. So it has been in all the history of the Church. Let us learn obedience to His law of the Sabbath, which He wrote with His own finger and placed central in the Decalogue, no part of which He has ever abrogated, and in the keeping of which He tells us there is great reward."

Thus closed the fourth meeting of the Synod of China. It was

* REV. A. Whiting, since deceased.

in session just a week. Its meetings were all pleasant and harmonious and marked by a great deal of good feeling.

The next meeting will be held in Shanghai, in the chapel outside of the South gate the first Friday in May 1883, at half past ten o'clock, A. M.

REPORTS ADOPTED BY THE FOOCOW CONFERENCE OF THE M. E. CHURCH.

I.—ON SUNDAY SCHOOLS.

WHEREAS, the Sunday School is, in all other mission fields, an efficient means of bringing the children of heathen parents to a saving knowledge of the truth ; and

Whereas, recent efforts in our midst have demonstrated the practicability of Sunday School work in China ; and

Whereas, Sunday School work has always proved an efficient means of training Christian workers ; therefore

Resolved, that we urge upon all our people the importance of establishing Sunday Schools ; and, in doing so, to keep in view the object of bringing in the children of non-members.

Resolved, that the preachers in charge of circuits be required to carefully study with their members that part of the Discipline which refers to Sunday Schools.

II.—ON SABBATH OBSERVANCE.

Whereas, the law of God commands that we “remember the Sabbath day, to keep it holy,” (Ex. 20 : 8) ; and

Whereas, Jesus said that “whosoever shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven (Matt. 5 : 19) ; and

Whereas, the observance of the Sabbath, as a day of rest and worship, is beneficial, both physically and spiritually ; and

Whereas, the careful observance of the day by Christians, especially in China, is important, as a test of sincerity, and as a means of enlightening the heathen as to its divine origin ; therefore

Resolved, 1. That we urge upon our members the importance of so arranging their business affairs that they can give the Sabbath wholly to the Lord.

Resolved, 2. That we as preachers will enforce our disciplinary rules concerning the Sabbath, not only upon our members, but also upon our probationers, so that we shall not be obliged to discipline them after they have become full members.

Resolved, 3. That while we recognize the difficulties and obstacles to its observance in China, as peculiar to a heathen country, yet we see in these things a reason why a careful keeping of the Sabbath day in this land, where there is no Sabbath, is all the more important and necessary for the welfare of the church and the extension of Christianity.

Resolved, 4. That as the lack of occupation of the time of the Christians on the Sabbath day in religious services is frequently a source of temptation to its violation, we urge all our preachers to take measures to remedy this as far as possible; and while using their utmost endeavors to secure its careful observance, to make it a pleasant and profitable day to the Christians under their care; that thus the members may be led to highly esteem and gladly observe the day.

Resolved, 5. That it is of the utmost importance that the native Christians realize that the Sabbath is not simply a day of cessation from labor, but also a day for meditation, prayer, and mutual exhortation, and for the hearing and studying of the word of God, in order that they may obtain spiritual refreshment, and advance in Christian knowledge.

III.—ON THE OPIUM QUESTION.

We are profoundly convinced of the great evil of opium smoking. We believe that the smoking of opium, or the buying or selling of opium for smoking, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with that rule in our Discipline which requires all who desire to continue among us to "do no harm," and to "avoid evil of every kind." We therefore affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

To make an advance movement in this important matter, we recommend the adoption of the following resolution:—

1. That the Conference appoint a Committee of Five, whose duty it shall be to solicit the appointment of similar Committees from the American Board and English Church Mission; and in conjunction with them to organize an Anti-Opium Society, to have branches as soon as practicable in all the adjoining districts and prefectures.

2. That we recommend that said Society, when organized, besides holding regular meetings for the discussion of the subject, issuing placards, &c., in case they find sufficient demand for such an institution, proceed to establish a hospital for opium smokers, under care of Dr. Osgood.

3. That we heartily sympathize with the aims of the Anglo-Oriental Society for the Suppression of the Opium Trade, especially in its two positive demands—1st, that the British Government of India

shall not encourage and promote the opium trade; 2nd, that all coercion shall be withdrawn from China, and that the government of this country shall be left absolutely free to prohibit the entrance of opium altogether, or to lay upon it what taxes it pleases;—and that we wish, at this first session of our Conference, to send our most hearty salutations to the Society, assuring it of our sympathy, support, and practical co-operation.

4. That we send hearty salutations to the Anti-Opium Societies of Canton, and bid them God-speed in their labors for the destruction of this great curse, and for the deliverance of its victims.

5. That the Secretaries of this Conference send a certified copy of these resolutions to the Secretaries of the Anglo-Oriental Society for the Suppression of the Opium Trade, and to the Secretaries of the Anti-Opium Societies of Canton.

IV.—ON SELF-SUPPORT.

Whereas, the matter of self-support has been prominently before the Annual Meeting for the past ten years; and

Whereas, no better plans for bringing about the self-support of the native church have presented themselves to us than those already provided in Part V., of the Discipline; therefore

Resolved, 1. That this Annual Conference urges upon our people and preachers the careful study of Part V. of our Discipline, as the best and surest plan for establishing a self-supporting native church.

2. That we recommend the Mission, wherever practicable, to make appropriations to aid the circuits, through the stewards, in support of their preachers, instead of paying money to the preachers directly, as heretofore.

3. That, as a rule, the amount of aid appropriated to any circuit should gradually diminish from year to year, and should cease entirely within a limited period.

4. That, in the opinion of this Conference, nearly all the circuits in the older work ought to be able to fully support their own preachers in five years from this time.

5. That the Missionaries and the Presiding Elders be a Committee to determine what circuits are thus able; and that the allowance to such circuits be diminished one-fifth each year until, at the end of five years, it shall cease entirely.

6. That any circuits that may be able to support their preachers in less than five years shall cease to receive aid from the time that the Missionaries and the Presiding Elders decide that they do not need it.

7. That every member of the church, old and young, male and female, be taught to “remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive;” and to lay by “for

the support of the Gospel and the various benevolent enterprises of the church," at set times, as God has prospered them, as is plainly enjoined in 1 Cor. 16: 2.

NOTE.—The sections of the Discipline referred to in the above report are as follows:—

"It shall be the duty of the Quarterly Conference of each Circuit and Station, at the session immediately preceding the Annual Conference, to appoint an Estimating Committee, consisting of three or more members of the Church, who shall, after conferring with the Preachers, make an estimate of the amount necessary to furnish a comfortable support to the Preacher or Preachers stationed among them, taking into consideration the number and condition of the family or families of such Preacher or Preachers, which estimate shall be subject to the action of the Quarterly Conference; and to which shall be added the amount apportioned for the support of the Bishops and Presiding Elder; and the Stewards shall provide by such methods as they may judge best to meet such amount. The traveling and moving expenses of the Preachers shall not be reckoned as a part of the estimate, but be paid by the Stewards separately.

"The more effectually to raise the amount necessary to meet the above-mentioned allowances of the effective Ministers and Preachers, let the Stewards at the beginning of the year estimate the amount needed monthly. Then ascertain from each member of the Church, and, as far as practicable, from each attendant of the congregation, what each purposes to give as his monthly contribution.

"Let these sums be entered by the Recording Steward in a book which he shall keep as Treasurer of the Board of Stewards. If the total amount of these sums does not equal the amount needed monthly, then let the Steward apportion the deficiency among all such as are willing, for Christ's sake, to assume such deficiency, setting down to each person, with his consent, the additional amount which they think he ought monthly to pay.

"Let the Stewards then adopt and carry out a plan by which every one—expect such as prefer to make weekly contributions through their Class Leaders—shall have the opportunity of regularly contributing each month, or oftener, not grudgingly nor of necessity, the sum which has been pledged by him. Let these contributions be paid over regularly to the Recording Steward or Class Leader, and be brought up by him to the Leaders' Meeting or Quarterly Conference, as the case may be. The Recording Steward shall keep an individual account of all these pledges and contributions, and shall pay over the same, under the direction of the Stewards, to the Preachers authorized to receive them."

V.—MEMOIR OF LING CHING-TING.

Rev. Ling Ching Ting, a member of the Indiana Conference, died

at T'eng-tiong, in the Hok-chiang District, Fookien Province, China, May 19th, 1877.

When nearly forty years of age, he heard the Gospel, and decided to be a Christian. After making this decision, his first step was to give up the use of opium, to which he had long been addicted. This was a struggle almost to the point of despair. His battle with the powers of darkness was fierce, but his victory was complete. He set out in earnest to live a Christian life, and was continually preaching Jesus to others.

With but little time for theological training, he was licensed to preach, having a course of study while in the work. He had the cause of Christ at heart, and gave his best strength to the church for sixteen years.

Under his labors, hundreds were received into the church on trial. He had a remarkable power of winning people from their idols to earnest inquiry into Christianity.

He was very impulsive, and sometimes made mistakes; but it was his very zeal for the success of the church, and his love for his brethren, which overruled his judgment, and sometimes led him into error. He has the blessing of those "persecuted for righteousness sake;" having endured "trials of cruel mockings and scourgings; yea moreover of bonds and imprisonments." But in all he could say, "none of these things move me; neither count I my life dear unto myself so that I might testify the Gospel of the grace of God."

He was ordained by Bishop Kingsley in 1869. On hearing of the Bishop's death, he wept like a child, and ever afterward held his memory in almost adoration.

When recovering from a severe illness, he came from his home on Lamyit Island to his circuit, to die and be buried there; saying to his son, "I know I am not yet strong, and I think I may never be well; but I must go to my circuit; I should not die happy away from my post." On Saturday evening, May 19th, he sang two verses of the Saturday evening hymn:—

"King-pwo, sie s'ü paing tieu-tik;
Ming-tang, chiong-siu ang-sek nik."

Which means:—

This evening, world's business all put away;
To-morrow, keep holy the Sabbath day.

After resting a moment, finding himself unable to sing more, he slowly repeated the last stanza of the same hymn:—

"Kó Chio, sing-ang mó kwa-l'ü,
A kau tieng tong, o ping-k'ü."

Meaning:—

Resting on Jesus' breast, no need to doubt or fear;
I'll reach the heavenly home; my evidence is clear.

Then, looking tenderly upon his family and the Christian breth-

ren who were gathered around him, he gave them his blessing, and in a few moments peacefully breathed his life away. The following Monday morning, a little band of native Christians committed his remains to a very humble grave on the hill side, near the village where he died. He is gone from us and the work he so loved, to join in that song of praise with those "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

THE INTELLECTUAL USES OF THE WOMAN'S FOREIGN MISSIONARY WORK.

BY JENNIE FOWLER WILLING.

IN considering this subject, our attention falls first, quite naturally, upon those for whom women labor in this department of benevolence. In evangelizing the women, we believe that the Woman's Foreign Missionary Societies do the most effective work toward the enlightenment and intellectual uplifting of the peoples upon whom their labors are expended.

Christianity is the most potent civilizer. Its introduction into a country can but advance the mental *status* of that country. The woman condition is the exact measure of progress. Under a low civilization women can be taught by women. That is the work of the Woman's Foreign Missionary Societies. Hence they have their hand on the main-spring of the nations' advancement. Let us see if we can establish these points. *Christianity is the most potent civilizer.* A counterfeit, that borrowed most of its ceremonies from Asiatic paganism, taught that ignorance is the mother of devotion, and shut the book of religious truth as carefully from the common people, as did the Brahmins of India their Vedas and Shasters. But genuine Christianity stimulates mental activity. It enjoins that we study to show ourselves approved. The degenerate faith proscribed free thought, and held its students from lines that give grasp and vigor, to those that are sensuous and dreamy. Among its results were the cathedrals of the middle centuries, architecture worthy De Stael's description, "frozen music;" the painting of the *Renaissance*, that art students travel half way round the world to see; the great epics, the Song of the Cid, the Niebulungen Lied, the Divina Comedia. Shakspeare, even Goethe and Schiller, were a product of the imaginative darkness of the time of suppressed thought, rather than of the vigorous thinking of the emancipated Church.

These outgrowths of enfeebled Christianity, though far below the strong commercial combinations, the broad educational systems, the

general human up-building, that genuine Christianity insures, were infinitely beyond the sensual tryannical developments of heathenism.

The old civilizations had centuries the start. They have given us the rudiments of some of the physical sciences, yet our advanced systems are to theirs as the oak to the acorn.

In art they gave evidence of marvelous mechanical power and skill, yet in the useful and ameliorative we are immeasurably superior. The sculpture of the best pagans—Phidias, Praxiteles, and the rest—though powerful in conception, and exquisite in execution, produced only such subjects as a cringing Venus, a belligerent Minerva, the Laocoön, an immense agony, a gladiator dying from wounds received in no noble cause, simply that a brutal mob may gloat on his agony. All these expressed what the Olympic games, with their endless preparation and glorious crowning of victors, set forth; the hopeless struggle to reach the best through the physical and æsthetic. Socrates, Plato, and their disciples, sought the solution of the problem through the medium of sheer intellect, and were but little more successful. In *Phædo*, we find them looking to the release from the body as the only hopeful side of the question.

In *literature* paganism has given us nothing except a few mythical histories, some turbulent orations, philosophical guesses, and opium-dream-like poetry. The books that fill our library shelves, and to which we turn for thought stimulus, are the product of Christian civilization. The mere foreshadowings of Christianity were enough to make even its poetry differ completely from that of contemporary peoples. Compare David's devotional lyrics with the epic of the immortal Greek. David appeals to the moral sentiments; Homer to the lower passions. David's imprecatory psalms seem, at first glance, tinged with the bitter spirit that pervaded the nations by which the Hebrews were surrounded; but if you look closely, you will find them merely the *pronunciamento* of the inevitable results of broken moral law—results like those emphasized by the shrieks of men in *delirium-tremens*, or the gurgle of the suicide's blood. Homer revels in the splitting of skulls. Groans, the staggering blindness of men struck down by battle axes, and the gush of gore are details that delight his fancy. There is hardly a hint of moral purpose to ennoble the conflict that he sketches. Lust and lordship, sensual pleasure and pride, afterward the basal principles of the philosophies of the Stoics and Epicureans—these underlie and stimulate all his wonderful word-painting.

Paganism is a religion of sensualism. Take an example or so: Corinth was the seat of elegant Greek art; yet in the temple of Venus, its patron goddess, there were a thousand courtesans.

The Taj Mahal in Agra is the master-piece of East Indian art.

Its dome is lined with flowers, each petal of which is shaded with the blended rays of precious stones. It is exquisite beyond a poet's brightest dream. Yet, in its building, seventeen thousand poor men were forced to work without pay—even their rations taken from them by rapacious officials—so that thousands of them died of starvation. Our cities are bad enough, but can they compare with this in beastliness and devilism?

Christianity gives the intellect to dominate the senses, and places all under the control of the moral sentiments.

Men differ from the brutes only in the possession of the moral faculties. When passion bears sway, brute force is always in the ascendant. Might makes right; and they who chance to be under physical disabilities suffer from the tyrannies of the stronger. It is necessary to the enslavement of a class that it be kept in ignorance. Put a thought beneath the pauper's rags, and you make him a prince. Heathen women are kept in utter ignorance, that they may be held as the slaves of the lust or of the greed of men.

The sacred books of India teach that they are born women because they were very vile in a former state of being; therefore, for the safety of society, they must be kept under foot. If a woman aspires to know any thing of books, even the alphabet of her own language, it is at the risk of an Aspasian fame. Her chastity is doubted at once. She is taught that if she learns to read, ever so sily, the gods will punish her sin by the death of her husband; and to an India woman widowhood is the sum of all agonies. It is not enough to hand her over to her mother-in-law, with the understanding that some sin of hers brought about this death; the sacred books go into the *minutiae* of persecutions, and specify that she shall be deprived of her ornaments, and of all the comforts and decencies of life. The same religionists understand that knowledge is power; whether possessed by men or women, so they teach the Nautch girls—those that are trained in the temples for lives of prostitution—to read and write, that they may have influence over men for evil.

Missionaries begin their work by teaching women to read. That advance step taken, every thing else in the way of culture follows. We are not surprised to hear of Hindu women editing newspapers. There is no computing the gain to a country of having 100,000 of its wives and mothers taught to read. As in slavery, so always, the child follows the condition of the mother. There can be no general advancement till the women are raised to intellectual freedom. The work of bringing them up mentally devolves upon the Woman's Foreign Missionary Societies; therefore, they hold the key of the position, and their efforts, more than any other, effect the civilization of pagan nations.

The influence of this work upon the women at home is no less

obvious. They who work in this interest prove the truth of the Saviour's words: "It is more blessed to give, than to receive." According to the German myth, it was the kiss of a soldier-prince that awoke the sleeping beauty. It was the rough lip of war that called to its feet the feminine efficiency of which the Women's Foreign Missionary Societies are among the exponents. When the land was in its sore troubles the women were permitted to step over the caste lines that they might help care for the soldiers. In their Christian and Sanitary Commission work, they demonstrated their ability to carry heavy interests outside, and be not one whit the worse for their own blessed home-work. Immediately colleges and universities opened their doors, and put within the reach of women the culture of the schools.

The Women's Foreign Missionary Societies seemed almost a spontaneous production of the time.

With the recognition of feminine capability at home came the fall of the East India Company, a powerful enemy of missions; the overthrow of the Mikado of Japan, taking the old religion down with him; the opium war, opening the Chinese treaty ports; and the decline of the temporal power of the Pope leaving all lands open to Missionary labor, and so modifying heathen society, that single women could go about without injury or insult. As soon as the women at home were ready for the work, pagan countries were opened to their effort. These societies have been a wonderful school for the women at home. They number about 9,000 auxiliaries. The very existence of each auxiliary depends upon the thoroughness of its organization and the intelligence of its members. This work found the women quite unused to business details. Business was a sort of Australian boomerang that was swung over the heads of the incompetent, excusing its fortunate votaries from disagreeable social duties, obliging them to be out at all unaccountable hours—an awful something altogether out of reach of the feminine brain. To keep those 9,000 auxiliaries at work year after year, the rudimentary principles of business had to be mastered. There must be at least 36,000 officers who should know how to preside in meetings, keep secretaries' books and treasurers' accounts. There was no small aggregate of gain when 36,000 women had so far mastered the details of business.

These societies have raised about \$2,000,000. This has had to be invested most carefully. There could be no hap-hazard slinging of the money into heathen lands, with a blind prayer that it might fall where it was most needed. There was a great work to be done with small means, and the eyes of all the world were upon the women, who had not yet proven themselves capable of managing such affairs. Each dollar must do its utmost. The exact geographical, climatic, civil,

social, and educational condition of each pagan country must be known. This, also, was no small means of culture.

Each auxiliary is supposed to hold twelve meetings a year, in each of which some one is put under a mental tax, reading papers, and giving addresses to keep up the interest. In five years, the probable average time the auxiliaries have been at work, 500,000 efforts of this sort have been made. The benefit of the fall of a rain-drop in a dry and thirsty land may be inappreciable, but a shower of rain is a shower of gold, actually as well as figuratively. Who can measure the mental enrichment from the work necessary to sustain these societies?

Then there have been public meetings, many of them exceedingly important and responsible, held in connection with presbyteries, associations, conferences, attended by the most thoughtful and highly cultured ministers and laymen. No meager preparation would answer. Frequently on those occasions, the pulpits of a city have been surrendered to the missionary ladies, and immense audiences have listened, while by the originality of their thought, the charm of their sensibilities, their clear logical presentation of truth they have lifted the out-worn, and, to common people, uninteresting subject of missions out of its ordinary dullness. A superficial view of the subject was soon exhausted, and it became necessary, in order to hold the attention, to draw largely on general literature for historical facts, allusions, illustrations, and poetic grace. A woman upon the rostrum has ceased to be a novelty. The prejudice against her public work is not yet removed. To sustain herself as a public speaker, she must work harder than a man does to hold the same degree of favor. For instance in anniversary exercises, a man may say a few pleasant little things in a bright way, and pass muster with a good-natured audience; but a woman must say to the same people what they need to know, and so as not to collide with their prejudice. The woman must do more thinking for the same work than the man. Hence these public meetings represent an immense amount of mental discipline.

This work has been a means of culture in another line, less direct, but no less decided. The lantern has been held up that its light might penetrate heathen gloom, and some rays have stolen backward over Christian society. The harem and seraglio were found to be altogether unlike the pictures in *Lalla Rookh*—full of gentle beauties reclining on silken cushions, fanned by slaves, fed on dainties, breathing perfumed air, listening to sweetest music. The women in them were slaves, with not one right secure—kept delicately, only that they might please the passions of the men that bought them, knowing nothing but to make their faces pretty, expecting to be thrown aside

to become drudges as soon as their beauty fades, looking forward only to neglect, envy, bitterness, and malice.

Then came the question, Have we anything like this in Christendom? Is there not even with us a shading out of this heathenism. If society the other side of the world is to be helped out of its darkness by the uplifting of its women, is not the same cure needed here at home? Pondering these things in their hearts women began in a quiet way to make themselves stronger. Less time was given to the tangling and untangling of worsteds and the hemming of flounces. Old school-books were taken from their dusty shelves. The study of affairs took the place of useless chit-chat and nonsense.

Responsibility develops self-respect, and is one of the best intellectual tonics. To know that we are trusted to do something not usually placed in hands like ours, always stirs us to our best working strength. In managing these Missionary Societies, women have been brought into competition with the strongest masculine brain. They know they must have their powers in hand, and do their utmost; for if they fail, they carry down with them the confidence of the world in the capability of women to manage such interests.

Each Society has its paper, the finance of which is conducted, its columns filled, its editorial work done, all by women.

From 75,000 to 100,000 copies of these periodicals are issued each month. A missionary literature has been created. Ten years ago you could find but little on this subject except bloodless tabular views of mission fields, stupid statistical reports, never waded through by any body but general secretaries and an occasional enthusiastic clergyman. Now you can hardly go into a family of average intelligence without finding something in this line. This means an infinity of work, most helpful in the doing.

Emerson calls courage "equality to the problem before us." I suppose he meant conscious equality; for unless one knows his power, he can profit but little by its possession. These Missionary Societies have helped women to a consciousness of their own ability. They have worked under the closest limitations, without salaried officers or state buildings, tucked away, here and there, with no sounding of trumpets; yet their fields have grown steadily in prosperity. They have not had to retrench for financial depression, bank failures, and panics. They have managed so carefully they have incurred no debts; and now they begin to understand that their brain, disciplined as it has been by attention to an infinity of detail, is needed outside of the home, as well as within its blessed precincts. The study of ethnology necessary to a proper comprehension of this work has opened the eyes of women to see that, though their condition is infinitely above that

of the heathen, yet, even here in America, they have not the full liberty of the college, the market, and the court. They see also the cognate fact that their subjection is largely voluntary, and a result of mental inactivity. They find that the class of women, from whose ranks the victims of strong drink, the social evil, and kindred iniquities come, are the intellectually incompetent. This sets them planning for the educational advancement of their sex. From this desire and purpose arise institutions for mutual help and culture. Every good work feels the impulse. As the Woman's Missionary Societies grow out of the Sanitary and Christian Commission, evangelism and other good causes have been largely indebted to this for their workers.

To sum up: women train the children; hence none have more power over the civilization. Christianity is the great civilizer. To the Woman's Foreign Missionary Societies the work of teaching heathen women is committed; therefore to them, as to no other agency, is given the privilege of changing the aspect of the Old World civilizations. Carrying this interest brings to the women at home business knowledge, the stimulus of responsibility and of contact with trained masculine brain, the necessity of study for public work, and of understanding the great questions that underlie the progress of the race; therefore, it gives the women of the Churches generally such intellectual help as no other work can insure.

Some who have merely glanced at this department of benevolence, have feared that it was engrossing energies needed for self-defense in home mission work; and also, that it was robbing the country by sending to foreign lands its best-trained workers. They echo the words of a Massachusetts legislator who said, in opposing the bill for the incorporation of the American Board of Commissioners of Foreign Missions: "I didn't know that religion was an article of export, or that we had more on hand than was needed for home consumption." The reply was: "The more we send away, the more we have at home."

They who oppose this work under the mistaken idea that it lessens the home force, may repeat the blunder of Ralph the Rover. An old abbot had anchored a float with a bell to Inch Cape Rock as a warning to sailors. To spite him, Ralph the Rover sunk the float; and afterward, in a dark night, his own ship was wrecked on that very rock.

Let us do all in our power to give heathen women to know the truth that is the key to all emancipation. There is neither bond nor free, male nor female, but all one in Christ Jesus. So shall we secure to ourselves, with God's blessing, the right to live and be and do, as he meant us to live and be and do. Sinking the light, we may wreck our own chances. Holding it high for them, we may ourselves find the harbor of the best opportunities in time and eternity. *Selected.*

LIST OF COLLEGES AND SEMINARIES TO WHICH COPIES OF THE
RECORDS OF CONFERENCE HAVE BEEN PRESENTED.

EUROPEAN.

Free Church College,	Glasgow.
do do.	Edinburgh.
do do.	Aberdeen.
Library of University of Aberdeen,	"
" " " " Glasgow,	"
Presbyterian College,	Queens Square. London.
New College,	St. Johns Wood, London, N.W.
Spring Hill College,	Moseley, Birmingham.
Hackney Theo. Seminary,	Hackney, London
Cheshunt College,	Cheshunt, "
Western "	Plymouth.
Lancashire "	Manchester.
Brecon "	Wales.
Theological Institute,	Nottingham, England.
U. P. Theo. Hall,	5 Queens St. Edinburgh.
Presbt'n College,	Cardiff, South Wales.
East End Training, Institute,	H. House, Bow Road, London.
Spurgeons College,	Newington Butts, London.
Baptist "	Regents Park, "
Church Missionary Society,	Institute, Islington, "
Secretary of Faculty Assembly's	College Belfast, Ireland.
Wesleyan College,	Richmond, England.
do do.	Didsbury, "
do do.	Headingley, "
do do.	Taunton, "
do do.	Sheffield, "
do Methodist, do.	Belfast, Ireland.
Ranmoons College,	Sheffield, England.
Methodist Free Church College,	Victoria Park, Manchester.
St. John's Hall of Divinity,	Highbury, London.
St. Aidens College,	Birkenhead, England.
Baptist Union Theo Institution,	Paisly, Scotland.
Rawdon College,	Near Leeds, England.
Bristol Theo. Institute,	Bristol, "
Coll. of Evangel Miss Soc.,	Basel, Switzerland.
College of Rhenish Mission,	Barmen, R. Prussia.
Ladies Association,	Berlin.

AMERICAN.

Drew Theo. Semnairy,	Madison,	New Jersey.
Garrett Bib. Institute,	Evanston,	Illinois.
Wesleyan University,	Middletown,	Connecticut.
Syracuse ,,	Syracuse,	N. Y.
Ohis Weslezan ,,	Delaware,	Ohio.
Boston Theo. Seminary,	Boston,	Mass.
Simpson Centenary Coll.	Indianola,	Iowa.
German Wallace ,,	Berea,	Ohio.
Central Western ,,	Warrentown,	Mo.
Mt. Pleasant ,,	Mt. Pleasant,	Iowa.
Dickinson College,	Carlisle,	Pa.
Alleghany College,	Meadville,	Pa.
Ives Seminary,	Antwerp,	N. Y.
Asbury University,	Greencastle,	Indiana.
College of the City of	New York,	N. Y.
Lane Theo. Seminary,	Cincinnati,	Ohio.
Washington and Jefferson Coll,	Washington,	Pa.
Wooster University,	Wooster,	Ohio.
Steubenville Female Seminary,	Steubenville	„
Auburn Theo. Seminary,	Aburn,	N. Y.
Hamilton College,	Clinton,	„
Pennsylvania University,	Philadepphia,	Pa.
Vermilion Institute,	Hayesville,	Ohio.
Alleghany Theo. Seminary,	Alleghany,	Pa.
Princeton Theo. ,,	Princeton,	N. J.
Presbt. Theo. Sem. of the N. W.	Chicago,	Ill.
Amherst College,	Amherst,	Mass
Union Theo. Seminary,	New York City.	
Bangor ,, ,,	Bangor,	Maine.
Bowdoin ,, ,,	Brunswick,	„
Andover ,, ,,	Andover,	Mass.
Williams College,	Williamstown,	„
Yale Theo. Seminary,	New Haven.	Ct.
Oberlin ,, ,,	Oberlin,	Ohio.
Chicago ,, ,,	Chicago,	Ill.
Theo. Seminary,	San Francisco,	Cal.
Lafayette College,	Easton,	Pa.
Mt. Holyoke Fem. Seminary,	S. Hadley,	Mass.
Union Theo. Seminary,	Hampden Sydney,	Va.
University of Virginia,	Albemarle, Co.	„
Columbia Theo. Seminary,		S. C.
Washington and Lee University,	Lexington,	„

Davidson Coll.		N. C.
Presbyterian University,	Clarksville,	Tenn.
Baptist Theo Sem.	Louisville,	Ky.
Columbian University,	Washington,	D. C.
Southwestern „	Jackson,	Miss.
Richmond College,	Richmond,	Va.
Wake Forest „	Wake Forest,	N. C.
Brown University,	Providence,	R. I.
Rochester Theo Sem.	Rochester,	N. Y.
Colby University,	Waterville,	Maine.
Newton Theo Institute,	Newton Center,	Mass.
Baptist Theo Sem.	Chicago,	Illinois.
Nashotah Theo. Seminary,		Wisconsin.
Berkeley Divinity School,	Middletown,	Ct.
Theo. Seminary, (P. O.)		Va.
Kenyon College,		Ohio.
Episcopal Theo. Seminary,		N. Y.
Vanderbilt University,	Nashville,	Tenn.
Central College,	Glasgow,	Mo.
Centenary „	Jackson	La.
Emory and Henry „	Virginia.	

IN MEMORIAM.

REV. ALBERT WHITING.

“FOR none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. Who worketh all things after the counsel of his own will.”

It is in passages like the foregoing that we take refuge in view of such a dispensation as that which recently took away the Rev. Albert Whiting while on a mission of mercy to the famine stricken people of the north of China. Having proceeded in March, in company with the Rev. Messrs. Hill and Turner, he had scarcely reached the provincial capital of Shansi, T'ai Yuen foo, the field of contemplated labor, when he was attacked with Typhus fever which continued to rage for eighteen days, when the sufferer was called home.

The Rev. Albert Whiting was born at Ballston Spa, N. Y. May 27th 1847. He graduated at Union College, Schenectady, in 1869, and at Princeton Theological Seminary in 1873. He arrived in China in December, 1873, and spent nearly two years in Soochow where he applied himself diligently to the acquisition of the Southern Mandarin Dialect. He was a close student of the language, and considering the

time he was employed and the interruptions to which he was necessarily incident, made very considerable progress in the acquisition of the Chinese written language. He was very fond of devising mnemonics, and produced an ingenious system for memorizing the 1041 Primitives as given in the Introduction to Dr. Williams Dictionary.

In the Summer of 1875, in company with the Rev. Chas. Leaman, he went to Nankin where they were successful in renting a native house and opening a new station. Though living in what many would call circumstances of discomfort, he seemed to have obtained his heart's desire, and counted nothing too hard that bore upon his missionary work.

It had always been his ambition, even before coming to China, to press on into the regions beyond. In accordance with this desire he spent a season preaching among the hardy Scotch settlers of Canada, in British North America, and no season of his life seemed to afford him more pleasure in the retrospect than those days of "roughing it" among the log cabins and wild woods, living principally upon oatmeal and such homely fare as the farmers had to offer.

In the fall of 1874, owing to undue exposure on a trip to Nanking, Mr. Whiting suffered a severe attack of malarial fever. Every one who had known him before and after this sickness must have noticed the change. And it was on this account that the Ningpo Mission at its last annual meeting in Shanghai, in March, 1878, gave its consent with somewhat of misgiving to Mr. Whiting's proposed trip to Shansi. It was only his strong determination in the matter, a determination arrived at on his part after prayerful consideration; that led them finally to yield.

Of his sickness in that far away place, of the days and nights of delirium in a Chinese inn, attended by but a single friend, the Rev. Timothy Richards, and he already more than fully occupied, we know but little. But doubtless He who promised "an hundred fold more" for every sacrifice made in His behalf was there present and watched and ministered in a way we wot not of, and our brother's spirit went up none the less joyously and triumphantly that the body was lying upon a Chinese "kang."

"The blood of the Martyrs is the seed of the church." And none the less is it true of such *deaths* as that we are now reciting that they are "the seed of the church." No doubt a life thus visibly offered up will have as great, or even greater effect upon those witnessing it, than the blood of the saints shed in defense of the faith. These tangible proofs of the sincerity and love of the Christian Missionary must produce most lasting and happy results. Already do we begin to witness these in the altered tone of both people and magistrates in the north.

Conspicuous among the characteristics of our brother, we make brief mention of his *generosity*. A person of some small private means, he desired to consecrate his *all* to the service of the Master to whom he had devoted his life, and was in the habit of employing several native assistants who were supported entirely from his private funds. And many an act of charity did he do which shall never be known until that day when "the books are opened."

He had quite a faculty, and not a little fondness, for dealing with Chinese officials. The tricks of Chinese diplomacy rather amused, than annoyed, him. Doubtless few in such short time have had such extended negotiations, attended with such satisfactory results, as those conducted by our brother in Nanking.

He also took great interest in the treatment of cases of opium poisoning, and during the time of his sojourn in Soochow won for himself quite an enviable reputation, especially among the soldiery, the good effects of which are still apparent to those living there. In Nanking he also did good work in this same direction. He was well known throughout the city for his success. On hearing of his death many of the Chinese thought it impossible that Heaven should allow one to die so young, who had saved so many from death. Mrs. Whiting has met with much sympathy from the Chinese at Nanking. They seem to feel the loss of Mr. Whiting as of a dear friend. Mr. Whiting was much interested in the Mohammedans, who are quite numerous in Nanking. He made friends among them and was anxious to work for them. As some were familiar with the Arabic, he sent to the American Bible Society, to procure Christian books in the Arabic language. One friend of this sect procured for him a Hebrew M. S. of a portion of Deuteronomy, which was highly prized.

And now he "rests from his labors, and his works do follow him." Others have fallen in the same way, and others perhaps are yet to follow. While it cannot but be painful to witness the missionary force thus diminished, we cannot feel that the work has been retarded. Rather we believe that it has been greatly accelerated. Increased attention and increased interest at home, as well as increased knowledge and increased confidence on the part of the Chinese, will surely follow. And so we rest in faith on Him "who worketh all things after the counsel of his own will."

Correspondence.

MY DEAR SIR,—

Will you allow me, if not too late, to take this opportunity, the first I have had, of expressing the satisfaction with which I read some months ago that you were resuming the Editorship of the *Recorder*. It is a satisfaction entertained I feel sure by all, and we who are missionaries owe you a debt of gratitude for the disinterested labors you have imposed upon yourself for our benefit.

Having discharged this pleasing duty, which has been upon my mind ever since I read the announcement, will you now give me a little more space to offer a few remarks on the letter signed "X" contained in the last *Recorder*. I think no earnest missionary who read that letter with a candid mind could help feeling deep sympathy with the motive which prompted it and also with the writer's evident dissatisfaction with the present results of missionary work in China, and it was with considerable pain that I read, what seemed to me, your rather hasty and some what severe criticisms upon the proposals the letter contained. Whether we agree in the wisdom of these proposals or not, we cannot but long to see the speedy dawn of a day when our missionary efforts shall not apparently be so fruitless. Of all questions worthy of faithful and loving discussion in the pages of the *Recorder*, the question how we may best hasten the coming of Christ's Kingdom in China must surely take preeminence, and claim the largest share of attentive consideration. And it is this question that I understand "X" to raise in the letter with which you say you "cordially and utterly disagree." At the same time, as we all know, Editorial anger is not personal, but judicial.

As to these proposals of "X." From one of them I dissent as heartily as you can do, namely, that there should be added another Board of Directors to take general superintendence of Chinese missions. I fear we have too many Boards and Committees, already, and too much of "system" and red tape in all our religious work, without adding to the number. But apart from this, is there not much truth in the criticisms "X" passes upon the "polemical" attitude too frequently adopted by us towards the Chinese, and their systems of belief. Most strangely, you have interpreted "X" to mean that we are fighting with *each other*, and naturally you bid him and his neighbours lay aside this "superfluity of naughtiness" and "commence preaching the Gospel in earnest." I think (if it is not presumptuous even to hint at the fallibility of the Editorial chair) that a second perusal of "X's" circular letter will show that he means our attitude towards the *Chinese* is too polemical, and not that we are all fighting with *each other*. Of course in a certain sense we must be polemical. We come to China to be on the offensive, and to attack. Our aim is to overthrow the strongholds of the hoary systems of error and superstition set up in the country, and of the still more hoary wickedness

and uncleanness set up in every heart. But we are told to speak the truth in *love*. I fear we are apt to forget this. Even towards error and superstition, where (as in China) they are largely due to ignorance, our distinguishing mark ought to be the "charity" which "vaunteth not itself." It is easy to demonstrate in vigorous and to our own minds most satisfactory arguments, the folly and sin of idolatry. Nothing is easier than to raise a laugh at idol-worship in any congregation, and especially if any hapless priest be present. But I am sometimes fearful this iconoclastic zeal is largely due to satisfaction that we are in possession of the truth that others lack, and still more fearful lest there is not another grim unseen auditor working in the hearts of the hearers who is also laughing not at the idols but at our self-satisfied demeanour, and at our denunciatory bursts of oratory. Is this zeal according to knowledge? Does it convince of sin? Does it lead to conversion? And not only as regards the denunciation of idols and idolatry, is there reason to fear we are too polemical, but is it not the case that we are too apt to adopt a hostile and harsh antagonistic method in dealing with native philosophical systems of belief, however erroneous? It is so much easier to denounce than to argue; ah, and it is so much more pleasing to our old nature to assume that we have all the truth on our side, and our adversaries all the error on theirs, and then too it requires some study and thought and careful discrimination in order to learn the exact religious and moral position of our opponents. I sometimes think a good many of us come to China with the idea that all we have to do is to take for granted that all we find here is either false or wicked, and that we have simply to pull down with one hand, and build up with the other. Is it not possible, without being too argumentative, to make our preaching and our books a little less hostile and antagonistic in their tone and a little more lovingly and gently persuasive? We find the Chinese bitterly opposed to the dear Saviour, and unwilling to receive him, and, it may be a loving motive to Him, which prompts us figuratively to call down fire on their heads, or literally to consign them to a future and worse fire, but we know that even this motive did not shield the over-zealous and loving disciples of the Lord from his reproof, in a very similar case. How would He, so patient and full of consideration, have acted always towards these our most erring and sinful brethren? The answer to this will rectify, I fancy, much of the harsh polemical method of which "X" complains so justly.

Another point I would like to see discussed is whether we do not make too much of doctrine, too little of the *LIFE*. When we preach and write books full of sound doctrine, formulated truths about Christ, are we sure that they are all equally full of Christ? Does His Spirit breathe through them all? Sometimes our talk with the Chinese both spoken and printed, seems very *dry*, very formal, and catechetical. All this is good and necessary, in its own place, to be given to the converts, not to the heathen. But surely what these benighted souls need first is a glimpse of the glory and loveliness of Jesus. This *must* constrain those who are "worthy," and willing. Can they see these always in our sermons and tracts? I fear not. We show them truths framed by men from Scripture about Christ, and "the Truth"

as well as "the way" is hidden often in the dusty cloud of our words: we tell them how to obtain life, and almost forget to put "The Life" in their very sight. Oh! to be simpler. Oh! to be able to get at the one thing needful always, everywhere.

One last point. Is there not very much truth in our brother "X's" remark about selecting, occasionally, our hearers? What is the meaning of the careful instructions given by our Lord to His disciples about enquiring who is "worthy" in "whatsoever city or town ye shall enter." Nay, we know on the highest authority that in every nation he that feareth God, and worketh righteousness, is accepted of him. Ought we not most eagerly and anxiously first to seek out these saved souls? Do not these words imply that there are such to be found everywhere—here, as well as in other countries? I dare not take up more space, otherwise this topic suggests many thoughts, and is capable of teaching us much, I fancy, that we might do well to heed. Of course, no one doubts that it is the glory of the Gospel of the Lord Jesus to be for "outcasts" as much as for other classes. All classes need it equally. But is there not an order, or gradation to be observed in our procedure? First, the Jew, then the Gentile. First, the children, then the dogs. The anxious, sin-burdened outcast seeking to be saved, is by this very act one of the "worthy" ones whom Christ is seeking. But shall we give pearls to the swine, or that which is holy to the dogs, who shall trample it under feet, despising it and rending us, even before we have sought out the "seekers after God" who long for our message? Where there is no other motive prompting our hearers but the desire of reviling the sacred name of Jesus, and turning our message to shame, shall we not seek others more worthy of the priceless treasure we offer?

I did not mean to take up so much of your space, and am compelled to write in great haste, so must beg you to forgive me if I have written too harshly or abruptly.

May the wisdom of the Lord we all serve be given to us all to give a fitting setting to the precious treasure entrusted to us!

Yours sincerely,

Y.

[On reading over the communication of "X," we are inclined to think that "Y." is right in his understanding that "X," referred to books polemical toward heathenism, rather than toward fellow-Christians. The reference made by "X." at the outset to our different sects led us to misconstrue his remarks in regard to polemics. Still, so far as our observation goes, we can hardly agree with "X," and "Y," that our Missionary literature is too polemical. Idolatry, Confucianism, Ancestral Worship, &c., must doubtless all be attacked, and that in the right spirit. We would not favor, as a general rule, anything sharper or more sarcastic than the utterances of Isaiah, or the remarks made by Elijah to the prophet of Baal. With all that "Y." says in regard to presenting the love of Christ in the most persuasive way, we cordially agree. We do not approve of rough-shod, indiscriminate attacks upon Chinese philosophy; nor do we think that such attacks are at all common. As for "X," and "Y," they are brethren who, have a warm place in our heart, and who are moved in all that they have written by earnest love for the Savior, and zeal for the salvation of the Chinese. We hope to hear from them often.—ED. RECORDER.]

DEAR MR. EDITOR :—

Of late there has been a growing number of English readers amongst the Chinese. These are familiar with our news-papers and from them they hear much of our politics but little that is accurate about our religion. If these readers were confined to an uninfluential class it may be that in our endeavours to direct others we should find little spare time to attend to them, but as some of them are in positions of the highest trust where the policy of the whole empire towards our religion is perhaps mainly, at any rate, much influenced by their opinions it seems to me that an article or a series of articles in the *Recorder* on the obligations of the world to the church carefully written with foot-note reference to authorities might prove of incalculable benefit not only to the Chinese readers but also to us as missionaries. The great reforms that have been brought about reaching from the monarch to the beggar in their beneficent influence may also remind us of the immense power that is latent in the church and if it serves to remind us of possible blessings and make us endeavour to bring some of them about in our days then this letter shall not have been written in vain by your correspondent.

N.

An Uniform Version of the Sacred Scripture in Wen Li.

DEAR SIR :—

In consequence of the letters which have appeared on the above subject, and in the absence of Mr. Wylie, on whom the task would naturally have devolved I wrote to a large number of the senior Missionaries and representative men among us, asking their opinion on the desirability and practicability of an Uniform Version of the Sacred Scriptures in Wen Li.

During my recent visit to the north, I consulted a large number of the brethren there and obtained their opinion on the matter. I had also an opportunity of taking the mind of the Peking missionaries, at their monthly meeting in May, at which there were also a great many of the A. B. C. F. M., men who were then attending their annual services.

It is unnecessary to go into details. I shall therefore on the present occasion only give a "conspectus" of the general opinion; at the sametime carefully preserving the letters which I have received, in case of future reference being required.

1st.—All are agreed that both versions, though valuable, require most careful and thorough revision.

2nd.—Several think that there are many advantages connected with having two versions, and are therefore disposed to allow both to continue in circulation.

3rd.—There are others who think that while of course the two versions will remain for reference yet revision is to some extent thrown away, inasmuch as the defects of each are so great, that only a new version will meet the wants of China.

4th.—It thus appears that a sense of the need of some action is universal.

5th.—Hence arises the question of practicability and here the difficulty lies. Two or three men of great weight have urged the fact, that it was a difference in reference to the principles of interpretation which caused the discussion 25 years ago, and they fear the same difference of opinion remains still. Judging from what I have gathered, I think there is a great deal more harmony of opinion existing as to the principles of interpretation than formerly. The general feeling seems to be that the version should be as literal a translation as possible, consistent with clear intelligibility and easy and idiomatic Wen-li, and I am confirmed in my opinion by the fact that the translation of the Peking Testament in Mandarin has been already accomplished some years ago, by the united efforts of *representatives of all parties*.

6th.—As to the question of practicability the prevailing opinion seems to be, that, the hands of the Missionaries qualified for the work are so full at the present time, that men cannot be spared to undertake the task. When in Peking lately I talked the matter over with several who would of necessity be on the translation committee. Every one of them said, that their hands were so full of work just now, ever growing in magnitude and importance that they could not think of withdrawing from it to give themselves to two or three years of Bible translation. And the unanimous verdict of the Peking Meeting was, that the proposal, although eminently desirable, was not practicable at the present time.

7th.—To obviate the difficulty of time and labour, one gentleman proposed that the translation of the whole Bible should be committed to one thoroughly competent man, and ask him to carry it through. But in view of the extent of the Chinese language, the wealth of synonyms etc., etc., it appears to me that a foreigner, no matter how high his scholarship, would be entirely unable to produce a successful version. "As iron sharpeneth iron," so only a committee of able and competent scholars with one or two of our most accomplished converts among them, bringing their varied learning and knowledge of Chinese characters and idioms, aiding and correcting one another, could produce a version which would be acceptable to the Chinese. Among a rude and unlettered people, where the entire language and literature is at the command of the Missionary, as was the case with Urophileus among the Goths in ancient times, and the Missionaries in the south seas in modern times, one man may perform the feat, but in China it appears to me impossible.

8th.—One thing has come out most marked in the correspondence, viz., the general and most decided preference on the part of the Missionaries in northern and western China for the Scriptures and books in Mandarin colloquial. I do not wonder it: for judging from my experience in former years, the more missionaries travel and the better they get acquainted with the people the more impressed will they be with the tremendous extent and great capabilities of the "Kwan-lwa." I therefore quite agree with them that we push the "Mandarin" until it ultimately supplants all the Southern dialects, and take its place as the spoken and written speech of the Chinese.

I heartily sympathized with Mr. Leamans excellent remarks in the last "*Recorder*." They deserve wide attention; in the meantime

however, no wise man would venture to ignore the *Wen-li*," which from the nature of the case must hold its own for two or three generations yet, and remain forever an indispensable requisite of scholarship.

This is recognized by the missionaries in the north, and hence they have no idea of dispensing with the "*Wen-li*" version; but only feel less interest in this Uniform *Wen-li* Edition than others do.

The question then of a new Uniform version of the Sacred Scripture in "*Wen-li*" is more a matter for the Southern Missionaries, than for those in the North and if they, though the North of course has also a great interest in it, can agree to bring out a "Uniform Version" I have no doubt it would be universally, accepted.

Yours Cordially,

ALEXANDER WILLIAMSON.

Agent of the National Bible Society of Scotland.

CHEFOO 13th June, 1878.

Missionary News.

Deaths.

DEATH.

At Tai-yuen foo, in Province of Shansi on April 25th, Rev. ALBERT WHITING of the Am. Presb't'n Miss. North.

At the English Methodist New Connexion Mission, Tientsin, on May 14th, Rev. W. NELTHORPE HALL, of Typhus fever.

At Peking, on May 18th, 1878, Miss LETITIA A. CAMPBELL of the Methodist Episcopal Mission, North China, of Typhus fever, after an illness of 11 days.

At Tientsin, on May 25th, Rev. J. S. BARRADALE, London Mission South.

At Peking, on May —th, P. R. HUNT, Esq., of the A. B. C. F. Mission.

ARRIVAL.—Per s.s. "French Mail" of June 13th, Mrs. J. H. Taylor, Miss Rossier, Miss Smalley, Miss Bella, and Messrs. Riley, Dorward, Clark and Whiller, to join the China Inland Mission.

* *

DEPARTURES.—Per "P. and O. Steamer" from Hongkong, on June 1st, Mrs. J. R. Wolfe, and three children, of the Church Mission at Foochow, for England.

Per s.s. "Anchises," Rev. and Mrs.

E. R. Barrett, of London Mission Society, Shanghai, for England.

* *

SWATOW.—Rev. J. L. Gibson, of the English Presbyterian Mission, writes, June 6, 1878:—A sad outbreak of heathen hostility against the native Christians has lately taken place in the North-east of the Kwang-tung province, by which one man connected with the Swatow branch of the English Presbyterian Mission, has been put to death and others severely injured. The work of this Mission was formerly within the bounds of the prefecture of Chao-chow, (潮州), in which Swatow itself is situated. Of late years, however, the work has extended westwards into the neighbouring prefecture of Hwei-chow, (惠州) and several stations have been opened in the district of Lu-fung, (陸豐) and one in Hai-fung, (海豐). In these regions there has been a good deal of ill-feeling, and the worshippers of God have been subjected to a good deal of annoy-

ance, which on the whole they have borne with patience; though, as usual perhaps, too ready to look to the missionaries for protection, which hitherto has been steadily refused, as no very serious case of pure persecution for the truth's sake had occurred. About a year ago, a few people from the neighbourhood of the market town of Pah-wan, (八萬,) began to come to the station of Ta-ngan, (大安,) to worship. Pah-wan lies between Ta-ngan and Kwei-tan, (葵潭,) about thirty *li* from the former. In March of this year, these brethren opened a place for worship in the small village of Ch'eh-tsz', (柵仔,) close by Pah-wan. They have been repeatedly threatened, and the idols had, through one of the usual mediums, pronounced that the Christians should be attacked. "My children," was the oracle, "if you dare to slay them you will overcome them, if not you cannot." (弟子汝敢殺就能勝不敢殺就不能) Still for some weeks they were permitted to meet without any molestation. On Sabbath, May 19th, thirteen of them met as usual, some others, deterred by threats, not daring to be present. At the close of forenoon worship, the chapel was surrounded by a crowd of men and women, who assembled, it is said, in pursuance of a deep laid plot. They were armed with knives, carrying-poles, hoes, &c., and used violent and insulting language. They then seized and cruelly beat and wounded seven of the worshippers, five having gone home before the assailants came, and one having fled to his brother's house in the village for refuge. This man, Thiu Líp-tshûn, (涂立存,) was a hopeful

applicant for baptism, and the leading man among the local Christians, conducting their worship when no preacher was present. His brother, though not a Christian, and opposed to his coming to worship, did his best to shield Líp-tshûn from the fury of the persecutors who came in pursuit, by concealing him in a press. The place of concealment, however, was soon discovered, and Líp-tshûn was dragged out. His two brothers now plead hard for his life, offering money to the assailants. They would not hear them, declaring that nothing but his death would now satisfy them; and dragging him down to the bank of the river near by, they savagely beat him and then cut his throat. They then took the body and buried it, compelling his brothers to consent by the use of threats. They hoped thus to do away with the evidence of their crime, and they also sent out scouts to watch the roads leading to the district city of Lu-fung, so as to prevent the relatives or others from lodging information at the Yamen. One of the five who went away before the assault began, having heard of the affair went by night to Ta-ngan, and, led by some of the brethren there, reached the station at Ho-teen (河田,) early on Monday. In the afternoon, Mr. Gibson arrived from Kong P'ing, (公平,) and on hearing this sad story resolved on going at once to see the District Magistrate at Lu-fung hien. Arriving there on Tuesday evening, he saw the magistrate, who promised to issue a warrant immediately and send out messengers to inquire—While in Lu-fung city, he met with a brother of Líp-tshûn, who confirmed the story

given above. Leaving this man to enter a formal complaint, and leaving a church member to assist him, Mr. Gibson returned to Swatow, and the matter was reported to Mr. Gregory, H. B. M. Consul there. A few days afterwards, news arrived that one of the men wounded, named Phang Jong-heng, had died of his wounds, and that the villagers of Pah-wan were using every effort to hush up the matter,—that they had bribed some of the runners sent out by the Lu-fung magistrate, and by their advice had taken up the body of Líp-tshûn and carried it away for concealment. The runners, it is said, then reported to the magistrate that Líp-tshûn had hanged himself, and that there was really no case for investigation. In short, all the usual evasions and underhand practices are being employed to prevent the truth from coming to light. But the case is manifestly one of great importance, not only to the region immediately concerned but even to Mission work in other parts of China; and as such it will require the utmost exertions to secure firm and just action on the part of the magistrates to right the wrong done and to secure to the Christians of the district, the right to worship God without molestation. The news of the crime has already spread over the neighboring districts and already those hostile to Christianity in other places are saying that they will watch what is done at Pahwan, to see whether they may attack the Christians with impunity. The magistrates will not likely render any *willing* assistance, but happily they are only instruments in the hand of Him who is King of

Kings and Lord of Lords, who judges the peoples righteously, and governs the nations upon earth. May He guide this sad calamity for the glory of His great name in the progress of His Gospel and the salvation of His chosen people. Meantime the Christians in Chao-chow and Hwei-chow are much concerned about this matter, and it will be a severe trial to the faith of many of them. This calamity has occurred in a region but recently entered by the Gospel, and many of the people there are, necessarily, weak and ignorant. Let all who care for the Lord's work in this land, uphold them by prayer that their faith may not fail, and that the Lord would bring his church out of the fire as silver purified,—cleansed not consumed. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." "The Lord of hosts is with us, the God of Jacob is our refuge." May the native church learn in her troubles the preciousness of her faith, and may even such experience work in her a stronger hope. So there will be cause to give thanks even for affliction.

Rev. H. L. Mackenzie, in a private letter to the editor, dated June 6th, says:—"So many are the difficulties in the way on account of both active and unscrupulous hostility on the one hand, and disgraceful apathy on the other, that we deeply feel the need of such help as the "effectual, fervent prayers" of our brethren can give us.

Our native brethren are naturally anxious lest further outrages take place. We have too much reason to

fear that if in this case the evil doers go unpunished their fears may be realised.

I knew the man who has been cut off by these persecutors, and so far as I could judge he was a sincere, hopeful applicant for admission to the Church. Dr. Gauld and I visited this place in February and were very kindly received and favourably impressed by him. He was looked upon as a leader by the little company of men who in that neighbourhood used to meet for the worship of God, and was well reported of by our native brethren. We are grieved and mourn for him but not without hope. Unite with us in prayer that his death may be overruled for the glory of God and the further extension of His Kingdom, and that the faith and hope in God of the native Church may, by this sore trial be greatly increased,—to Satan's everlasting confusion. I am writing this in our Mission boat at anchor off the city of Kee-yang, *en route* for Lu-Fung District where the persecution occurred. Our main objects in going are to comfort and encourage the native brethren in that region and press the matter on the attention of the Lu fung magistrate."

Wm. Gauld, M. D., of the English Presbyterian Mission, Swatow, writes, June 10th:—

"I have the hospitals here finished and in working order—already they have both been quite full of patients; and I find the comfort of working to be great as compared with the old hospital, while the patients have many more conveniences, and are generally better accommodated.—I shall send you a Report of the Hospital work soon, and

leave it to speak in detail.—One advantage of the new hospital is that being so near us, the mission ladies can go and have talks with the women patients, who are always glad to see them.—Already fruit is seen from these visits, and to the visitor herself such work is full of pleasant interest."

* * *

QUANGSI.—The Reverend Father Souchieres, who is living on the mountains which divide the Chinese province of Quang-Si from the Annamite province of Buang-Ben, writes as follows:—

The inhabitants of this mountain are divided into two different tribes, the Tin-pan-yao, who are also called Pan-yao or Yao-en, and the Siaw-pan or Pan-y. The Pan-y are the most numerous. The dress of the men is similar to that of the Chinese in winter. They wear a turban like the Mahomedans. Sometimes they wear round their neck a handkerchief with embroidery, having at its extremity some characters in Chinese, with others quite unknown, and of which nobody appears to know the meaning, but they are handed down from father to son.

The women wear a long robe, very decent, and a hat similar in shape to that worn by the Greeks.

The Pan-y do not till the ground; but they cut down a forest of trees, burn them, and apply the ashes as a manure. Then they make a hole ground with a stick in which they deposit the seed, the soil being fresh, a crop is produced. (The system is precisely similar to that adopted by the savages in the Islands of the Pacific).

The Pan-y have no idea of work.

When I invited them to build a chapel, one day's labour was quite enough for them. They did not know even how to handle the tools.

They live in separate families, or, at the most, in groups of four or five families. The Chinese take advantage of this to oppress and reduce them to slavery. The other day some Chinamen entered the house of one of them, with the intention of taking away his wife and daughters. The husband resisting, was killed, and the women carried off and sold. The poor people are the true pariahs of China.

Infanticide is unknown amongst the Pan-y. When in deep poverty they sell their children, but with great sorrow, and in order to avoid the pain of witnessing their death by slow starvation.

Commerce amongst them is very trifling, being confined to the sale of some precious woods, tea, and a kind of bird called *hoami*, which abounds in the mountains, and is highly prized by the Chinese. I have been told that one of these birds has been sold for as much as 200 taels. Tea grows naturally on the mountains, and becomes the property of the first person who may happen to lay hands on it.

The religion of the Pan-y may be reduced to a general belief in, and fear of the devil. In everything they see his satanic majesty. If any one has a deformity in his body,

they say it is the work of the devil. While my Catechist was reciting the prayers, a pagan was observed to be constantly quitting the Chapel. When asked the reason, he said:—"I have a devil in my stomach, and I am afraid he will get angry at hearing the prayers."

The several dialects spoken by the Pan-y, bear a resemblance to the Tu-yen. In all these various dialects, the construction of the sentence is regular. For instance, instead of the Chinese Pe-fong (North Wind), they say Nom pak (Wind North). The Tu-yen assumes different modifications according to the language spoken by the neighbouring people. Where I am, it takes a good deal from the Cantonese; in other places it takes after the Miau-tse, and the Ciung-ken-tse.

The Tu-yen, it appears, bears a close resemblance to the Siamese, as will be seen by the following:—

	<i>Tu-yen.</i>	<i>Siamese.</i>
Father	Peu.....	Pha
Mother.....	Mei.....	Me
Son	Lah.....	Luh
Daughter...	Lah-sao ...	Luh-suo
Woman ...	Tu-mei ...	Tua-mia
Water	Nam	Nam
Fire	Foi	Fai
Cat	Tu-meu ...	Tu-meu
Three	Sam	Sam
Five.....	Ha	Ha
Eight	Pet	Pet

and many other words.—*Hongkong Catholic Register, April 29th.*

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. I. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

THE *California Christian Advocate* of May 2nd, under the heading of "unjust and unbrotherly," complains of a paragraph in our notice of Dr. Gibson's book on the Chinese in America, in the first number of the present volume. The paragraph is as follows:—

"Most of all do we regret that the *California Christian Advocate* should content itself with saying that there was a fair demonstration, and that the mottoes were somewhat varied."

The reference was to the so-called "Workingmen's Procession," with banners manifesting a blood-thirsty rage against the Chinese and their friends—one of them bearing the inscription, "Rev. Otis Gibson's Rest—Perdition!" The *Advocate* does not deny that it did content itself on the occasion referred to with the remark which we quoted. We cannot but regret the fact. We still believe that the occasion called for righteous and unsparing denunciation of the vile and inhumane spirit displayed on those banners—that it was especially a time when a "Christian" advocate ought to have spoken in clear, unmistakable tones.

The *Advocate's* objection to our criticism is that it "would lead the reader to conclude that the *Advocate* was in sympathy with the Kearney movement to drive the Chinese out of the country." We do not see

that such a conclusion on the part of the reader has any logical basis. All that any reader has a right to "conclude" from our paragraph is that we regretted that the *Advocate* did not seize upon so appropriate an occasion to express a just indignation against the inhuman hatred of the Chinese and their friends manifested in that procession.

The *Advocate* refers us to pp. 386-7 of Dr. Gibson's book for a statement of its position as to the crusade against the Chinese, where an article is quoted from its issue of November 23rd, 1876, in reference to an Anti-Chinese meeting held a few days previously. We quote a portion of it:—

"Anti-coolie meeting in the Mechanics' Hall last week, at which Mayor Bryant presided, there were mottoes and transparencies intended to burlesque ministers of the gospel of unblemished lives and reputation. Rev. O. Gibson was in effigy, and the mob gave shouts of joy. The Mayor, with beaming face, smiled upon such lawless and outrageous conduct, for which the entire city must suffer humiliation throughout the length and breadth of the whole country. The officers of that meeting, so far as we can judge by the newspapers, gave no word of disapproval. We are left to infer that they heartily sanctioned the outrage. The papers, three or four of them, reported the facts, but uttered

no word of condemnation. As conservators of public morals, it was surely their duty to denounce such acts in terms which could not be misunderstood."

All honor to the *Advocate* for speaking out so clearly on that occasion; but it pronounces a far heavier verdict against itself than we would venture to utter. Suppose we should say: "The *Advocate*, published as a religious newspaper in the city where this procession with its outrageous transparencies took place, gave no word of disapproval. We are left to infer that it heartily sanctioned the outrage. It reported the facts, after a fashion, saying that the mottoes "were somewhat varied," but uttered no word of condemnation. As a conservator of public morals, it was surely its duty to denounce such acts in terms which could not be misunderstood." But we do not endorse this judgment of the *Advocate* of November, 1876, against the *Advocate* of November, 1877, in full. The last sentence, however, we adopt and re-affirm; and plead not guilty to the charge of being "unjust and unbrotherly" in doing so.

The *Advocate* is not sure that we read its columns. We beg to assure it that we read them carefully, and often with pleasure and profit. It does us justice in not thinking that we would "knowingly make a false impression, damaging to a brother." If any one has inferred from anything we have written that the *Advocate* favors the movements of the agitators who wish to drive out the Chinese, we hasten to assure them that such is not the case. If the *Advocate* thinks we ought not to regret that its utterance on the

occasion we referred to was only such as we quoted, will it kindly tell us why?

* * *

A COMMITTEE appointed by the local Conference of Missionaries at Shanghai having requested the general observance of the 17th of June, as a day of fasting and prayer by protestant Christians throughout the Empire, in view of the terrible calamities attending the famine at the north, that day was very generally set apart, in accordance with their request. At Foochow, the missionaries and native Christians assembled in union meeting at the church of the American Board Mission. Rev. C. C. Baldwin, D.D., presided, and a very interesting meeting was held.

* * *

THE University of Aberdeen has conferred the degree of L.L.D., upon the Rev. John Chalmers, of Canton. This honor is worthily bestowed, and is a proper recognition of the accurate scholarship and the untiring literary labors of its recipient. The *Recorder* makes its best bow to Dr. Chalmers.

* * *

THE papers announce that the Venerable Archdeacon Gray, of Canton, has received the degree of L.L.D., from Cambridge University. We regret to learn that Dr. Gray has been obliged to leave for England, with his family, on account of the failure of Mrs. Gray's health.

* * *

FORTY-TWO Chinese have been baptized and received into the Christian church at Rangoon, in connexion with the Society for the Propagation of the Gospel. They are taking active measures to support a native

pastor. The Bishop of Rangoon is reported as being very enthusiastic over this work among the Chinese residents.

* * *

THE famine at the north still continues. A hundred thousand families are receiving relief from the funds contributed by foreigners. There is every reason to believe that favorable feelings toward foreigners and toward Christianity are being excited by the generosity shown in this good work, and by the self-denying labors of the missionaries engaged, at the risk of their lives, in the work of relief. Since our last issue, we have been called to mourn the loss of six missionaries—Rev. A. Whiting, of the American Presbyterian mission of Nanking, who died at Tai-yuen-fu, whither he had gone to engage in the work of relief; Rev. W. N. Hall, of the English Methodist New Connection Mission at Tientsin; Rev. J. S. Barradale, of the London Mission at Tientsin; Miss Diedrickson, of the Society for the Promotion of Female Education in the East, Miss Campbell, of the American Methodist Episcopal Mission, at Peking and P. R. Hunt, Esq., A. B. C. F. M. Peking. All these missionaries fell victims to typhus fever. Li Hung-chang remarked to the Commissioner of Customs at Tientsin that there must be something in a faith that leads men to sacrifice their own lives in the attempt to save the lives of people who are strangers to them. No doubt similar thoughts are being awakened in the minds of thousands of others, and favorable impressions are being made, of which we shall see good fruit by and by.

* * *

WE are sorry that America has so small a share in the munificent donations made by foreigners to the Famine Relief Fund. An atmosphere of dense ignorance seems to have overspread the senate when the proposition to send the balance of the Chinese Indemnity Fund to the relief of the famine sufferers was before that body. Senator Hamlin, of Maine, remarked that it was not practicable, as the necessity for relief would pass by before the funds could reach China. One would think that Rip Van Winkle had somehow stolen into the seat of the Maine Senator. Has he never heard of the telegraph? Does he not know that a telegram from the United States Government could secure the payment of four hundred thousand dollars in Shanghai within two days? Was there no one to tell him that, even if the money were transmitted in the ordinary way by mail, it would reach here long before the necessity for its use would cease? The statements of Dr. Williams were entitled to respect at Washington, and his influence in a matter of this sort ought to be sufficient to secure the appropriation. It is to be hoped that the Fund referred to will, in some way, be speedily returned to China. All just claims upon it were long ago settled; and it is simply accumulating interest in the United States Treasury to no purpose.

* * *

THE suggestion made by "H." in our last number, that some of the articles in the "*Chinese Repository*" should be reprinted in the *Recorder* is a good one; and if "H." and others will suggest particular articles that they deem it desirable to republish, we will gladly give space

for one article in each number of the *Recorder*.

If any one is disposed to suggest that we have not enough original articles in the *Recorder*, we beg to remind him that we have published all we have received; and that, if the Protestant Missionaries of China do not avail themselves of the opportunity given them by the *Recorder* to freely discuss all matters of interest and importance connected with their work, or with Chinese history, philosophy, &c., the fault is their own. In a recent trip south, we personally saw nearly all the missionaries of Amoy, Swatow, Hongkong and Canton. We can testify that, according to their statements made directly to us, they are all too busy to stop long enough to write an article for the *Recorder*. We suppose our friends at the north are equally busy; but perhaps a little effort—north and south—might readily fill these columns with articles that would be profitable to all. We do not wish to be called upon to write the obituary of the *Recorder* next December, because “a decent respect to the opinions of mankind” would compel us to state the cause of its death, and that could hardly be done in terms that would be complimentary to the missionary body of China, in whose interest, mainly, it is published.

* * *

ANY one who has the First Volume of the *Chinese Recorder*, and who would like to solace the heart of the Editor, in regard to his loss of the same, his copy having perished in a ship that was burned at sea, will do us a favor by communicating the terms on which said First Volume may be had.

* * *

THOSE of our brethren who are nobly devoting themselves to the work of relieving the famine stricken sufferers of the North deserve our most hearty sympathy, and ought to be unceasingly remembered in our prayers. Mr. Richard, whose long, unwearying and most faithful labors, place him at the head of this band of good Samaritans, is still hard at work, giving himself with the utmost self-denial to the relief of the destitute. Messrs. Hill and Turner have also been efficiently at work now for some months; and Mr. McIlvaine has gone to join in the good, but dangerous, work. Of brethren nearer the famine district, we have noticed at different times the names of Dr. Nevius, Messrs. Stanley, Innocent, Hodge and Lees, as engaged in the work of relief. Doubtless there are others whose names have escaped our notice, or are not remembered at the moment of writing. Let all engaged in this noble work be unceasingly remembered by their brethren.

Notices of Recent Publications.

Woman's Work in China. Vol. 1. No. 2. May, 1878.

WE spoke in hearty terms of commendation of the first number of this periodical. The number now

before us is even more excellent than its predecessor. Our sisters are doing themselves and their work

great credit in this intensely interesting magazine. This number contains touching memorials of two recently deceased fellow-workers. We notice, as a pleasing evidence of the Christian unity prevailing everywhere among missionaries, that each of the memorials is written by a member of another Mission and of a different church from the subject of the memoir—that of Mrs. Edkins, of the London Mission, being written by Mrs. Collins, of the Church Mission; and that of Mrs. Gough of the Church Mission being written by Mrs. Goddard of the American Baptist Mission. In this connexion, we may also notice that an interesting account of the school of Mrs. Randolph, of the American Southern Presbyterian Mission, is written by Mrs. Moule, of the English Church Mission. This is as it should be.

Mrs. Capp contributes a very interesting account of itinerating tours in Shantung; and Mrs. Nevius discusses some very important topics under the head of "The Money Question." Her closing paragraph states a principle that needs to be kept constantly in mind by workers in different parts of this great field, who sometimes do each other injustice by forgetting how vast the field is, and how varied its circumstances in different regions. We quote the paragraph, and commend it to the serious consideration of all:—

"In a country like China, it is surprising how many local differences there are. A kind of work which in one section answers admirably, in another would be found not to succeed at all. In one province or city one plan would work well, or be an absolute necessity, which would scarcely be thought of in another. Still, until we have tried the experiment, we are not exactly in a position to say which will succeed, and which not. So that we can scarcely be too charitable, or too deferential to the views of others; even while we work upon that par-

ticular plan which commends itself to our own best judgment."

"An Easter Memory," by Mrs. Bryson, is an interesting narrative of the death of a Christian Chinese woman.

In many respects the most striking article in the whole number is that by Miss Payson, entitled, "He saith, 'the old is better.'" This remark, quoted from the Scriptures, originally had reference to old wine, as being better than new wine, in which sense we presume it is true, although we have not experience enough in the matter to speak with authority, nor any wish to acquire such experience. Miss Payson uses the remark to indicate the stupid conservatism of the Chinese, which blindly follows in the ruts worn by the fathers, and prefers folly and cruelty, with the indorsement of antiquity, to wisdom and righteousness, when the latter break in upon any ancient beliefs and usages. She charges upon the Confucian philosophy the crime of instilling into the Chinese mind the idea of woman's inferiority, and keeping her "in the degraded position of a servant, if not of a slave;" and finds in the teachings and example of Confucius the seed from which have sprung the proverbs of the day, such as, "Husbands are as Heaven to their wives; wives are as slaves to their husbands;" "A girl is worth only one tenth as much as a boy." We are bound to say that her case is well sustained; and there is need for the defenders of Confucius to "rise and explain." We do not see, however, that he can be defended except by undertaking to show that his view of the status of woman is the correct one; and one number of "Woman's Work in China" is a full and sufficient refutation of that proposition.

Miss Fielde contributes a valuable article on "Infanticide in China." She took great pains to gather reliable statistics from different parts of China; and the result shows the

wide-spread prevalence of this vice. It is evidently practised to a far less extent at the North than in the South. At Foochow, twenty-one mothers who were questioned had murdered, sold, or given away, forty-six daughters. Of 25 mothers at Amoy, none had reared more than two daughters. Five had destroyed eleven daughters at birth. At Canton, fifteen women had destroyed thirteen girls. At Swatow, forty women, questioned by Miss Fielde herself, acknowledged to having destroyed 78 of their daughters. In summing up, Miss Fielde says: "The reasons given for these acts are in their essence invariably one—*poverty*." No doubt this would be the reason generally assigned; but the fact is, in the region about Foochow, that the crime is by no means confined to the poorer classes. We are personally acquainted with a happy bride, the daughter-in-law of a wealthy Chinese merchant, whose father was bent on destroying her at birth. She was only saved by the earnest remonstrances of his partner, who offered to take her into his own family, and bring her up as the wife of his second son. At the time of her birth, her father was a very wealthy man. This is by no means a rare case. In fact, comparatively few families, even among the wealthier classes, have the number of girls that they ought to have, if the daughters are all allowed to live.

We are glad to observe that the evil of foot-binding has a good share of attention in this number. Mrs. Randolph mentions as one of the rules of her school that the pupils must have unbound feet, and says: "I shall rejoice when all teachers of girls' school in China are of one mind in setting their faces against

the sinful practice of binding feet." Mrs. Kip says: "We are certainly all interested in trying to do away with this unnatural practice as soon as possible." Mrs. Walter J. Lambuth says: "We hear of anti-foot-binding societies for women. It would be better still to have them in churches for men, and strive to bring all bride-seekers to publicly announce themselves as advocates of natural feet.* * * If every Christian man would refuse to marry a cramped-footed woman, I think that, as the leaven of godliness spreads over the land, the custom would be abandoned. In boarding schools connected with the American Methodist Episcopal Church, South, Mission, it has always been the rule to forbid foot-binding." Miss Fielde refers to the fact that the binding of the feet of the girls "makes them the more useless, and therefore the more subject to murder." We well remember the deep impression produced upon our own mind in childhood by the narration of this cruel custom of binding the feet of Chinese girls. Had any one then made the assertion that Christian churches would grow up in China, tolerating this abominable custom, and that professedly Christian parents would be allowed to distort and mangle the feet of their daughters, we would have indignantly repudiated the statement. A timid, weak-kneed, back-boneless Christianity, that cannot keep its own membership free from this shameful heathen cruelty, will not accomplish much for the salvation of China.

Other articles in the Magazine are well worthy of special mention; but our notice is already too long. We recommend everybody to get the book, and read it through.

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; the Psalter, or Psalms of David; and the Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons.—Translated into Cantonese by the Rev. Arthur B. Hutchinson, Church Missionary Society. Hongkong: 1878.

THIS is a bulky volume of 221 Chinese pages, equal to 442 foreign pages. It contains all that a Chinese Episcopal Church needs in the way of liturgical service. Mr. Hutchinson has done a good service for Cantonese Episcopalians in giving them the prayer book in their own language. The colloquial dialects are the language of the people—the speech in which parental instruction is given to childhood, the speech in which all business transactions are carried on, the living language of all classes and conditions. One of the dearest performances imaginable is that of Chinese congregations repeating prayers and singing hymns in Wên-lì. It is hardly extravagant to say that an English congregation might as well say its prayers in

Latin, as a Chinese congregation in Wên-lì. It is well, therefore, that a Cantonese church, using a liturgy, should have that liturgy in the Cantonese dialect. We are not qualified to judge how well Mr. Hutchinson has done his work; we are assured by friends, whose knowledge of Cantonese justifies them in expressing an opinion, that it is exceedingly well done, and will be very useful. The book is a very good specimen of neat and clear printing from blocks. From a cursory examination, we think it would not be difficult to make the necessary changes required by the different dialects; and thus use the book as a basis of colloquial translations of the Book of Common Prayer wherever they are needed.

天程正軌.

THIS is a translation, by Rev. Jonathan Lees, of a series of tracts published in England by Rev. Samuel Martin. It is an excellent Compendium, treating in eight separate parts of Sin, the Way of Salvation, the Evidences of Salvation, the Duty of Confessing the Lord, the Way

of Serving the Lord, Baptism, the Lord's Supper, and the Church. The various topics are treated with brevity, and yet with clearness. It cannot fail to be a very useful handbook for native preachers and Christians, as well as for intelligent inquirers. We commend it heartily.

Minutes of the First Session of the Foochow Annual Conference of the M. E. Church, held at Foochow, December, 20-25, 1877. M. E. Mission Press. MDCCCLXXVIII.

THE Foochow Annual Conference drops into its place as the ninety-second Conference of the Methodist Episcopal Church as naturally as if it had always been a member of the sisterhood. Its Minutes look very much like those of the other Conferences—most of which are in America, though there is one in Germany, one in Norway, one in Sweden, one in Africa, and two in India. There is the same array of Committees, the same disciplinary questions, answered in very much the same way as in the older Conferences, a similar journal of proceedings, and list of public services, the statistics, and finally the annual "appointments" that constitute an

important and inevitable feature of a Methodist Conference. In another part of this number of the *Recorder*, we give the Reports of the Committees, as they were adopted by the Conference. From these our readers will learn the position taken by the body on several important questions. It is a very significant fact that a missionary who labored here a quarter of a century ago, when there were no converts, came back as Bishop to organize a Conference, which contains, at its first session, twenty-five native preachers, who have connected with them in the work forty other preachers and who represent a membership of over 1200 native com-

municants. Such was the privilege enjoyed by Bishop Wiley; and it was an especial pleasure to both the foreign and native members of the Conference to have it formally organized by an old laborer in the field.

The China Review. January and February, 1878. March and April, 1878.

THESE are interesting and valuable numbers of a cotemporary of which we are always able to speak in terms of praise. The articles by Mr. Mayers on the "Bibliography of the Chinese Imperial Collections of Literature" are models, as to their style, and the thoroughness of their execution. They constitute a contribution of permanent value to the Bibliography of Chinese Literature, and intensify our regret at the early death of one from whom so much might be expected in this field. Two more of Dr. Legge's lectures on "Imperial Confucianism" appear in these numbers. While we find in them much that is interesting, and a little—a very little—addition to our stock of information on Chinese matters, they are on the whole disappointing, and that not because of the lack of ability on the part of the distinguished lecturer, but rather because Imperial Confucianism is itself a disappointing thing. It has little to add to useful knowledge; its utterances are often weak, not to say puerile; its philosophy, when not faulty, is generally commonplace; and one cannot help feeling regret that the masterly talents of Dr. Legge have been so largely devoted to a subject that is likely to prove of so little practical benefit. We perhaps need not retract what we said in our last number—viz., "We are glad that the readers of the Review are to have the benefit of Dr. Legge's lectures at Oxford on

Imperial Confucianism." We must, however, express our regret that the benefit to be derived from them is so small.

Mr. Kopsch's "Geographical notes on the Province of Kiangsi" are valuable. It would be a most desirable thing to secure similar notes on all the Provinces; and we hope that it may eventually be done.

The article by Dr. Graves, instituting a comparison between the moral sayings of the Chinese classics and those of the Greek Tragedians, is scholarly, and of far more than passing interest. It is evidently the duty of the author to "let his light shine" on topics of this sort. Talent of the kind evinced in this article has no business to be hiding itself under a bushel.

Professor Beal comes out in a letter defending himself from his critics, which is certainly a remarkable composition. We extract one paragraph, to excite a due sense of shame among those "who dwell in China," over their short comings. The Professor says:—"I profess to have set an example of industry and self-denying labor in these studies, such as may, perhaps encourage a few others at home here to grapple with the difficulties of acquiring a knowledge of 'Buddhism in China,' and which may also provoke to emulation or put to shame you who dwell in China, who, with very few exceptions, remain entirely ignorant of the whole system and the language of its books."

Report of the London Mission Hospital, Hankow, for the year ending April 30th, 1878. By J. Renneth Mackenzie, L. R. C. P., M. R. C. S.

DR. MACKENZIE'S report shows a total of 1,137 in-patients treated during the year, of whom 33 were females; and a total of 11,859 out-patients. The number of surgical

operations was 545. We extract the following paragraphs in regard to opium-smokers:—

"Scarcely a day passes but one or more opium smokers, some from

Hankow, but the larger proportion from towns and villages at varying distances, present themselves for treatment. They come acquainted with our conditions and ready to submit to them. During the year over 700 have thus been treated in the Hospital. There is no medicinal specific guaranteed to cure; the object aimed at is to relieve the symptoms as they arise, and so to hold the patient back to health and freedom.

"It will be asked but is there evidence that after they leave the Hospital they do not quickly return to their old habits? Doubtless some do, but we are sure that many do not. It would be impossible to give an accurate proportion of permanently successful cases, but this is known, that new arrivals for admission, in reply to the question—what has brought you to the Hospital for treatment? Almost invariably answer 'I have friends, or neighbours, who have already been cured here.'"

The case of one opium smoker is mentioned, who, although only 25 years old, was apparently utterly broken down, and who came attended by his mother, who was over 60

years of age. He was cured, became a Christian, abandoned his former practice of fortune-telling, was helped by one of the dispensers at the Hospital to learn a decent and honest business, and some months afterward, his heathen mother testified, "I am delighted that my son has become a Christian; though he earns less money than formerly, he brings me more, and our home is now a happy one."

We are glad to notice an instance of a Chinese merchant's compassionating a poor fellow, whom he found lying in a public thoroughfare, suffering from a severe burn of the whole of one leg, and whom he conveyed to the Hospital, where he supplied funds for his support until he was fully recovered. The physician bears testimony to the Christian faith of the church-members in the hour of death, when the name of Jesus was their one joy and hope. No idolatry was connected with either their death or burial.

The Hospital seems to be doing a good share of the excellent work which Medical Missions are accomplishing in China.

禱告慎思.

THIS is a very excellent Manual of Devotion, prepared by Rev. E. R. Barrett, of the London Mission, Shanghai. The style is singularly clear and simple—qualities especially desirable in a book of this sort. It contains chapters on the Benefit of Prayer, Rules for Prayer, the Work of Prayer, the Principles

of Prayer, the Hindrances to Prayer, Secret Prayer, Reading of the Scriptures, Rules for Meditation, Examples of Meditation, and a form for Consecration. We can highly commend it as a book to be put into the hands of all Christians and all earnest inquirers.

Der naturalismus bei den alten Chinesen sowohl nach der seite des Pantheismus als des Sensualismus, oder die Sämmtlichen Werke des Philosophen Licinus, zum ersten male vollständig übersetzt und erklärt. Von Ernst Faber, Missionar der Rheinischen Missionsgesellschaft. Elberfeld, 1877. London, Toibner & Co.

THE above brochure is an 8vo. of 228 pages with an Introduction of 27 pages, a translation, in German, of the works of the philosopher Licinus 列子 with notes and com-

ments by the translator. This is one of the few translations of Chinese books calculated to find their way into the hands of the reading public. Mr. Faber having toiled,

not so much for the benefit of a few sinologues, as for the less favoured student of ancient oriental literature. For the former, as well as for many others who cannot claim this distinction, the addition of the Chinese text with references (*philologische ammerkongen*) and also the insertion of the Chinese characters for names of persons, places and titles of books would indeed have enhanced the value of the work, and we venture to say that Mr. Faber's estimate of 50 copies as the probable demand for it had he offered it to the public at a higher price, because of these additions, is entirely too modest. However, while the general reader will find it both entertaining and instructive the specialist in Chinese literature will readily acknowledge it as another valuable piece of work prepared to hand. Mr. F. uses an unusual method of writing Chinese words with Roman letters, but since he writes for a class of readers who can have but little interest in Chinese names he quite magnanimously advises the substitution of "Hans, Kasper or Michel" whenever they become tediously numerous and thereby, we doubt not, encouraging the halting ones to read on who might otherwise lay the book aside in search of help. The translator apologizes, we think unnecessarily, for his style and would have the reader appreciate the effects of a twelve years' residence in China. It is true his sentences are not drawn out to a tangled, half-page length and possibly not always faultless in construction. Still we readily concur when he says: Whoever is qualified to compare this translation with the translation of other Chinese books in German by German Scholars will certainly have no fault to find with the missionary in this respect. The Introduction and notes are models of condensed thought, sharp criticism and laconic suggestions.

Mr. Faber must have encountered serious doubts as to whether there

ever lived a philosopher Licius when he was compelled to acknowledge that nothing is known of his origin and the search for commentaries on his works had been rewarded with meager results. "When we consider that on the Tao-te-king about 100 different works are in existence, and at least 50 on Tochang-Tsi we cannot understand why Licius was treated so stepmotherly." But, he adds, "this is explained to the satisfaction of the careful reader when he finds that Licius does not draw very flattering sequences either from Taoism or Confucianism." (Introduction p. X.) No. one however seems to doubt the fact that the work dates B. C. and is the product of the Chinese mind and this alone ought to secure it a place in every student's library. It must be accepted as a picture of a certain phase of ancient Chinese philosophy. We subjoin a few extracts to show its intensely interesting character.

"A Mr. Fung of Tschin had a son who as child was well but later as man became insane. When he heard singing he thought it was weeping. White appeared black to him. A sweet odour was as stench to him. Sweet tasted bitter. He did wrong as though it were right. His thoughts were all reversed; Heaven, Earth, the four cardinal points, water, fire cold, heat, each in its opposite.

Mr. Yang spoke to his father and said: The Genius of Lu (Confucius) has many remedies and arts. he can undoubtedly check the matter. Why do you not go and ask advice of him?

The father started to go to Lu. Passing Tschao he met Lao-Tan. Telling him his son's condition, Lao-Tan said: Do you understand the insanity of your son? All men under Heaven are now-a-days in doubt about right and wrong; not clear as to benefit and injury. So many suffer of this illness that no one is conscious of it.

Furthermore the insanity of one

person is not sufficient to overthrow a family. The insanity of a family is not sufficient to overthrow a district. The insanity of a district is not sufficient to overthrow a province and the insanity of a province is not sufficient to overthrow the empire (the world). But if the whole world is insane who shall convert it?

If all the hearts in the world were like your son's then in turn would you be insane.

Who can truly demonstrate Pain, Joy, Sound, Form, Smell, Taste, Right and Wrong?

Furthermore in uttering these words I am far from not being insane, how much greater is the insanity of the Genius of Lu? How could he possibly solve the insanity of mankind? A speedy

return home is therefore better than spending money by traveling." Book III; chap. 9.

"When the eyes grow dim they see the fine fibers of Autumn. When the ears are nearly deaf they hear the smallest insects fly. When the mouth is nearly deprived of taste then it can discriminate between the waters of the rivers Tsi and Miao. . . . The heart, before reaching the point of insanity recognizes right and wrong.

Things therefore do not change into their opposite until they have reached the climax." Book IV; part of chap. 10.

Several passages have a remarkable similarity to the prophecies concerning the millenium and others remind one of the apocalyptic consummation of all things.

F. O.

The Thirty-nine Articles' Commentary and Proof Texts.—Translated by Rev. Arthur Evans Moule C. M. S.

WE are glad to learn that the first Edition of this valuable work was disposed of almost ere it left the Printer's hands—and that a second Edition of a thousand copies was immediately called for.—This Edition is also just out of press, after having been carefully revised by the accurate and painstaking translator, assisted by the most competent native teachers—and the book is now before the public.—It is written in the simple Wen-li or literary style, in which the Chinese always write books that are to be studied, and is therefore accessible to all who are interested in knowing and understanding the great and fundamental doctrines upon which the Christian Church is built.

The book is divided into two parts. 1st, a clear and concise translation (from the English and Latin) of each article without note or comment.—2nd, a short commentary on, or exposition of each article; with a large number of Scripture references which prove the doctrines asserted in each separate article.—

This Commentary is in part a synopsis of the valuable exposition of the Thirty-nine articles by the Rt. Rev. E. H. Browne D.D.—now Lord Bishop of Winchester, and Mr. Moule has also drawn much from the rich resources of his own theological learning and general knowledge, as the experience of his long and patient teaching of the Chinese. Insight into their modes of thought and manner of receiving truth, has seemed to him expedient and best adapted to impress their minds.

Mr. Moule enters into no theological discussions and merely refers to the prominent heresies of the Early Church as a reason why some of the Articles were set forth—and if any one objects to this as having a tendency to awaken doubt and cavilling on the part of the Chinese it may be answered, that it would seem hardly fair to allow them to believe that the Christian Church has existed for more than eighteen centuries without heresy or schism—and further, as one of the most pro-

found of modern theologians, the late Dr. Rowland Williams, has well remarked! "We are less fitted to meet some modern forms of thought from the very meagre and un-instructive manner in which our common manuals treat the ancient heresies—Dr. Burton for instance, merely calls them absurd without explaining them—whereas their train of thought is often worth considering."—There may be erroneous beliefs deep down in the Chinese mind which are akin to the false doctrines of the old Heresiarchs and the refutation of the former might be identical with that of the latter. As it is admitted by all that "history repeats itself," this may be no less true in the progress of religion than of civilization—therefore it may be taken for granted that the Chinese will have their doubts about the Christian religion and that heresies will spring up in their churches;—and we ask which would be the most satisfactory way of settling these difficulties—to allow each convert to go to his teacher for a solution, fancying meanwhile that he had been very clever and original in finding some discrepancies in his

faith that no one else had thought of? Or would it not be better to put a book in his hand, informing him that others had the same doubts and difficulties to contend with; that their reasons pro and con have been heard and answered by the wisest and best scholars of past ages, and that these same doubts and false doctrines have been considered and deliberately condemned by great Councils of the wisest and most able men in the church?

And why subject a simple Chinese convert to the impossible task of *proving* the truth and ground of his faith, except as he can do it at once by a reference to the Bible and the Creeds of the Church in all ages?

"Hold fast the form of sound words" says the great Apostle to the Gentiles—and as one means of doing this, we beg to recommend the book under notice—a book, that like the Holy Scriptures upon which its teaching is based, may be found alike useful to the general reader—to the missionary, to students of Divinity and in laying the foundation of sound religious instruction in mission schools, Bible classes and churches. L. M. F.

MISSION PROPERTY FOR SALE!

I AM authorized, by the Rev. Conrad Baschlin, of Bâsle, Switzerland, to sell the mission property, located in the northern part of the city of Hangchow, near the Pa-ts gate, consisting of a lot, containing about an acre of ground, surrounded by a mud wall 10 feet high. On the lot, is a foreign built two story house, planned originally for four large and several small rooms, on each floor. The house was left in an unfinished state, and is in a dilapidated condition at present, being valuable chiefly for the materials, which could be used in building a new house.

There is also a Chinese three kan one story house, suitable for servants quarters.

HANGCHOW, June 12th, 1878.

This property is offered for the sum of (\$500,00) five hundred dollars. The site is dry, healthy, and open to the breeze on all sides. It is only a few rods from the boat-landing, on the canal leading to Shanghai, and is well suited for mission residence, hospital, or school.

It seems a pity, when the obtaining of property is attended with so many difficulties, that this eligible site, should revert to the heathen. Not knowing, but some of the missionary societies, or Missionaries, might feel like embracing this opportunity to open a new station in this great needy city, I send out this notice. Any letters on the subject, may be sent to me, care of Presbyterian Mission Press, Shanghai.

D. N. LYON.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. IX.

JULY-AUGUST, 1878.

No. 4.

THE SACRED EDICT, CONTAINING SIXTEEN MAXIMS OF THE
EMPEROR KANG-HE, AMPLIFIED BY HIS SON, THE EM-
PEROR YUNG-CHING; TOGETHER WITH A PARAPHRASE
ON THE WHOLE, BY A MANDARIN.

Translated from the Chinese original, and illustrated with notes.

BY REV. WILLIAM MILNE.

“CHINA presents the very remarkable spectacle of a vast and ancient empire, with a civilization entirely political, whose principal aim has constantly been to draw closer the bonds which unite the society it formed, and merge, by its laws, the interest of the individual in that of the public. All other ancient civilizations have, on the contrary, been based upon religious doctrines, which are the best adapted to give stability to human society, by softening the ferocity naturally incident to [fallen] man. . . . As far as we can trace the organization of society in China, in the remotest antiquity, we find it established on the politico-patriarchal principle. The emperor is considered as the father of his people; his subjects constitute his family. The prime virtue, the prime duty, is filial piety; children are to practice it towards their parents, and subjects towards their monarch* and those who represent him. The ancient Chinese never acknowledged a system of religion as a preservative of social morality, and to be denoted by any kind of worship.”

This extract, which we have made from the writings of a learned French sinologue, is a very befitting introduction to the remarks we propose to make on the *politico-moral* work, the title of which stands at the head of this article. Among all the modern standard works of the Chinese there is no one which holds a higher rank in their estimation, than the Sacred Edict. Though it is emphatically true that the Chinese rulers and teachers, like their brethren in western Asia, in

* The phrase, “father of his people,” is not much used by the Chinese; the words *keng, te, wang, hwang-'e, teen-tsze*,—prince, sovereign, king, emperor, son of heaven,—&c., are frequently employed.

other times, "say and do not," still it is desirable to know what they do *teach*. A succinct account of the sacred edict will, we think, go far to supply this desideratum.

The *sixteen maxims* were written by Kang-he, the second, and the most learned, beloved, and renowned emperor of the present dynasty, near the close of his reign. This ended A.D. 1823, when he was succeeded by his son, the emperor Yung-ching, who published the *amplification* of his father's maxims, in the second year of his reign. Wang Yew-po, superintendent of the salt revenue, in the province of Shense, was the mandarin who wrote the paraphrase; but at what time does not appear, either in the translation, or the copies of the original which are now before us.

By a national statute it is required, that the sacred edict be proclaimed throughout the empire, by the local officers, on the first and fifteenth of every moon. The manner of doing this is thus described in the translator's preface. "Early on the first and fifteenth of every moon, the civil and military officers, dressed in their uniform, meet in a clean, spacious, public hall. The superintendent, who is called *Le-sang*, calls aloud, "stand forth in files." They do so, according to their rank: he then says, "kneel thrice, and bow the head nine times." They kneel, and bow to the ground, with their faces towards a platform, on which is placed a board, with the Emperor's name. He next calls aloud, "rise and retire;" they rise, and all go to a hall, or kind of chapel, where the law [sacred edict] is usually read, and where the military and people are assembled, standing round in silence. The *Le-sang* then says, "Respectfully commence." The *Sze-keang-sang*, or orator, advancing towards an incense-altar, kneels, reverently takes up the board on which the maxim appointed for the day is written, and ascends a stage with it. An old man receives the board, and puts it down on the stage, fronting the people. Then, commanding silence with a wooden rattle which he carries in his hand, he kneels, and reads it. When he has finished, the *Le-sang* calls out, "Explain such a maxim, or section of the sacred edict." The orator stands up, and gives the sense,"—*i.e.* rehearses the amplification, or paraphrase, or both.

This practice of publishing imperial edicts is of very ancient origin, and has received different modifications and attentions at different periods. The *Shao-king* says, "annually, in the first month of spring, the proclaimer of imperial decrees went hither and thither on the high ways, with his rattle,* admonishing the people." Subsequently, the laws, or imperial edicts, were publicly read on the first of every month; which practice seems still to be required, but is in fact, we believe, wholly

* The rattle was usually a metallic bell, with a wooden tongue; but sometimes, it is said, the bell itself was made of wood.

discontinued. At present the public reading of the sacred edict is kept up in the 'provincial cities,' but is neglected in the country towns, or *Heén* districts. The people rarely attend this *political* preaching of the "mandarins."

The sentiments of the sacred edict are those of the *Joo-keaou*, or the sect of the learned,—the Confucianists. The maxims of Kang-he, in the original, consist of seven characters each; the characters of which the amplifications are composed are numbered, and the amount usually about six hundred, is set down at the close; the characters of the paraphrase are not numbered; they constitute, however, about two thirds of the book. It is only in their most valuable works, that the Chinese number their characters; in this they resemble the ancient Hebrews, who used to number the words of their sacred writings; but among the Chinese it is a modern device, which on account of the many various readings and discrepancies in the works of Confucius, Laoutsze, and others, has been adopted in order to preserve, in future, the genuineness of the text.

The style of the book before us, as composed by three different authors, exhibits considerable variety; the maxims are drawn out in measured prose; the amplifications are, the Chinese themselves being judges, written in a high classical style; but the paraphrase is colloquial and diffuse, abounding with the provincialisms of the northern capital. The translation, from which we shall give some extracts as we proceed, is faithful to the original, perspicuous, and sometimes verbose. But our object in taking up this work, is not so much with a view to notice the method and style of the original or the translation, as to show the *sentiments, opinions* and *habits*, which the Sacred Edict inculcates. To this task we proceed, and with as much brevity as the nature of the work will admit. We take the sixteen maxims in their order, copying them from the translation.

1.—*Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.*

On these two duties the Chinese raise the whole system of their morals, and their civil polity. From parental virtue—which "is truly great and exhaustless as that of heaven"—Yung-ching urges the exercise of filial piety; which, he says, is founded "on the unalterable laws of heaven, the corresponding operations of earth, and the common obligations of all people." The "precise design" of his sacred father, in publishing the sacred edict, was by filial piety, to govern the empire; hence he commenced with filial and fraternal duties. The son must employ his whole heart, and exert his whole strength in behalf of his parents. Gambling, drunkenness, and quarreling are the destroyers of filial piety; and, in a word, every species of misconduct is unfilial.

Were all dutiful to their parents, and respectful to their elder brothers, throughout the whole empire, or *world*, there would be rest; and as a final argument, their ancient proverb is quoted, "Persons who discharge filial piety and obedience, will have children dutiful and obedient; the obstinate and undutiful, will bring up children undutiful obstinate." Such are the retributions, and the *only* retributions, which are unfolded in the moral, and political systems of the disciples of Confucius; to them, in the sacred books, life and immortality are not brought to light; and like the Romans "their foolish heart is darkened."

2.—*Respect kindred in order to display the excellence of harmony.*

Throughout the Chinese empire there are only about one hundred family names; hence the family relations are exceedingly numerous. To count up the number of their remote ancestors, to trace their genealogies, and to keep their family calendars correct, the Chinese, often, take the greatest possible care. But it is, usually, easy to compute the number of their "kindred," (of which they reckon nine gradations), because they not unfrequently inhabit the same house. A case of this kind is cited by Yung-ching; and another referred to, where seventy persons all ate together; and in this latter case the harmony was such, that even "the very dogs," of which "about an hundred" belonging to the family, were *renovated*! The nine gradations of kindred are thus denominated by Wang, in his paraphrase; "I myself am one class; my father is one; my grandfather one; my great grandfather one; and my great great grandfather one. Thus above me are four classes. My son is one class; my grand-son one; and my great grand-son one; and my great great grand-son one. Thus there are four classes below me. These in all, myself included, make nine classes of kindred."

Yung-ching gives the following as the probable reasons why kindred are not respected, and harmony illustrated, viz., "either that the rich are niggardly, and void of the virtue of liberality; or that the poor are greedy, and have insatiable expectations; either that the honorable trample on the mean, and, relying on their own influence, annihilate regard to the heaven-appointed relations; or that the mean insult the honorable, and cast their angry pride at their own bones and flesh; either that having had a strife about property, the mourning badges are neglected; or that having met with occasional opposition, the virtues of kindred are instantly lost; either from privately listening to the ignorant talk of wives and children, or from erroneously regarding the falso and reproachful speeches of tale-bearers;—hence arise altercations, injuries, and every evil." The admonitions and counsels of the emperor are in a similar strain, and are also equally just.

3.—*Let concord abound among those who dwell in the same neighbourhood, in order to prevent litigations.*

The remarks on this maxim are very similar to those which occur under the preceding one; with this difference, that, they are applied to a neighbourhood instead of a family. The causes and effects of *discord*, and the means of preserving *harmony*, are pointed out, and all are warned and exhorted to avoid the one, and to pursue the other. "But this exhortation," says Wang, "though addressed to the soldiers and people, especially requires you, noble families, country gentlemen, aged persons, bachelors of arts in the seminaries, and persons of superior capacity in the neighbourhood, first to set the example of harmony, in order to excite the simple people to imitation." In winding up his exhortation, the superintendent of the salt revenue becomes rather pungent and severe in his remarks on a class of men, whom he regards as the great promoters of litigations. He says:—

"Not attending to their proper duty they wish to become pettifogging lawyers; and with that view, connecting themselves with persons in the public offices, they learn to compose a few sentences of an accusation, the one half intelligible and the other not. They speak many things, contrary to their own conviction, in order to blind the minds of others. These persons set themselves up in the villages, and move persons to lawsuits; and then, acting as busy-bodies between the parties [with the specious pretence of being mediators], swindle money and drink from both. Moving and at rest they have only one topic. "Maintain your dignity;" they also say, "Rather lose money than sink your character." The stupid people, besotted by them, are led into deep waters; and notwithstanding, are unconscious of having acted wrong in listening to them. Probably these low-rate lawyers, either form vile schemes to set men at variance, or, walking in devious ways, assume threatening airs to frighten and deceive them; either put on the mask of friendship, yet lead men into snares; or knavishly borrow the language of justice, yet secretly effect their own private ends. According to the royal law, this description of persons ought to die—the justice of superior powers assuredly will not excuse them—when the measure of their crimes is filled up, their misery will be complete;—they will suffer the due punishment of their wickedness. Reflect for a moment. What one of all these bare-stick lawyers, of whatever country, ever came to a natural, or prosperous end?"

4.—*Give the chief place to husbandry and the culture of the mulberry-tree, in order to procure adequate supplies of food and raiment.*

In nothing are the Chinese more worthy of commendation, than in their attention to agriculture and the manufacture of cloth; in these particulars they have been equalled but by few, and excelled, perhaps,

by none. Their *modus operandi* is simple, often rude; and in every respect peculiar to themselves. They are strangers to the modern improvements, and rely on diligence alone for success. "Of old time the emperors themselves ploughed, and their empresses cultivated the mulberry-tree. Though supremely honorable, they disdained not to labour, in order that, by their example, they might excite the millions of the people to lay due stress on the radical principles of *political economy*." So says Yung-ching, and adds, "Suffer not a barren spot to remain a wilderness, or a lazy person to abide in the cities. Then the farmer will not lay aside his plough and hoe; or the house-wife put away her silk-worms and her weaving. Even the productions of the hills and marshes, of the orchards and vegetable gardens, and the propagation of the breed of poultry, dogs, and swine, will all be regularly cherished, and used in their season to supply the deficiencies of agriculture."

There are very few substances, animal or vegetable, products of land or sea, which do not come into the list of edibles among the Chinese. In times of scarcity, in particular, which frequently occur, it would be difficult to say what they will not eat. A complete account of this subject would make a novel chapter in the history of the Chinese.

5.—*Hold economy in estimation, in order to prevent the lavish waste of money.*

Next to diligence, *economy* is to be practiced, and most rigidly in every expenditure, except in that required for the management of funeral obsequies,—“the greatest work of human life.” In the book before, us, while the people are required to go to the very utmost of their ability in preparing a coffin, and grave clothes, in order that the mortal remains of their parents may enjoy repose, they are dissuaded from inviting the priests of Taou and Budha to recite the sacred books, and to pray for the dead.

If a “desire of getting” could preserve from prodigality, no people would be more secure, in this respect, than the Chinese; but such is not the fact. *To-day we have wine, to-day let us get drunk; to-morrow’s grief let to-morrow support*, “are two very bad sentiments, which are constantly in the mouths of men of the present age,” and the ways of wasting a patrimony “are very many.”

6.—*Magnify academical learning, in order to direct the scholar’s progress.*

The Chinese have four degrees of literary rank; *Sew-tsae*, “talent flowering;” *Keu-jin*, “a promoted man;” *Tsin-sze*, “introduced scholar;” and *Han-lin*, “ascended to the top of the trees.” By the first, the individual rises one step above “the simple people,” and be-

comes a candidate for the second degree ; which, when obtained, makes him eligible to office. By the third, he is qualified for an introduction to the imperial presence ; and by the fourth, raised to the summit of literary honor. The Chinese have always paid great attention to learning. "Of old, families had their schools ; villages, their academies ; districts, their colleges ; and the nation, her university ; of consequence no one was left uninstructed." Not exactly so now ; for though the schools, both public and private are numerous, yet they are poorly conducted ; besides, probably not less than two tenths of the male, and nine tenths of the female population, are utterly destitute of instruction.

7.—*Degrade strange religions, in order to exalt the orthodox doctrine.*

Almost all kinds of false religions, that ever flourished in the world, seem to have found their way to China, where, with various modifications, they now exist. But they exist without any life-giving principles ; systems they are, without foundation, without order ; framed in darkness, and upheld by ignorance and superstitions. They do not, and from their very nature they cannot, afford support equal to the exigences of man ; and hence proving unsatisfactory, it is not at all surprising, that they should be neglected, and even deprecated by those who see and know their destructive effects. If we mistake not, all false religions in China are on the decline ; and sure we are, that, by many of the learned, and of those in authority, they are but little regarded, and but poorly supported.

"From of old *three sects* have been delivered down. Besides the sect of the learned, there are those of *Taou* and *Fuh*."* Very little is said, in the sacred edict, of the sect of the learned ; but of the other two "orthodox sects," as well as of some of the "strange religions," we find pretty full descriptions ; some of these we quote.

"As to the sect of *Taou*, what they chiefly insist on,—the law of renovation, by which they talk of solidifying the quicksilver ; converting the lead ; calling for grumbling dragons, and roaring tigers ; forming internal and external pills ; and I know not what else,—have all no farther object than that of nourishing well the animal spirits ; and of lengthening out life for a few years : that is all. Mr. *Chao* says, "What the sect of *Taou* chiefly attends to is, the preservation of the breath of life." This single sentence expresses the summary of the religion of *Taou*. It is true that the superior men among the priests of *Fuh*, who reside in the pearl monasteries of the famed hills, and well understand to deliver doctrines, reduce the whole to one word, *viz.*, the *heart*. And those good doctors of *Taou*, who, in the deep recesses and caves of the mountains, seek to become immortal, conclude the whole

* *Fuh* is an abbreviation of *Fuh-too*, the Chinese pronunciation of the characters which they use to denote *Buddha*.

with this one thing, namely, *renovation of spirit*. Yet, when we attentively examine the matter, to steal away thus to those solitary abodes, where there are neither men, nor the smoke of human habitations; and to sit cross-legged in profound silence, is completely to root up and destroy the obligations of relative life. Now, we shall not say that they cannot either become equal to Fuh, or attain the rank of the immortals; but if they really can, who has ever seen the one class ascend the western heavens; or the other take their flight upwards in broad day? Ah! It is all a mere farce! A mere beating the devil! But, notwithstanding, you people are easily imposed on, and induced to believe them. Do but observe these austere priests of Fuh, and renovating doctors of Taou, who, for advantage, destroy the relations of human life;—they are not worth the down of a feather to society.

“All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering *Ho-shang* and *Taou-sze*, (priests of Budha and Taou,) to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples; but also suffer your wives and daughters to go. With their hair oiled, their faces painted, dressed in scarlet, trimmed with green, they go to burn incense in the temples; associating with those priests of Fuh, doctors of Taou, and bare-stick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good, they talk of doing, is: on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule.

All this, and much more of the same kind, the “salt mandarin” is pleased to say concerning the sects of Taou and Budha. Nay, he attacks the moral character of “grandfather” Fuh; accuses him of being *avaricious* and *unfilial*, and, in short, declares the “god” to be a *scoundrel*. His followers are unfilial and wicked in the extreme; but those of the Taou sect are still worse; “they talk about employing spirits, sending forth the general of the celestial armies, beheading monsters, chasing away devils, calling for the rain, worshipping the great bear, and—I know not what else.” In this way business is neglected, all talk of wonders, and the hearts and morals of the people are destroyed. Other sects, “of most abominable men,” are noticed with equal severity; and finally, the religion of the Romish Missionaries comes under review. Upon this, Wang remarks:—

“Even the sect of *Teen-choo*,* who talk about Heaven, and chat

* *Teen-choo*, “Heaven, Lord.” This term, it is well known, is not Chinese; it was, after much controversy, adopted by the Romish Missionaries. *Christianity*, according to Romanism, is known universally in China, by the phrase *Teen-choo-keao*, or “the religion of Heaven’s Lord.” It is after all but a *wide* expression for the religion of the Lord Jesus Christ.

[prate] about earth, and of things without shadow, and without substance,—this religion also is unsound and corrupt. But because [the European teachers of this sect] understand astronomy, and are skilled in the mathematics, therefore the government employs them to correct the calendar. That however by no means implies that their religion is a good one. You should not on any account believe them. The law is very rigorous against all these left-hand-road, and side-door sects! Their punishment is determined the same as that of the masters and mistresses of your dancing gods [*i.e.* male and female conjurers]: Government enacted this law to prohibit the people from evil, and to encourage them to do good, to depart from corruption, and revert to truth, to retire from danger, and advance to repose.”

We will make but one more extract from this part of the sacred edict, and then leave our readers to make their own reflections, and draw their own conclusions.

“Having already two living divinities* placed in the family, why should men go and worship on the hills, or pray to those molten and carved images for happiness? The proverb says well, “In the family venerate father and mother; what necessity is there to travel far to burn incense? Could you discriminate truth from falsehood, you would then know, that a clear and intelligent mind is the temple of heaven, and that a dark and ignorant mind is the prison of hell. You would act with decision, and not suffer yourselves to be seduced by false religions. Your own characters once rectified, all that is corrupt would retire of its own accord. Harmony and order reigning to a high degree in the family, on the appearance of calamity, it may be converted into felicity. To maintain faithfulness to the prince and filial duty to parents to their utmost, completes the *whole* duty of man: Then you will receive celestial favour.”

8.—*Explain the laws, in order to warn the ignorant and obstinate.*

Both in the amplification and paraphrase of this maxim, the remarks are confined to the penal code. The principal things “insisted on” in this code are beating, banishment, beheading, strangling, and cutting into small pieces. It would require a volume to detail all the crimes for which these punishments, with various modifications, are inflicted. Some of them,—such as theft, robbery; arson, forgery, drunkenness, fornication, seduction, kidnapping, murder, sedition, rebellion, heterodoxy, accusing falsely, imitating demons,—are enumerated; and the people assured, that even the very slightest transgressions, though they should proceed from ignorance, cannot pass with impunity. Hence they are called upon to listen to the admonitions of the law, that they may avoid its heavy penalties.

* These living divinities, placed in the family, are father and mother.

9.—*Illustrate the principles of a polite and yielding carriage, in order to improve manners.*

The Chinese have long been celebrated for *their* politeness. Many of their rules of conduct are indeed excellent, and would not suffer at all in comparison with those of the Chesterfieldian code. True politeness, in their view, does not consist in mere external embellishments, but in propriety of behaviour, and a yielding spirit.

By *propriety* they seem to understand a certain "fitness," by which all things, material and immaterial, are kept in their proper order, and honored according to their intrinsic value. "It is the immoveable statute of the heavens and the earth, the preface and the conclusion of the myriads of things; its nature is supremely great; its utility most extensive." When men act with propriety, then the yielding spirit will predominate; the mere externals of bowing and scraping, will give place to sincerity of heart; modesty and humility will take the place of envy and strife; mildness and gentleness, the place of ferocity and stubbornness; "the olive branch of peace flourish; and prosperity rise to perfection." But—alas! "though every one knows to talk of politeness and yielding, *few practice them.*" This is according to their own showing; and whether the witness be true or false, we leave it with our readers to judge.

10.—*Attend to the essential employments, in order to give unvarying determination to the will of the people.*

In the sacred edict, the Chinese are spoken of as constituting five classes, viz., the learned, husbandmen, mechanics, merchants, and soldiers. The appropriate duties of each of these several classes are regarded as the *essential employments*. Each class must constantly and diligently attend to the proper duties of their own sphere, that they may be profitable to themselves, and useful to the world. Even *women* have their proper work. They must dress flax, spin, weave, embroider, make shoes, stockings, &c. But there are some very bad people, "who love to enjoy themselves," to eat good things, to wear fine clothes, to sit at ease, and go about idling; and, at length, they transgress the royal law, and commit unpardonable offences. "How lamentable is this!"

11.—*Instruct the youth, in order to prevent them from doing evil.*

This maxim, according to Yung-ehing, refers chiefly to domestic instruction, and the formation of early habits. His "sacred father" regarded all in the empire as his own children, and widely diffused the means of *family instruction*. And "we," he continue, "having received the mighty trust, and realizing our sacred father's compassionate regard to all, are no day without thinking of you, our people; and no day without thinking of your youth."

At the age of ten, the blood and spirits of youth are unsettled, and their understanding begins, gradually, to unfold itself. For educating and restraining them, there is no period equal to this. Fathers and elder brothers must now watch over them, guard their incautious steps, unfold their "*virtuous nature*," restrain their corrupt propensities, and enlarge their capacity for knowledge. They must also go before them, personally, as their exemplars; and must daily, cause them to see and hear something good, till their virtuous habits become confirmed. Then fathers and elder brothers will all have glory; their gates will be illuminated; and felicity and honor descend to their posterity.

12.—*Suppress all false accusing, in order to secure protection to the innocent.*

The necessity for this maxim is very great. If we credit our imperial writer in his amplification, the "*masters of litigations*" are not few, nor their crimes of any ordinary turpitude. The lust of gain having corrupted their hearts, and their nature being moulded by deceit, they scatter their poison, confound right and wrong, use the pencil as their sword, and look on lawsuits and jails as mere children's play. "The innocent who are falsely accused, are indeed, greatly to be pitied; but those *wretches* who falsely accuse them, are still more to be detested."

13.—*Warn those who hide deserters, that they may not be involved in their downfall.*

Soon after the present Tartar race ascended the throne of China, a law was passed forbidding their soldiers going from one province to another without a permit, and declaring those who do so "*deserters*." The law requires that these deserters, and the principal persons in the families where they are concealed, shall be banished beyond the limits of the provinces to which they belong; and that the superiors of the ten neighbouring families shall be beaten and banished to some other district in the same province, for three years.

14.—*Complete the payment of taxes, in order to prevent frequent urging.*

The revenue of the Chinese, arises chiefly from taxes on land and merchandize; and not "a thread or a hair too much" is ever demanded. The taxes are very important; with them the mandarins are rewarded for ruling, the soldiers for protecting, and the emperor furnished with the means for feeding "our people;" and an hundred other things are accomplished—all in behalf of the people. Still there is often great delay in the payment of taxes. "Now if by delay, the payment could be prevented, it would be all well;" but this cannot be the case; presents, and flatteries, and bribes, and excuses will "at last" be vain; collectors, like hungry hawks, will devise numerous methods

to supply their own wants; and the nameless ways of spending, will probably amount to more than the sum which ought to have been paid; *ergo* taxes must be paid. Then, "you will enjoy rest and true comfort; the mandarins will not distress you; the clerks will not vex you;—How joyful will you then be!"

15.—*Unite the paou and kea, in order to extirpate robbery and theft.*

No method of suppressing these evils is equal to "the law of the *paou* and the *kea*." Ten families form a *kea*, and ten *keas* constitute a *paou*. Every *kea* has its elder, and every *paou* its chief. A register is prepared, and the names of all are enrolled. On the highways sheds are erected, where the military, who keep watch, may lodge; at the ends of every street and lane there are gates, where bells are placed, and lamps, furnished with oil; and after nine o'clock at night, walking must not be allowed.—Henceforth let all these things be rigorously put in execution.

But notwithstanding all this, and the fact that the work of *extirpation* has long been in full operation, still thefts and robberies multiply day after day, so that the country cannot obtain rest. The reasons for this "are about three," *viz.*, the unfaithfulness of local officers; the influence of shameless country squires; and the fact that the people are not careful to observe the rules of the *kea* and *paou*.

16.—*Settle animosities, that lives may be duly valued.*

"We think that among the principles of human conduct, there is none greater than that of preserving the body. The people have bodies, by which to attend to the radical things, to cultivate the land, nourish their parents, and support their families. The military have bodies, by which to practice the military art, and afford protection, in order to remunerate the government. The body was made for use; therefore men should love themselves. But the passions of living men are deviating, and they cannot change them. They indulge their tempers till they burst forth, and cannot be stopped. Provoked to anger for a single day, unconquerable enmities are produced; mutual revenge is sought; both parties are wounded and injured. It arose from very small beginnings, but great injury results.

"Our sacred father, the benevolent Emperor, in consequence of desiring to manifest compassionate regard to you, closed the sixteen maxims of the admonitory Edict by teaching to respect life. The heart of heaven and earth delights in animated nature; but fools regard not themselves. The government of a good prince loves to nourish, but multitudes of the ignorant lightly value life. If the misery arise not from former animosities, it proceeds from momentary anger. The violent, depending on the strength of their backbone, kill others, and throw away their own lives. The pusillanimous, wishing

to bring the guilt of their blood on others, throw themselves into the water, or hang themselves. Anger rises to enmity, and enmity increases anger. The original causes of this, are indeed not confined to a few. But that in which the military and people more easily offend, arises, in many instances, from indulging in the use of *spirituous liquors*; for spirits are a thing which can disorder the mind and will of man, and occasion a loss of his equanimity. Probably, while guest and host are taking a glass together, they proceed from mirth to drunkenness. Then an improper word leads to laying hold of daggers, and encountering each other; or probably, a cross look creates an offence which could have been as easily settled, at first, as the melting of ice; but which, after the passions are heated by wine, breaks forth, and is as hard to endure as the deep enmities which should be revenged. It is generally seen that in five or six cases out of ten, involving life, which come before the Criminal Board, the evil has arisen from spirituous liquors. Alas, for them! the body is placed in chains; their property lost; their persons thrown away; and not only so, but their families are involved; and misery spreads through the neighbourhood. After this to beat on the breast, bitterly wailing and repenting, what will that avail?

“With respect to the injury of ardent spirits, let it be more vigilantly watched against. The ancients [at seasons of festivity] appointed a person to watch and keep an account [of the number of cups they drank]. They feared, that noisy mirth and songs might end in strife, and in throwing about the crockery. Should we then drown reflection in the puddle of intoxication, and throw our persons in the way of punishment?

“Soldiers and people, respectfully obey this: disregard it not. Then the people in their cottages, will be protected; the soldiers in the camp, enjoy repose; below, you will support your family character; and above, reward the nation. Comfortable and easy in days of abundance, all will advance to a virtuous old age. Does not this illustrate the advantages of settling animosities?”

With these words of the imperial successor of Kanghe, we close our extracts from the Sacred Edict. Again and again we have read the work, both in the original, and in the translation. By each repetition our minds have been more and more thoroughly convinced of the complete *atheism* of the joo-keao. Many of their writings, like the sacred edict, abound with excellent precepts and remarks, and afford satisfactory proof of the fact that, “that which may be known of God is manifest in them,” “so that they are without excuse.” But although the eternal power and Godhead are “clearly seen,” and “these [disciples of the sage], having not the law, are a law unto

themselves," yet what is the result of all this light upon these polite and amiable sons of Han? It is precisely the same, we think, that it was on the minds of the learned and polished Romans; who "professing themselves to be wise, became fools, and changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

It was "for this cause" that *they* were given up to vile affections: "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." All this was true of the Romans, and so it is of the inhabitants of this empire. The Chinese "are without God;" and in their belief, "that undiscovered country, from whose bourn no traveller returns," does not exist. Even Confucius seems to have had no just idea of the being and attributes of the High and Lofty One; or any adequate conception of the immortality of the soul, and of man's future state in a world to come. Heaven and Earth, were the greatest existences he acknowledged; and even these might be worshipped only by sovereigns; for the people could not, without "presumptuous assumption," attempt the worship of these powers.

INTERCOURSE OF THE CHINESE WITH FOREIGN NATIONS.

AFTER the passage round the cape of Good Hope was discovered, the Portuguese were the first of the western nations, who found their way to the shores of China. They were soon followed by the Dutch, the French, the Spanish, the Danes and the Swedes, the English, and last by the Americans. Concerning the intercourse of the Arabians, the Egyptians, and the Romans (so far as any such intercourse ever existed) with "the celestial empire," it is not very likely that much information will ever be obtained. Not so, however, in regard to the nations above named. That history of their intercourse with the Chinese, ought not, and we think it will not be forgotten. That intercourse has, from its very commencement, presented some very remarkable features, which, could they be faithfully portrayed, would afford much valuable instruction. The "Contribution to an historical sketch of the Portuguese settlements in China," which has recently been published, is a good specimen of what may be done. That unostentatious little book, though designed by its author for only a few "friends and acquaintances," contains a great variety of histori-

cal matter, some of which we propose soon to transfer to the pages of the Repository.

As an introduction to a review of that work, we will here present in chronological order, a few facts, which we have collected from various sources, and which serve in some measure to show what intercourse the Chinese have had with other nations, in former times. We cannot vouch for the accuracy of the dates; if they are not correct in some instances, they are probably near the truth; and the facts, though found in foreign books, are most of them, as the reader will perceive, translations from Chinese authors.

In the time of Hwang-te, (B. C. 2100) a foreigner came from the south riding on a white stag. Subsequently islanders brought *as tribute*, flowered garments. And from the east, the Yuë-gow, (1700.) whose hair was cut short, and whose bodies were decorated, brought cases made of fish-skins, sharp-swords, and shields. It was about this time that the Chinese "conquered the land of demons" on the north.

During the Chow dynasty, (1000) the Chinese had intercourse with eight barbarous nations of Teënehuh (India). In the time of the western Han dynasty, (200) persons came from Cantoo, Loo-hwang-che, and other nations in the south. The nearest was about ten days' journey, and the most remote about five months. Their territories were large and very populous, and they possessed many rare commodities. The emperor Woo-te (121) sent able ambassadors to the different mercantile countries, where they obtained bright pearls, gems and curious stones, yellow gold, and various other commodities. They were well entertained wherever they went. And from that time the above named articles continued to flow into China. The Japanese are said to have sent tribute to China about this time. Ma-yuen (100) erected brass stakes to prevent the ingress of southern and western foreigners.

In the time of Hwan-te, (A. D. 176) Teënehuh, and Ta-tsin (India and Egypt or Arabia), and other nations came by the southern sea with tribute; and from this time trade with foreigners was carried on at Canton. During the Suy dynasty, (600) ambassadors were sent to the surrounding nations.

Frequent embassies were sent from Japan to China, and *vice versa*; and in one instance when an embassy was sent from China, it is said, that the ambassador and king *wrangled about ceremonies*, which led to the ambassador's return, without having communicated the orders of his court.

The island of Hainan was first occupied by the order of the second emperor of the Tang dynasty. (A. D. 654). A regular market was first opened at Canton, (700) and an officer was appointed to

receive a part of the profits for government. The largest ships that came were called "single masted ships," and contained 200,000 catties. The second size were called "cow-headed ships," and were about one third as large as the others.—The emperor required them to bring camphor, and other fragrant substances. A tootuk attempted, by mistake, to seize some goods belonging to a foreign vessel, and the captain in a rage killed him. Trading vessels began to introduce extraordinary and rare manufactures.

The chief officer in command at Canton, (795) wrote to court, stating, that the trading vessels had all deserted the port, and had repaired to Cochinchina; and he added, that he wished to send a sort of consul thither. Some of the ministers were in favor of the measure; but the imperial will was determined in opposition to it, by the opinion of one who argued to this effect;—"Multitudes of trading vessels have heretofore flocked to Canton; if they have all at once deserted it and repaired to Cochinchina, it must have been either from extortions being insupportable, or from some failure in affording proper inducements. When a gem spoils in the case, who is to blame but the keeper of it? If the pearl be fled to other regions, how is it to be propelled back again? The Shoo King says, "Do not prize too much strange commodities, and persons will come from remote parts." The Cochin chinese made war upon Canton (879) by land; and a public spirited man obtained celebrity for building large vessels to bring grain from Fuhkeën.

The officer appointed to remain at Canton (A. D. 1200) (as a commissioner of customs), first exacted two candareens duty—(but on what amount of goods it does not appear). Foreigners resident at Canton, received from the Chinese, metals, silks, &c., and in return they gave rhinoceros' horns elephant's teeth, coral, pearls, gems, crystals, foreign cloth, pepper, red wood, and drugs. A board of revenue was established at the capital; foreigners were ordered to bring their goods to Canton, and no commerce was allowed, but what was carried on by government capital. Afterwards all kinds of merchandize, except curious gems, were allowed to be sold in the market; and a *tenth* of the value required as *duty*, which amounted to several times ten thousand taels, and was distributed for the support of district magistrates. Foreign commerce was interrupted for a time; (1292) but afterwards, "regularly restored."

The first emperor of the Yuen dynasty (1300) sent a trusty ambassador to cultivate an amicable intercourse with Japan. In his letter he said,—"*The sages considered the whole world as one family, but if all the members have not a friendly intercourse, how can it be said that the principle of one family is maintained.*" The king of Corea sent an

envoy with the Chinese embassador, but they returned without effecting a landing. The same emperor and his successor sent ten different times, to Japan. The second, third, fourth, and fifth times simple envoys were sent; the sixth, seventh, eighth and ninth, military expeditions were dispatched, which were intended to conquer Japan; all these were unsuccessful. The last that was sent was a priest of Budha; but he never reached his destination.

About this time, there was an inferior officer at Canton, who observing the large number of vessel that came thither, could not restrain his avarice; he made a statement to his superiors and complained that good and bad goods were blended together, and begged that for the time to come they might be separated. There was failure in the amount of duties one year, and an investigation was instituted, and a stop put to the evil.

The provinces of Chekeäng, Fuhkeön, and Kwangtung, were appointed for the reception of foreign ships; and an additional officer was appointed at Tseuenchow (Chinchow). The foreign merchants wished to go to other ports. By giving a bond that they had no prohibited articles, they were allowed to do so, and arms were given them for their defence. Not long after these regulations were adopted, an edict was published, stating that foreigners offered many useless things for sale; naming the articles that might be bought with money and adding, that if foreigners should be defrauded, the Chinese would be punished. The foreign trade was stopped at Canton (A. D. 1356), but opened again the next year.

Early in the Ming dynasty (1370) an ambassador was sent to Japan, who having, after much difficulty, gained access to the king, spake thus—"I am not an envoy from the Mungkoo Tartars, but from the sacred son of heaven, the holy and divine emperor; if you choose to rebel against him, and disbelieve me, you may first kill me to prevent the subsequent calamity that will overtake you; but the army of my sovereign is *heaven's* army, of which there is not one man, but is able to withstand a hundred enemies; the ships of my sovereign are able singly to fight a hundred Mungkoo armed vessels. Where the decree of heaven is, what human power is there that can oppose it?"—After this speech the king treated him kindly.

Hungwoo sent a priest of Budha to deliver an edict to the Japanese; the object of which was, "to *command* the nation to venerate Budha." The priest received very full instructions from the emperor, as to the subjects on which he should insist, the first was the ancient royal law of "universal and equal benevolence to all, whether remote or near at hand." This priest was a man in high reputation, and is said to have fulfilled his task with intrepidity and success.

It was decreed by the Chinese, (A. D. 1400) that foreign nations should bring tribute every three years. The regulations at Canton were made extremely strict. One hundred and twenty houses were built for the accommodation of foreigners. Ships bringing tribute were required to land their goods, and to wait till the harvest was over.—An ambassador was sent to Japan (1420) to purchase rarities; he sailed from Ningpo. At first the Japanese treated him with civility, but afterwards very rudely, and he was obliged to flee for safety; which he was enabled to effect by means of a woman, who piloted him out to sea, and he returned unhurt. Subsequently other embassies were sent; chiefly with a view to remonstrate against the conduct of the Japanese pirates who infested the coast of China.

About the Middle of the Ming dynasty, (1550) the Portuguese borrowed the use of Haou-king-gaou (Macao), which is situated in the midst of dashing waves, where immense fish rise up and plunge again into the deep; the clouds hover over it, and the prospect is really beautiful. They passed over the ocean myriads of miles in a wonderful manner, and small and great ranged themselves under the renovating influence of the glorious sun of the celestial empire.

During the reign of Chingti, foreigners from the west called Fă-lan-ke (the French), who said they had tribute, abruptly entered the Bogue, and by their tremendously loud guns shook the place far and near. This was reported at court, and an order returned, to drive them away immediately, and stop the trade. At about this time also, the Hollanders (Ho-lan-kwō jin), who in ancient times inhabited a wild territory, and had no intercourse with China, came to Macao in two or three large ships. Their clothes and their hair were red; their bodies tall; they had blue eyes, sunk deep in the head. Their feet were one cubit and two tenths long; and they frightened the people by their strange appearance. They brought tribute."

In a similar manner the character of the other nations, that have visited China, is described; but a more authentic record is needed. [*For the above, see the Indo-Chinese Gleaner, Morrison's View of China, and Notices of China*].

REPORT OF THE CHINA MISSIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND FOR 1877.

THE past year will be memorable in the history of mission work in China as the year of the Shanghai Conference. One hundred and twenty missionaries from the various districts of the Empire, of whom forty were ladies, assembled for mutual conference on the results of past labour, the various modes of mission work, and the possibility of

so laying out the lines of future action as to obviate any waste of power. The Conference was attended with much blessing. It was a source of great encouragement to its members, and of undoubted stimulus to the whole mission body throughout China. Our own mission was fully represented at the Conference, Dr. Douglas being chosen as one of its two Presidents, and four papers from as many of our missionaries being read before the meetings.

But the past year will for various reasons be still more memorable in the history of our own Mission.

1. Our brother "greatly beloved," Dr. Carstairs Douglas, on the 26th July, 1877, shortly after his return from the Conference, received the Master's summons, "Come up hither," and after twelve hours illness from cholera, rested from his earthly labours. For twenty-two years Dr. Douglas had laboured for China. When he arrived on the field in 1855, he found the one station of Peechia with its handful of members representing the mission work of our Church. When he died he left the Mission with twenty-four native congregations, having not less than 640 communicants and about an equal number of adherents. In a paper which few in the Church may have the privilege of reading, his fellow-labourer, Mr. Macgregor, has briefly sketched the leading features of Dr. Douglas's peculiar power as a missionary to the Chinese. We give one or two brief passages:—

In pastoral and evangelistic work our brother was equally at home. While occupied in visiting the out-stations connected with the Mission, preaching, teaching, and examining candidates for baptism, he was ever on the outlook for opportunities of preaching the Gospel to the heathen. By the wayside while he travelled, in a boat with fellow-passengers, or passing through a town or village, wherever an audience could be found, he was ready to avail himself of the opportunity. To "sow beside all waters" was with him not simply a felt duty, but still more uncontrollable impulse. How diligently he laboured in instructing the native congregations, how their spiritual condition and the trials to which they were exposed weighed upon his mind, those who were much with him would realise, and only He to whose footstool he ever carried their case can fully know.

Another department of mission work in which Dr. Douglas took great pleasure was *the training of native agents*. In the system of united classes with the students of the English Presbyterian Mission and those of the American Mission he undertook training in music, and latterly also an exegetical class. But this was only a small part of the work he did among the students. When in Amoy he was every day out and in among them in our training institution, and in particular, he made a point of regularly taking evening worship with them.

A part of this worship consisted in carefully reading the Old Testament in course, a work for which he was especially fitted by his accurate knowledge of the Chinese written language and his intimate acquaintance with the text of Scripture both in Chinese and in the original tongues.

He has left in connection with the Mission a training institution, and 23 native preachers in active employment.

Those who have as students and preachers been specially connected with him keenly feel his loss. Many have bitterly sorrowed for him with tears.

Most of the time he could spare from direct mission work was given to the preparation of his Dictionary of the Amoy Vernacular. No one can examine it without seeing it to be a work involving an immense amount of toil. For fourteen years he continued to collect, revise, and correct materials for it. But he never allowed it to interfere with his active mission work. Day after day, hours that ought to have been given to sleep or relaxation were devoted to it. While journeying in the mission boat it was his constant companion. From every source materials were looked for. Wherever he went his note-book was in his pocket ready to receive any new expression, and each expression thus obtained was afterwards submitted to three or four native teachers, and to mission preachers from different localities, to ascertain with accuracy its variations of meaning, and the extent of country over which it was current. As a vocabulary of the language spoken in the Chang-chew and Chin-chew prefectures, little can ever be added to it.

Nothing could more beautifully illustrate the intensity of his devotion to the Chinese than one of the touching scenes of his dying moments:—

One of the native pastors having called, he did not at first observe him, his eyes apparently having become dim; but, being told he was present, he in broken sentences addressed him (in Chinese)—“Ah! Iap Sian-seng. . . be always ready. . . for the Lord’s will. . . here we may be of use in the Church. . . to be with the Lord is far better.” The eagerness with which amid much weakness these words were spoken was very remarkable. It seemed to give him joy that he was able with his dying breath to witness a good confession to a brother-presbyter of the Chinese Church—that Church, to the edification of which, his life had been given.

2. Whilst mourning the loss of Dr. Douglas, the Church is called to rejoice in one very delightful fruit of his own and his colleagues’ prolonged labours. Dr. Douglas lived to see the ordination of the first native pastor over a native self-supporting congregation. The ordination of the Rev. Tan-Leng over the congregation at Pechuia,

marks an epoch in history of the Mission. One deeply cherished desire of the Church has been to see the beginnings of a native pastorate in association with such congregational growth and energy as would permit of self-support. In the loving-kindness of God that desire has at length been gratified, and the example of Pechuia exists as a healthy stimulus to all other congregations of the Mission. It is now twenty-four years since the first little company of converts was gathered in at Pechuia, and the definite local work of the Mission commenced. It is a fitting seal on the reality of the work then begun, that of the seventy native congregations founded by the Mission of our Church since 1854, the Pechuia Church is the first to perfect its organisation by a ministerial settlement. And it is also fitting that the pastor called to preside over this Church is himself a fruit of the spiritual work in Bay-pay, one of the group of Churches of which Pechuia is the centre.

It is impossible here, however desirable, to set forth all that is implied in the settlement at Pechuia. From one side it reminds us of the long years during which, and often with tears, our missionary brethren have laboured to cultivate and deepen the spiritual life of this their first native congregation. From another point of view, it speaks of the persevering efforts put forth by the Amoy labourers to secure a collegiate training for their young men, such as would make them capable of worthily exercising the pastorate; and from yet a third point of view, it tells of the quiet growth of Presbyterian organisation; which made the call of the new pastor a matter not only of due order, but of deepest interest to all the Churches represented in the Amoy Presbytery.

The Church will appreciate the earnest request of Mr. Macgregor that the Rev. Tan-Leng and his work should secure a place in the prayers of the Church in this country.

3. A step forward has been taken during the last year by the establishment of a Hak-ka Mission. The progress of the Mission westwards from Swatow has now for some years led our brethren there into unavoidable connection with a people, the Hak-kas, speaking a different dialect from that in use by the Hok-los of the T'ie-chew prefecture. At Ho-po, the first station amongst this Hak-ka people, and which lies at a distance of eighty miles W. from Swatow, it was possible by the use of the Hok-lo dialect to do some direct work, Ho-po lying near enough to the Hok-lo border to have made its people pretty familiar with that dialect. But, in the providence of God, the work has gone on extending, and at four of the six Hak-ka stations which now exist in connection with the Mission, a Hak-ka student or helper is required to accompany the missionaries and act as interpreter. The

most westerly of our Hak-ka stations is still a two days' journey over the hills from the nearest Hak-ka station of the Basel Missions, and at the urgent and oft-repeated request of the brethren at Swatow, it has been judged best to meet the difficulty by the establishment of a Hak-ka Mission, with, of course, labourers set apart for this special language. The first messenger of the Church to this people in the highlands of the Canton province has been sent forth in the person of Mr. John Rutherford, and it is earnestly desired to strengthen his hands as soon as a colleague can be found.

4. Another step in the direction of extending our Mission agency, and one which, it is fondly hoped, may be for blessing to many of the women of China, is the appointment of Miss Ricketts, of Brighton, to labour at Swatow, and specially with a view to the training of Bible-women for work amongst their countrywomen. There is an open door for such an agency, but the Christian women who might be utilised for such work require both training and overlooking, and this is work on which the ordinary missionary cannot enter, and which the ladies of the Mission cannot give to the extent that is required. The ladies at Swatow have zealously thrown themselves, as is well known, into work in behalf of their native sisters, and they, as well as the brethren at that centre, plead that the large and promising field which is open to this agency should not be neglected. It is the unequivocal testimony of neighbouring missions in China, that the employment of female agents thus trained has given them more success among the women than before, and that such converts when received are found to be both better instructed and more spiritually minded. The Lord has put it in the heart of Miss Ricketts to yield herself to this work, and the Church has reason to thank God for such another example as Miss Ricketts affords of the constraining power of Christ's love to make any sacrifice welcome rather than that His desire should be unfulfilled.

5. During the past year 200 adults have been baptised, and on the roll of Church membership in connection with our three mission centres there are now 2117 souls. Surely we have cause to give praise, and to set forward with new hope and zeal. We append some remarks on the leading features of the year at the various centres.

AMOY.

The death of Dr. Douglas could not but throw a largely increased amount of labour as well as weight of responsibility on his colleagues, Messrs. Macgregor and Gordon, and we would devoutly acknowledge the goodness of God in sustaining them in such health and strength as has enabled them, with the help of the native pastor, to overtake the whole work of their great field. Their burden and anxie tyhave

been in a good measure relieved by the return of Mr. Swanson, who hastened to rejoin them on receiving the affecting tidings, as also by the arrival of a fresh labourer, Mr. Henry Thompson, who with his wife reached Amoy in the beginning of December last. The Committee cannot but feel, however, that the very prosperity of the work at Amoy makes it incumbent that the hands of the brethren there should be still further strengthened. Weakness in the mission staff now would simply be the loss of much of the advantage which past years of anxious labour have secured for the healthy development of the *native* work. As a Church we are praying and labouring towards a native Chinese Church, and the ordination at Pechuia is an event which enables us to glance forward into the far greater results of a similar character in the, probably, not remote future, but which should also warn us to make sure that we do not slacken our hold of present opportunities.

The brethren report the baptism, in 1877, of 59 adults and of 10 children. The present membership of the Church in this district, including children, is very nearly 900. Considering that cholera was so prevalent within the area of the Amoy Mission, it is remarkable that the deaths amongst the membership (9) were less in proportion than either at Swatow (9) or Formosa (19), where no such epidemic prevailed. The settlement of the long-standing difficulty at Chin-Chew will be hailed with thankfulness. It was a deliberate attempt on the part of the Chin-chew magistracy to put a check on the progress of the Mission in that great city. The struggle has lasted three years, and though the Mission has not acquired the premises it had bargained for, it has, undoubtedly, thanks to God's blessing on the patient tenacity of the Amoy missionaries, secured a public recognition of its just rights, and in the long run a more advantageous settlement than the original purchased would have been—

The situation is certainly better. Our chapel is situated in the best street in Chin-chew, in the very centre of a city of 300,000 souls; and in the frontage we have secured, we will be able to have a preaching hall right in the street, where an audience can be got at any time.

The value of the native pastor's assistance is rated very highly by the missionaries—

Tan-Leng continues earnestly to give himself to the work of the Ministry both in his own congregation and neighbourhood, and in assisting us in visiting distant congregations. We have availed ourselves of his assistance in visiting these congregations, partly because in our short-handed condition we have ourselves been unable to overtake them as frequently as seemed desirable, and partly because we think it well that he should in various localities appear discharging the duties

of the pastoral office just as we do. The more the Native Church comes to the front, the less violent will be the antagonism to Christianity as something foreign.

The Training College was re-opened last September with 14 students, a larger number than ever before. One of the former students, Thian-khe, who enjoys the confidence of the missionaries, has taken Tan-Leng's place as resident tutor. It need scarcely be said that on the results of the vigorous and systematic and prolonged training at the College much of our hopes concerning the future of the Native Church depends. At the Shanghai Conference considerable interest was expressed in the character and work of the Amoy Churches, and in the system of training pursued there. A paper on the latter subject, from the pen of Mr. Macgregor, was read before the Conference. One result of the initiation eight years ago of a system of regular examinations before a Board of Examiners, consisting of our own and the Missionaries of the Reformed Dutch Church along with the native pastors, has been a steady advance in the demands made upon the students. In their four years curriculum there are no less than six examinations of increasing degree of severity, all of which must have been satisfactorily passed before the student can be recommended to his ecclesiastical superiors to be taken on trial for license. These various examinations permit of all the Books of Scripture being traversed, and include in their reach Theology, Church History, Preaching, and such secular subjects as Geography, Geometry, Algebra and Astronomy.

It is a noteworthy sign of cordial and harmonious co-operation in missionary effort at Amoy, that the Board of Examiners this year includes the missionaries of the London Missionary Society, the same rules applying to the students and helpers of all three societies, and securing to the students of each mission the benefit of the teaching power in all.

That progress is being made in the matter of native contributions to the support of the Gospel is sufficiently evidenced in the settlement at Pechuia, which includes the support by the congregation of their own pastor. The Report last May to the Presbytery of Amoy brought out the same fact—

Six new places of worship were opened during the year, making in all forty Chapels now connected with the Presbytery. Four additional schools were added to our list during the year. The amount contributed by the Native Church last year was 1923 dollars, compared with 1700 dollars, the year before.

The Girls' Boarding School for Children of Converts is now in full operation under the superintendence of Mrs. Macgregor and Mrs.

Gordon. A worthy woman presides as matron, and a capable female teacher, educated in one of the American schools at Amoy, conducts the instruction. Eighteen girls are enjoying the benefits of the school.

SWATOW.

The energies of the brethren at Swatow have, during the past year, been taxed to the utmost. Whilst Dr. Gauld has been as fully occupied as ever in seeking faithfully to utilise the remarkable opportunities which his Hospital sets before him, Mr. Mackenzie and Mr. Gibson have been unwearied in traversing the whole wide field covered by their twenty-two stations, watching over the Churches, taking advantage of evangelistic opportunities, and in Swatow itself directing and assisting in the training of the students and in the superintendence of the Boys' Boarding school. They report with much thankfulness a larger ingathering of souls in 1877 than has taken place in any one year since the commencement of the Swatow Mission in 1858. Mr. Mackenzie writes—

"As we remember the year that is gone, we would again bless the Lord, who still continues to crown us with loving-kindness and tender mercy. The number of adults baptised in 1877 was 82, the largest increase that has ever been attained in one year. Fifteen infants were baptised, and that too is a larger number of children than have been received in any previous year. When preaching at the stations, we often lay much stress on family religion, a subject in regard to which newly received converts are generally found to have very crude and inadequate ideas. The number of whole families within the pale of the Church is slowly increasing, though as yet they are few and scattered. Few things give us more delight than to see a family all whose members have one by one been brought from the dreary wilds of heathenism into the fold of the Good Shepherd. Some such we have seen, and we thank God for them."

The ingathering of 1877 does not, however, represent an equal measure of spiritual life over all the stations—

"Of the 82 adults baptised, by far the larger proportion was received at Sin-hü, Mi-ow and Kih-yang, (three of the Hok-lo stations to the West of Swatow). At some of the other stations there has for some time been much coldness and few signs of growth, while at others, again, there has been manifest decline. But we do not cease to hope, even for these, that days of revival will yet, in the "set time," come. We would earnestly ask the prayers of the Church that has sent us forth on behalf of the stations referred to.

Five new stations have been opened during the year; three amongst the Hok-los, or people who speak the Swatow dialect, and two amongst the Hak-kas. Of the former, one, Chiah-na, is in the

N.E., whilst the other two, Tao-ua and Kong-pheng, are in the extreme S. W. of the Swatow field. The three stations are important centres for work, being in large market towns. The two new Hak-ka stations are Chic-son and Lo-khoi, both lying a little to the West of the road connecting Hopo and Ho-tshan. At four of these recently-occupied stations no persons have as yet been received to membership."

The opening of these various stations has necessitated the premature employment of a limited number of the students—

"Last year we sent out three of our students to take charge of stations. We would gladly have kept these men at studies here for a longer time, had the exigencies of the work admitted of this, but it could not be. As they were the oldest three of our students, we were the less reluctant to try them as assistants, and I am glad to report that we are on the whole encouraged by the trial. The men seem to be really interested in their work, and, so far as we can judge, there is a spiritual savour about them which makes us hopeful that they will grow in usefulness as they grow in knowledge and experience. We intend shortly to send out another student, a lad who has now been with us for more than three years. He is the youngest we have tried in this work, and we are not without anxiety about him; but we hope much from the grace of God working in and by him. I would earnestly ask special prayer for these four men, and for all our assistants and students.

Every two months the assistants or preachers come in from the various stations to Swatow, to spend several days with the missionaries. They are formed into a class with the students, and carefully examined and instructed in portions of the Old and New Testaments previously prescribed. On these occasions they also read the sermons prepared by them on texts chosen by the Mission staff, and have them criticised. There is satisfactory evidence of interest in this exercise, and also of improvement."

The subject of increased "giving" on the part of the Native Church is thus remarked upon—

"A year ago we recommended all the congregations to adopt the plan of the weekly offering, urging the members to make conscience of giving of their means regularly every Sabbath. This plan has been acted upon with encouraging results. Formerly we had tried monthly contributions, special collections on Communion Sabbath, &c., but found that many gave very irregularly, and that the habit of putting off the payment of what they had subscribed was acting injuriously in various ways. We therefore resolved to try the weekly plan, and are hopeful that as the members see for themselves its advantages, they will act on it year by year more liberally. It is up-hill work,

this getting of the Chinese to give heartily to the Lord, but a beginning is being made, and we are glad to be able to report some progress. All the current expenses of the stations are more than defrayed by the contributions of the the Native Church, and this is a decided step in advance. Moreover, a sum of about 150 dollars has been paid by the native Christians as school fees for the boys and girls now under our care in Swatow. Next year we propose to raise the fees, and are hopeful that the Church will, with profit, bear this proposal.

A considerable number of the patients in Dr. Gauld's Hospital applied for baptism during the past year, and though only three were baptised, there is good reason to hope that others who returned to their homes unbaptised were quite convinced of the folly of idolatry and had become sincere worshippers of God. Fruit may be found, it may be years hence, from the Word preached from day to day to the patients. Though the hospital work is the great work of the medical missionary, it is pleasant to note other results which show the very high esteem in which the Doctor and his labours are held by the Chinese. By the favour of the leading mandarin of the district, whose life Dr. Gauld was instrumental in saving some years ago, a very favourable site was obtained for the new hospital. The Chinese merchants who have purchased the old hospital, readily and most courteously conceded the privilege of keeping on the old premises until the new are quite ready for use. Upwards of 1400 dollars have been given by the foreign and Chinese merchants of Swatow to assist in building the new hospital. This, with the price obtained for the old building, and some former contributions husbanded for the purpose, will amply suffice for the building of a comfortable hospital for a hundred patients, at the cost of only £100 to the Committee. A separate Hospital for Lepers is also being erected without charge to the Committee, to accommodate twenty patients.

The ladies at Swatow continue to give their zealous and most valued assistance in the superintendence of the Girls' Boarding School and in the direction of the two Bible-women both of which agencies are doing effective work. It is fully expected that the appointment of a lady missionary, whose strength will be expended almost wholly in the training of Bible-women, will give an immense impetus to this kind of work. The appointment is one which will exceedingly cheer our sisters who have the welfare of the Chinese women so deeply at heart."

Both the Boys' and Girls' Boarding Schools are in satisfactory operation, and promise excellent results. There are 33 boys boarded, and 4 day scholars. Sixteen girls are boarded in the Girls' School.

Of the Hak-ka Mission the Report has already spoken. Suffice

it here to say, the Rev. John Rutherford, B.D., our first missionary specially set apart for labour amongst this people, arrived at Swatow in December last, and is now vigorously prosecuting the study of the Hak-ka language.

The Church will enter heartily into the spirit of Mr. Mackenzie's own view of the year's work—

“In looking back on the past year, we feel that in some respects decided progress has been made. New ground has been broken, and the boundaries of our occupied territory extended by the opening of new stations. Of course the field is as yet but very slightly occupied, for what are our twenty or more stations, and seven or eight hundred Christians, in regions where there are hundreds of towns and villages, with several millions of a population still in the darkness of heathenism? We are working at high pressure to overtake what we have already taken in hand, and are at times much exercised by the thought that we overtake it but very imperfectly indeed, and that much of what we would fain do must be left undone. But work on in hope with good heart, for the Lord is on our side, and this work is His and cannot fail. Brethren, pray for us.”

FORMOSA.

The union of the two branches of the Formosa Mission has, after twelve month's practical experience of its working, fully confirmed the anticipations of the Mission staff that it would prove the best arrangement for securing at once the training of students, the visitation of the Churches, and a due amount of attention to the evangelistic portion of the work.

The adult *membership* for this year shows an increase of 59 persons received by baptism; thirty children have also been admitted, so that now the entire membership in the Formosa Mission stands exactly at 1200. With regard to the 81 reported as being at present under suspension, Mr. Campbell, to whom, unless otherwise noted, we are indebted for the following quotations, remarks—

(1) That, while the subject is no doubt a difficult one, we are not sure but that it would have been better had we oftener resorted to the very mournful and serious duty of excommunicating the more impenitent of those under suspension.

(2) That the Communion Rolls, having recently undergone a somewhat careful revision, were found to contain about thirty names, carried forward from year to year, which, in all probability, will be omitted from the new Roll books now in course of preparation.

During the past year only eleven cases of discipline occurred over the whole Church, and the hearts of the brethren were gladdened to restore an equal number to the privileges of full communion. A

decided advance in knowledge and general Christian character have been observed in nearly all those who have been admitted to the Church by baptism throughout the year.

The *number* of the Churches is the same as last year, twenty-six. From this time, however, that at Lai-sia, the most northern of our stations, must pass from the list.

The brethren there feel it quite impossible to hold their ground against the persistent attacks of the neighbouring savages. A strong armed guard must always be at hand; villagers have several times been pounced upon in the day-time, and it was feared that the whole settlement might be surrounded any night. Some of the families have arranged to go to Po-sia, but the greater number will be able to find a home among their brethren at Toa-sia (12 miles S.), thus strengthening the little Churches there, and obviating the need of building another chapel in what must have been a very thinly populated and somewhat inaccessible part of the country. Lai-sia was first visited in the autumn of 1871, when among its simple minded-people Dr. Maxwell and Mr. Ritchie were privileged to commence a work which has been undoubtedly owned of God. But a few years have wrought many changes about the place, and as we glance over the Communion Roll of 64 names, and our eye lights here and there on the ominous entry "killed by savages," we turn away with a sorrowful heart, and with a fervent hope that our poor tried brethren may have better days in store for them elsewhere.

The relinquishment of Lai-sia gives a geographical completeness to the Formosa Mission, and makes the Tai-kah mountain torrent, which is the South boundary of the Tam-sui region, and on the North bank of which the Lai-sia villages lie, the natural limit between our own and the Canadian Mission.

Of the twenty-five Churches remaining after Lai-sia is given up, three are in large walled cities, five are in crowded market towns, seven are in good-sized villages, and ten (some of which are the largest of all in point of numbers, gathering their members from the surrounding country) are in small country hamlets. Eleven lie within a radius of one day's journey from Tai-wan-foo, nine within two day's journey, while four day's good travelling can bring us to any of the Churches in the Chang-hoa district. Twelve of the Churches are amongst the Chinese, twelve amongst the Pe-po and Sek Hoan, whilst Lam-gan has an almost exclusively Hak-ka population. An aboriginal element of about twenty-five per cent, exists in the Chinese congregations of A-li-kang, Taw-kun-eng and Ka-lah-paw.

The changes amongst the *Office-bearers* have been fewer than in previous years. Elder Chim-hô at A-li-kang was deposed for med-

dling with Yamen affairs. One deacon at Tai-wan-foo resigned, partly on account of ill health. Two office-bearers died in the course of the year.

It is a matter of great comfort and gratitude for us to think that, amid frequent losses and failures, there are still several men, both in the eldership and deaconship, whose humble piety and active usefulness would be an ornament to any Christian Church, men on whom the passing years are making no change except in the right direction. The appointment of additional elders and deacons with some instruction in the duties of their office will probably receive a considerable amount of attention in the coming year.

We are glad to note the increase of native contributions in Formosa towards the support of the Gospel. To Mr. David Smith is committed, at present, the special charge of this matter of native giving, and he writes:—

“Believing that the money part of godliness is *at least* as important as any other part of it, I have been doing all in my power this year to establish systematic giving and account-keeping. I have provided each Church with a regular account-book, on the first page of which are written all necessary rules which, by God’s help, I mean to see carried out to the letter.”

The *Preachers* are reported to have all been fairly diligent in their work during the past year. They are beset with not a few difficulties and temptations, but considering their opportunities have done well, and give promise of further advance.

The *Students* are increasing in numbers, and their progress is encouraging:—

“We have now the names of ten well-behaved, intelligent, and promising young men on our list; two preachers from the nearest Churches study with them from the Monday afternoons till Friday. One lad (the son of well-to-do parents) who has long been coming about the Hospital, is a voluntary student, and we have just decided to call another lad, who received baptism last summer at Lam-gan. Four examinations have been held with them during the past year, short weekly lectures on Hebrews have been given, they are now receiving a thorough grounding in arithmetic, and at morning and evening worship they have been instructed daily in the meaning of the Scriptures. With four ordained missionaries in the field, we of course look forward with much hopefulness to this part of the work. Our Tutor entirely coincides with any arrangements which are made, and throughout the year has rendered very substantial service both in the class-room and at the Sabbath and weekly meetings of the brethren in Tai-wan-foo.

Eight *Schools* for elementary education, rendered necessary by the special circumstances of the stations, are now in operation, there being a good return from whatever efforts have been made in this direction. Only one of the teachers is a baptised Christian, though four of the others regularly attend the Sabbath services, and the remainder show a good deal of respect for the doctrine and those who sincerely practise it.

The two *Colporteurs*, provided by the Scottish National Bible Society, and their work, deserve a few words, and especially the work of Pa, the senior colporteur. This has been carried on in all kinds of weather, among all sorts of people, and in every important part of the extensive field of the Formosan Mission.

He has recently returned from a long journey (to the Eastern side of the Island). He found that the civilised aborigines there had heard of the Gospel through friends on this Western side, that for the most part they live in scattered little mountain hamlets, that they are much fewer than some of our Pe-po Hoan friends at first led us to believe, and that the general belief and hope among them seemed to be the foreign missionary's ability to protect them from the savages on the one hand, and from the oppression of the Chinese settlers on the other. Meanwhile, at least, there is nothing to justify our attempting fresh ground in a region so remote and difficult of access as that from which Pa has just returned. His work will, therefore, continue to be among the crowded towns and villages from Tai-kah in the north, to Long-kiau in the south, a stretch of country nearly 200 miles in length.

Special efforts are being made in Tai-wan foo itself to bring home the Gospel to the multitudes of that large city. The presence of the students and their tutor, and generally of one and sometimes two of the missionaries, in the city permits of this being done systematically.

Our plan has been to divide our forces into two little bands after the second service in the chapel, supply ourselves liberally with tracts, pamphlets, and small books; then go, the one party away down towards the west gate, along Lantern Street, to the front of a huge temple in this neighbourhood, on the steps of which we are freely allowed to take up our stand. Meanwhile, the other party has gone off in the opposite direction, first across a busy market place, where are seen fish-stands, fruit-stands, here the kit of a travelling brazier, there of a cobbler, hot steaming cans of unsavoury broth, perhaps two or three gambling tables, and I don't know what else besides, all looked after by a class of men who, whatever their faults may be, are neither sloths nor fools in the matter of buying and selling; and so on to a place where several crossways meet, and an audience can always be secured. We believe much good has resulted from the meetings thus held, and Mr. Barclay and Liong-lo have been appointed a Committee

to look for suitable premises, with the view of opening a second place of worship in Tai-wan-foo.

The *Medical work* of the Mission has been carried on throughout the year by Dr. Dickson with increasing interest, and the services at the Hospital have been conducted with fair regularity twice a week by one of the ordained missionaries. The Dispenser has shown a large amount of true sympathy with the people, whether in attending to their bodily wants, or in telling them of the things that belong to their peace."

The time had arrived, however, when Dr. Dickson was entitled to seek some rest during a furlough at home, and he left China in the beginning of January last, accompanied by Mrs. Dickson, carrying with him the affection and respect of all the brethren, not only for his own but for his work's sake. To the great regret of the Committee, Dr. Dickson has intimated his withdrawal from the Mission, as it is not his intention to return to Formosa. He will, we are sure, be greatly missed, and there is an urgent need for the speedy appointment of a successor. The Hospital must meantime remain closed, and the name of the Dispenser has for the present been placed upon the list of preachers, there being no room for his dispensing duties in the absence of a medical man.

We close the Report of another year's work of our China Mission in the words of one of our missionaries with regard to his own centre:—

The whole record for 1877 contains some things to humble us, much to encourage, and perhaps far more to fill our hearts with hopefulness, with gratitude and praise to the God of all grace. A better opportunity than ever is now set before us, and we would begin another year distrustful of ourselves but with humble confidence in His promises. "For the Lord is good; His mercy is everlasting, and His truth endureth to all generation."

HUGH M. MATHESON,
Convener.

STATISTICS OF THE MISSION FOR 1877.

	Communicants, 31st Dec. 1876.	Adults baptised during 1877.	Admitted to Com- munion, having been baptised in infancy.	Received by Certificate.	Restored to Communion.	Suspended in 1877.	Died.	Gone elsewhere.	Communicants, 31st Dec., 1877.	Children baptised in 1877.	Total baptised Children.	Members now undersuspension.
Amoy.....	600	59	0	3	0	12	9	6	635	10	249	57
Swatow.....	463	82	0	2	0	5	9	1	532	15	146	52
Formosa.....	911	59	0	0	11	11	19	1	950	30	169	81
	1974	200	0	5	11	28	37	8	2117	55	564	190

A CHRISTIAN MOVEMENT IN THE PROVINCE OF SHANTUNG.

BY REV. J. EDKINS D.D.

FIVE years ago, a Christian of the London Missionary Society residing at Yung-ts'ing sent a letter, recommending Christianity, by a friend to a schoolmaster in the district of Chanhwa in Shantung 200 miles distant.

Yungts'ing, a district 55 miles South of Peking, consumes cotton cloth, and Chanhwa produces it. A trade sprang up between the two places which has led to constant travelling on the part of many Chanhwa men with a pedlar's pack or a cartload of cloth, on the road to Yung-ts'ing.

Chanhwa is on the sea coast just north of the near mouth of the Yellow River, and is watered by a river of its own, near the mouth of which a little sea port has a traffic with Chefoo, Tientsin, and Nieu-chwang.

The letter was taken by a Chanhwa trader to his friend the schoolmaster. Both these men become from this time friends of the Christian doctrine recommended in the letter. Another trader in cotton also obtained a knowledge of Christianity at Yung-ts'ing from the same convert and applied for baptism, but his case was postponed.

In the autumn of 1876 these natives of Chanhwa were baptized at Yung-ts'ing during a visit to the district by Dr. Edkins and Mr. Owen. Among them was the trader who had been postponed.

During the winter of 1876 this man spent five weeks in Peking learning more of Christian doctrine and the duties and usages of the religion of Jesus. He returned home and in the spring sent a letter stating that there were forty or fifty persons desiring baptism.

Messrs. Hall and Innocent of the Methodist mission in Tientsin had early in 1877, in response to repeated invitations, stationed a catechist in Chanhwa district. Several hundreds of persons sent in their names as anxious to become Christians. Rev. J. Innocent paid one visit to the district and a sum amounting to \$60 was distributed.

The catechist was soon exchanged for another, and he for a third. Thus for many months instruction in Christianity was kept up by these catechists and by the London Mission converts. Meetings were held in the houses of converts and the number of names gradually enrolled on the Methodist lists rose to about a thousand. But none of them were baptized.

A deputation proceeded to Peking from the London Mission converts in August 1877, requesting a catechist to be sent and naming

the convert who had written the letter. He was sent by Mr. Owen and Mr. Gilmour, with an injunction to teach specially the catechism and the use of a mandarin Lord's prayer. The number of names of persons desiring instruction had risen to more than 200.

Mr. Owen and Mr. Gilmour went in November and staid three weeks. They baptized 110 converts of whom about 40 were Methodist. They conducted services and found lodging in each case in houses set apart for the purpose by the people.

They left two catechists at work who continued to the end of January.

In March Dr. Edkins and Mr. Owen went to Chanhwa. They visited about eight places where the people have set apart houses for worship. They baptized in all about two hundred persons. A large portion of these had been trained by the catechists but almost as many more had been trained entirely by converts not being catechists.

The Methodist converts were made over to the London mission definitively by Messrs. Innocent, Hall and Hodge, who found it impossible to continue operations in Chanhwa, and preferred to use all their strength in districts more within their reach.

Mr. McIlvaine paid a visit to Chanhwa in December, 1877 and left the results of his journey to the London Mission. Between 20 and 30 of the converts baptized were examined in the Presbyterian catechism. The London Missionaries decided to regard an examination passed in the Presbyterian catechism, as equivalent to an examination passed in their own.

The movement has since been proceeding with great rapidity. There are now (July 1878) sixteen hundred persons under instruction and of these 420 are reported as suitable for baptism.

The converts belong to 20 or 30 towns and villages, and to persons of all grades in society.

The movement has extended to four neighbouring districts, and there is no sign of any check to its progress at present.

There is a special work among women of a promising nature. In one part there are nearly 50 female candidates for baptism. In another there are 35. The practice of reading is spreading among them.

In one village, the head quarters of the Methodist element, there are from 60 to 110 attendants at worship each Lord's Day.

One of the most prominent features in the movement is regular family worship and the use of the Lord's prayer even in houses where the inmates may not be baptized. Remarkable willingness has been shown to engage in this outward act of a Christian profession. Very many families where there is not one baptized person are practising

Christian worship. The use of the mandarin Lord's prayer as found in the Peking New Testament has become very extended.

The catechism, the Peep of Day and the mandarin Scriptures have proved to be the most useful books.

Many of the converts and of the applicants for baptism are from the Mi-mi kiau, a sect which is partly religious and partly of the nature of a club for mutual aid.

BUDDHIST PHRASEOLOGY IN RELATION TO CHRISTIAN TEACHING.

BY REV. JOSEPH EDKINS, D.D.

WE teach the Chinese the Christian religion by means of their own language and in their vocabulary of religious terms many words and phrases of Buddhist origin have come into common use.

The Syrian inscription A. D. 781 shews that no scruple was felt by the first Christian missionaries in China in adopting many Buddhist terms.

We find there *Mo*, "a devil." This is the common word used in *Mo-kwei*. Both name and being are of Hindoo origin; the delusions of the devil are called *Mo-wang*, Hell is called "Palace of darkness." *An-fu*. The "ship of mercy" conveys the faithful disciples across the sea to heaven. The ship is *ts'i-hang*. Heaven is *ming-kung*, Christian works were called *seng*, Sanscrit *sanga* "assembly." A monastery is called *sī* as by the Chinese Buddhists. A monk's robe is called *Kia-sha* which is the Sanscrit word for "gown," *Kashaya*.

Buddhism throve in the Tang dynasty. It was the era when Hiuen-tsang went to India. His journey was an instance of the depth of religious faith which characterized the Chinese followers of Gautama in his age, and it also secured an immense increase of popularity to the ideas of his sect. Buddhism was very powerful in the court and profoundly influenced the literature. Translations from Sanscrit were made with extreme care and received from the literati a high literary finish. The influence of Buddhism is distinctly seen in the dictionaries of the time, in the syllabic spelling, in the discovery of the four tones and the settlement of the laws of poetry consequent on that discovery. The poets and critics of the T'ang dynasty were conscious of great obligations to Buddhism, and made scarcely any decisive and persistent effort to check the spread of popular faith in that religion and the general adoption of Hindoo phrases and terms in the language. Han-yü in his *Fo-ku piau* was an exception.

The Syrian Christians extended their missions in China at a time when Buddhism was in the ascendant and adopted terms from the

professors of that religion which indicate a more extensive principle of imitation than either the Roman Catholics or the Protestants have in later times thought of adopting. The reason is found in the popularity of Buddhism in the capital of China, in the time of the Nestorian missionaries. That religion was much favoured at court and was the chief agent in teaching the future state and the superiority of the monastic life as a means of subduing the passions. Both Buddhism and Christianity came from the west and it would be for the Nestorians difficult to maintain the mutual independence of the two religions, agreeing as they did in a belief in a world of happiness and of misery for mankind after the present life. The fact that the Nestorian monks called themselves *seng* as the Buddhist do has some light thrown on it by an incident in the life of Matthew Ricci. He adopted a Buddhist priest's dress and shaved his head. But after making trial for a time of this costume he changed it for that of the Confucianists as it was worn in the Ming dynasty. Perhaps the Nestorian priests adopted and retained the Buddhist costume in ordinary life and reserved their own ceremonial robes for special occasions, as the Roman Catholics do now with the Confucianist.

The word "*seng*" for priest they probably took to be an exact equivalent of their *cohen*. So in colloquial English we call the Buddhist monks, Buddhist priests. We have given up the word Bonzes, the Japanese term introduced by Portuguese, and other Romish missionaries into European accounts of the religion of this part of the world. To call them priests at all is however somewhat negligent English. The Roman Catholics have done better to call their monks *sieu shi* and their nuns *sieu nü*, rather than to style them *seng* or *ho-shang* and *ni-ku* or *ni-seng*.

Times have changed. The Buddhists are not now wafted to a proud position by the gales of popular applause, and still less in the present dynasty than in the Ming dynasty would the Jesuit gain any advantage by following the example of Ricci while he was in South China in adopting the Buddhist garb.

In discussing Buddhist phrases capable of being applied in Christian teaching I will begin with *Mo* the "devil." This is in Sanscrit Mara. The Maras are in Buddhist phraseology a class of demons. They are not known to the Brahmins. The word is formed from the root *mar* "death" and is an Aryan personification of death. By the Buddhists the Maras are regarded as a king with a host of followers. They wage war against Buddhism and when Shakyamuna was living he had successful contests with them. In Buddhist books all temptations are demons. A demon is hidden in everything that can cause evil to man. The demon of anger prompts to sin in every

case of sinful anger. So of lust, of drunkenness, of theft, and each form of sin.

The use of *Mo* has become so extended that in our translations of the Bible it is freely used for the Greek *διαβολος* *diabolus* in the literary and colloquial versions. To Christian converts it gradually assumes a Christian sense in proportion as they are instructed in the Biblical representations of the power, agency, and character of Satan. But if not instructed the views of the convert are Buddhistic. These views are brought into connection with "possession" as seen in an intoxicated man, an importunate beggar who cannot be got rid of, an opium smoker who is under the dominion of his habit, a scholar who cannot cease from study. Such persons are possessed by a demon who is called *kwei* but in the poetry of the Tang and the Sung dynasties he might be called *Mo*. A writer is free from the *Mo-chang*, "demoniacal film or hindrance" when his thoughts and language flow freely and beautifully.

The main idea is often that of causing trouble by possession. *Ju-mo* "a demon entering" is a phrase which is quite commonly used to express the idea. To "become deluded, to be deadened to" are also thus described. *Nan-mo* or *nan-kwei* are common examples of the way in which "demons causing trouble," is expressed.

Evidently it is necessary in using *mo* for the Christian sense to distinguish accurately the peculiar meaning of the word in the heathen religions. The Christian *mo-kwei* is more intensely wicked than the Buddhist *mo-kwei*. But both in Europe and in Asia, in ancient or modern times, we nowhere find the demon world dissociated from the phenomenon of possession in popular language. It is one of the primitive identities, permanently retained in the phraseology of all religions.

Another common Buddhist expression is 地獄 *Ti-yü*, "Earth's prisons." The Sanscrit *naraka*. The abodes of demons, places of punishment underneath the world of men are so designated.

The advantage of the employment of this term is that it is ready for use, that it agrees with our word "hell" in being a place of punishment, and further that the visible universe being to the Chinese consciousness in two parts viz., Heaven and Earth, it must always be convenient to the Christian teacher to speak of "hell" as belonging to earth. The objections to its use are great. It misplaces the locality. No modern Christian books place hell under ground. It is plural as much as singular, while our word for the place of punishment is always singular. Further it gives the Confucianist occasion to say that we have borrowed from the Buddhists, and that we must share in the same condemnation which the adherents of that religion have had to endure.

The authors who have reasoned against Christianity on the ground of the identity of the doctrine of hell being much the same in the two religions, and that we have borrowed from the Buddhists, are Sū-ki-yü in Ying-hwan-chi-liao, Wei-yuen in Hai-kwo-t'u-chi and the king of Corea in his edict against Christianity, taken away from the hill fort at the mouth of the Corean river by the United States Naval force which captured the fort ten years ago.

The words used for "hell" in our translations of the Bible are *yin-fu*, "the hidden palace," *yin-kien* the "dark world." The natives also use *yin-si* "the place of hidden judgment." *Ti-yü* is never used in our translations, at least the recent ones, but all missionaries use it colloquially, and it finds its place in our catechising. These phrases *yin-fu*, *yin-kien*, *yin-si* are very modern. They are subsequent to the teaching of the metempsychosis in China. The term used for hell in the Syrian inscription A. D. 781 is *An-fu*, "palace of darkness," a phrase borrowed from the Buddhism of the time and meaning the same as *yin-fu*.

Since the Sung dynasty the popular notion of hell in China has been formed chiefly by the prevalent representations of the ten tribunals seen in temples and in the Yü-ti (probably A. D. 1068) and other works. Punishments are here depicted in the most frightful forms. The incendiary is bound by a chain to a hot cylinder, which he clasps with his arms and legs. Flames are being poured forth from the top and sides of the cylinder. Those who guard written characters from desecration enjoy honours and wealth. Those who waste grains of rice and millet are seen changed into horses, sheep and oxen. The retribution corresponds with the sin and the merit in all cases.

In the consent of the governing class to these popular representations of hell which we see painted with charcoal on the white walls of temples or formed with moulded and painted figures of clay or taking the form of prints in popular Taoist literature, we see an important concession. While the literary class do not believe in heaven or in hell they see the advantage that may be derived from them in the inculcation of virtue. In the hands of the moral teacher future retribution is a powerful engine for good. This is recognized by the governing class so far, that they encourage the people to have in temples the horribly grotesque and alarming models in clay of future punishment, which we see there. The celebrated judge Pau-cheng of the Sung dynasty who died A. D. 1062 is the fifth of the ten judges. The rest are all Chinese as we know by their surnames, and probably actual judges of about the same period.

The late Dr. Medhurst when visiting Tien-mu-shan in the vicinity of Hang-cheu was hospitably entertained by the magistrate of the *hien*

city of Hiau-feng. In the course of conversation he asked his host what he expected would be his lot in the future state. He replied that he supposed he would become a Ch'eng-hwang ye. This little circumstance shews how the Sung dynasty practice of canonizing good magistrates has taken hold upon the country, and made the people think a magistracy in the invisible world quite as attainable as a like post of honour in the present state of existence. Sung dynasty emperors were the first to practise, so far as I know, the appointment of local magistrates for the invisible world with jurisdiction over particular cities. None of the Sung philosophers lifted up a voice against it. They allowed the up-growth of the religious usages and arrangements connected with the Tung-yo miao, the Ch'eng-hwang miao, and the T'u-ti miao. All of these temples are erected to divinities who are supposed to deal with mankind in the future state in the way of just retribution for their crimes.

These and other judicial divinities were elevated to their posts with the assistance of the literary class who are however ashamed to recognize them in their writings. They kneel before them as officers on duty, encourage the people to believe in the reality of their jurisdiction, and avoid protesting against them in their writings. What the literati believe in their hearts to be a monstrous fiction, is to be allowed on account of its moral and political benefits.

What shall the Christian missionary in these circumstances do with the native doctrine of retribution? He will assure the people that there is revealed in the Christian Scriptures a retribution, just, comprehensive, and inevitable. He may allude to the modern origin of the ten judges and condemn the Sung philosophers for their insincerity in allowing, if not inventing, this mythological creation. He may proceed to condemn the Buddhist also for teaching that Yama is judge in the invisible world when according to their own metaphysics Yama is nothing, and for urging the Chinese to accept a doctrine of hell punishments which they teach, not as what they really believe, but as a means to an end. In this they set an example of false teaching which the Confucianists were only too ready to accept and imitate. The Christian retribution will come before the Chinese mind on quite a different footing, as resting on the instruction of a divine Saviour.

But let us be candid in acknowledging the aid we receive from Buddhists in previously spreading far and wide among the people the idea of a moral retribution, for this helps us to bring over more quickly to the understanding of the Christian faith on this point, any of the population who are familiar with the Buddhist teaching.

This is the case even with sects like the Sin-siu in Japan. That sect professes to believe in absorption into the absolute. Many Budd-

hists profess to take the western heaven, as the goal of their hopes. But these beliefs or aspirations are capable of being reconciled with beliefs in the heavens and hells of the metempsychosis, and they are actually taught along with them. Even the most metaphysical Buddhists, and those who have the most abstruse notion possible of the Nirvana, still teach as exoteric doctrine the metempsychosis as known in India.

That I am not wrong in imputing to the literati who constitute the later Sung, Iu, and especially Chu-hi, a principal part in the encouragement of the popular belief in future retribution may be shown by the chronology. The author of the Yü-li a Tauist named Tan-chi who was the first to give currency to the legend of the ten royal judges lived more than a century before Chu-hi. The two brothers Ch'eng-ming tau and Ch'eng-yi chwen lived a little before Tan-chi in the early part of the 11th century. The elder died the year before the Yü-li, was made. The younger lived for nearly twenty years after. Then came the time of Hwei-tsung who is said to have deified Chang-yi with the title Yü-hwang-ta-ti and who was carried with his son into Tartary a prisoner under the Nie-chi dynasty. This was the period of the founding of this new Tauist school of a future state with ten judicial courts, and with Yü-hwang-ta-ti enthroned as a judge of human actions. Then was the time also that Tsi-hwang-shang-ti and Feng-tu-ta-ti were made divine judges each with his special court for the determination of the happiness or misery in the future state of each individual man.

Chu-fu-tsi witnessed all this and did not protest against it. He saw also rising round him the novelty of the Ch'eng-hwang miao with its judicial apparatus, its magistrate for trying cases in Hades, and its array of clay servitors, with arrangements for periodical processions through the region over which he had jurisdiction, for the sake of knowing the good and bad conduct of individuals. He saw these things and made no struggle against the extension of superstition. The worst he said of Buddhism was that the doctrine of Yang and Me was better. The reaction against Buddhism so far from beginning with him began rather as I think with the expulsion of the images of Confucius which had in the Sung dynasty found their way into the temples of Confucius in cities. This expulsion took place in the Ming dynasty, and in the present dynasty the reaction against Buddhism has been stronger among the literati. But the pictures of the ten hells have come to be more and more used.

It is important to note that Chu-fu-tsi lived in an age when the Tauist images, and the mythology connected with them, received a great development, against which he made no protest. Chu-hi ought

not to be put forward as the authoritative representative of Chinese thought, and some foreign scholars appear to me to have erred in regarding his views as final and as the accepted expression of Chinese thought ancient and modern. In fact there is scarcely any one who has been by later writers more heavily condemned. His influence has been great and it continued long and some of his works are still authorized school books, but his authority as a thinker and a scholar is in the present dynasty challenged and criticised severely by all independent writers without an exception.

It is possible that Chu-hi may have felt that the doctrine of future retribution is likely to be true. He was certainly rather fond of reading Buddhist books. He may not have cared to contradict what was perhaps true. Let it be borne in mind that in the Book of Odes he approves of the rendering in a certain well known passage "The soul of Wen-wang moves up and down in the presence of the eternal." Scholars not in favour of the continued existence of the soul after death usually explain this away.

The term *t'ien-t'ang* for heaven seems to be founded on the use of *t'ang* as a hall for holding a court. Heaven is present to the native mind as a vast hall where the Deity sits in celestial state with subordinate divinities as his assessors. The phrase is not Hindoo, but the idea is Hindoo. In other words the Chinese have made a phrase of their own to fit the Buddhist notion of a paradise or palace of the Gods. The reason is not far to seek. The Buddhist translators when rendering the word *god* used *T'ien* invariably. The Sanscrit *deva* the Latin *deus* and the Bongali *debta* have no other equivalent in Chinese than *T'ien* "Heaven." At the same time *deva boka* the heaven of a *deva* is also translated by *T'ien* thus causing some confusion. This mixture of two senses has led to the addition of *t'ang* in ordinary colloquial use for heaven as a paradise. It is of course modern and subsequent to the spread of Buddhism.

The narrow limitation of the word to the sense "hall" is an objection, but Christians all feel that the chief and prevailing sense is in the word *t'ien*. The Christian usage omits *t'ang* as often as it admits it even in colloquial intercourse and in preaching. In the various translations of the Bible *T'ien-t'ang* is never used.

T'ien-kung is not inappropriate for the throne scene in the 4th chapter of the Book of the Revelation. But it is not used in the Chinese versions of the Scriptures. Like *ti-yü* for hell it is limited to colloquial use in Christian literature. In Buddhist books *T'ien-t'ang* is not used for heaven, but *T'ien-kung* "palace of the good" which is so used, is a good deal like it, and resembles 明宮 *Ming-kung*, "bright palace" which is found in the Syrian Inscription for heaven, and in

late Christian literature occasionally. *Ming-kung* and *T'ien-t'ang* are both of them phrases formed on the Hindoo notion of heaven.

Heaven and hell are both embraced in *Yin-kien*. The invisible world includes states of happiness as well as misery. This reminds us of Homer where in the 11th Book of the *Odyssey* he describes the interviews of Ulysses with many of the shades of the dead including his own mother. The palace of Pluto and the abodes of the dead were regarded by Homer and his contemporaries as under ground. Was not the notion of *Ti-yü* "Earth's prison" taken to India from countries further west? Egypt may have been the parent of the idea of a subterraneous prison of the dead. We find the notion in Egypt, in Greece, in Babylon and in India. But it is not in the Vedas. It was either originated in India after the Vedic age or it was then introduced from elsewhere. I prefer somewhat the hypothesis of western origin on account of the similarity of the view held of the future state as given in Buddhist books with those found in the religious books of western races.

We are beginning to find out how fruitful was the Greek mind not only in inventing, but in communicating the knowledge of inventions. The traces of Greek influence are found in Hindoo architecture, in Hindoo astronomy; in Hindoo arithmetic and in Hindoo philosophy. The Sanscrit writing is now admitted to be of semitic origin. The Hindoo hells which are first found in the laws of Manu B. C. 800 to B. C. 500 and then in the Buddhist books, and which are intimately connected with the metempsychosis, may have come from western countries and subsequently have been elaborated into the Hindoo shape when the universe based on the metempsychosis was in course of construction by the Hindoo mind; at any rate when Chinese critics charge Christianity with borrowing, "heaven and hell" from the Buddhists we are right in pointing out that the Olympus of the Greek gods and the Hades of Pluto in Homer are more ancient conceptions than the Buddhist hells and paradises, and that, whether it was from Egypt, from Babylon or from some other source, the borrowing is on the whole more likely to have been the other way. Otherwise why do the oldest Hindoo books say nothing of the Earth prisons and the palaces of the gods?

Redemption.—Each Buddha and Bodhisattwa is a Redeemer. I notice here *Ti-tsang-wang Pu-sa*. He is called *Yeu-ming-kiau-chu*, teacher of the unseen world. Full of benevolence and grace towards mankind he opens a path for self reformation and pardon of sins.

The phrases here used are such as we employ in describing the Christian redemption. The Buddhist redemption is moral, for it includes repentance and rescue from the net of the delusions of *Maya*

partly moral and partly mental. (Maya-saus, a juggler, idealism delusion). It brings the idea of grace before the people. That grace is pity in the heart of Buddha, or some Bodhisattwa such as Kwan-yin, prompting them to teach true doctrine to those who have gone astray. In the Buddhist books the Bodhisattwa expresses a wish and proceeds to accomplish it. In the Tauist books however, the utterance of the wish is attributed to *Ti-tsang* or *Kwan-yin*, but the issue of the decree of salvation is ascribed to *Yü-hwang-ta-ti* or *Tsi-hwang-shang-ti*. The love of Buddha is self prompted, and is the result of a determination entered on millions of years before in an earlier life. It may be doubted whether this self originating love can logically be claimed by the Buddhists, for they also believe in an impersonal fate which compels the succession of events just as they happen. But it is better wherever we find a moral love like that of Buddhism, being at once the enemy of vice and the friend of virtue, to recognize its existence and assign due credit to it.

This being so it seems proper to say further that the resemblances with Christianity are most striking. 1. There is the self prompted pity of P'u-sa for mankind. 2. P'u-sa saves men by instruction, from the punishments in which they will certainly be involved in the 138 hells. 3. The cause of future punishment is sin committed in the present life, Yang-kien. 4. The god of the Tauists is represented as promulgating a gracious decree to remit the punishment of hell for those who repent.

Such is the way in which redemption is represented in modern Tauist works where a Buddhist element is freely intermingled. A mixed mythology and scheme for a fictitious salvation had grown up in the Sung dynasty and continued to prevail till the present time in works like the *Yü-li*. In it we see a sort of preparation for Christianity in the way of familiarizing the minds of the people with phraseology which may be used in describing the Christian redemption in several particulars.

The purely Buddhist notion of the western heaven and the disciples of the Tauist sect leading the soul to that abode of happiness are also introduced without scruple in these Tauist representations. I have often thought that the religious pilgrims pictured with banners in their hands inscribed with the sentence *Tsie-yin-si-fang*, "we will lead you to the western heaven," a Tauist priest in front pencil in hand, ready to write on the head of new disciples met upon the way, the sign of initiation to the religious life, might be very effectively used as an illustration to describe the zeal which Christians ought to shew in holding aloft their banner in the path of their pilgrimage and in the readiness which they should exhibit to look out on the way for

the victims of sin and error and induce them to join in the march to the heavenly city.

Secret merit.—Any virtuous actions are meritorious and form a stock which may be heaped up like grain in a barn and constitute a man's treasure of benefits to come. No good action says the Buddhist is lost. The spirits unseen will be sure to take note of it. If you do good there is an absolute certainty that you will receive benefits by way of recompense. Hence the phrase *Tsi-yin-kung* "accumulation of secret merit."

A curious confusion takes place here through that mental tendency which sometimes mixes the cause of an act with the event. Merit produces happiness. Therefore the name happiness is given to merit. In Mongolian Buddhism *boyin* is both "happiness" and "merit." Etymologically it is the Chinese *fu* "happiness." Doctrinally it is any good action. In the ordinary language of social life it is either happiness or religious merit. In Chinese Buddhism 罪福 *Tsui-fu*, means either "misery" and happiness or "sin and virtue." You may translate them either way. *Tsui* is "misery." It is also "sin." *Fu* is "happiness." It is also merit." In the ordinary use of 受罪 *Sheu-tsui* in Chinese "bear suffering" is the idea. The conception of "sin" is lost. This is the effect of Buddhist teaching.

The following passages occur 跳脫罪福之關 leap out of and escape the gate of misery and happiness. 先從罪福因果, 易省然悟 first wake up with a shock from (the delusive dream of) causes and effects, of misery and happiness.

The effect of Buddhist doctrine on heaven and hell may be judged of partially by a statement in No. 480* of the *Wan-kwo-kung-pau*. An account is there from by a convert of the Basel mission in the district of Sin-an near Canton of his personal experience first as a heathen and afterwards as a Christian. After leading a dissolute life for some years he began at the age of 27 to read such books as *Pau-ying-lu* 報應錄, *Yin-chi-wen* 陰騭文, *Kan-ying-p'ien* 感應篇. These teach future retribution in the most appalling language when describing the torments of the wicked and they make use of the most inviting pictures of the happiness of the virtuous. He then read also *Yü-li-ch'au-chwen* 玉歷鈔傳. He says regarding it that it speaks of heaven, *T'ien-t'ang*, as a place of incomparable glory and of hell "earth's prison" as the abode of misery indescribable. "At this time I was so affected by what these books said that I felt my very hair and bones grow stiff with fear at the thought of the character of my past life. Coming to myself I looked up to heaven and said, how shall I escape the punishment of earth's prison? My conscience condemned

* Published at Shanghai March 16th, 1878.

me. Waking and sleeping I could get no rest. I continued to read books exhorting to virtue, and meditated deeply on them. I kept on saying to myself, do nothing wrong but practice every good deed; or else I thought in my innermost mind, about the words, 'Lust is the most deadly of all sins, and filial piety the chief of all virtues. Of these words I made a warning and a rule. Sometimes I presented a written petition to We-ch'ang-ti-kiün, declaring my determination to live virtuously. At other times I made it a daily habit to go morning and evening to the image of Kwan-yin and burn incense before it at the same time reading the Book (King) of Kwan-yin and praying to that divinity to rescue me from my miseries. I also prayed to High heaven making use of four sentences, "I strike my head and worship the blue heaven. "My ruined life has been marked by thousands and tens of thousands of sins." "I pray thee to have pity on me." "I beg forgiveness for all past sins." I was so full of alarm that I was anxious to perform some meritorious act to free me from all my sins."

"Occasionally also on returning home I presented incense and read a prayer to the kitchen god and was accustomed to take the manual for the worship of the god and recite passages to various members of the family exhorting them to compliance with the direction to be very reverential to the kitchen god. I also urged my parents to avoid eating beef and dog's flesh, for the preservation of their good fortune.

"My desire to be virtuous grew greater as I observed the cheats and craft of the world and the selfishness and greed of many persons. I was at that time bent on becoming a good man and superior to others and so acquiring a variety of high rewards."

He then proceeds to shew that all this time he was himself deluded in a multitude of ways and firmly bound in the snares of ignorance, till by the help of his grandmother an old lady of 87 years, who had been for years an excellent Christian, he was brought to the exercise of faith in Christ and his Gospel.

Undoubtedly this is an example extremely interesting and instructive as shewing how the Buddhist doctrine of heaven and hell prepares for the Christian. I proceed to detail the steps of this man's conversion. The old lady had five sons, all of whom except our convert's father and the eldest followed their mother in adopting Christianity. The opposition of these two sons to Christianity continued for years and the writer of the account was brought up an unbeliever. The grandmother coming one day to chapel slipped her foot and sustained a severe injury. A Christian helped our convert in taking care of her and in applying his medical skill to cure her. While he was doing this he plead our convert with exhortations to accept the new doctrine. As

he spoke of the coming judgment and of heaven and hell our convert felt himself deeply moved. It just suited his mood of fear and of longing. It helped him to make up his mind and give his will a fixed direction, so that he yielded himself to the influence of the new religion and became a secret believer. When his grandmother reiterated her earnest appeals to him to adopt the true faith he consented. He still felt however afraid of calumny and reproach and confined his praying to the schoolroom where he taught. At last he says he felt stronger faith, went to join in worship at the chapel, met the missionary, and was afterwards soundly chastised by his parents. He was subsequently baptized and is now in the training institution of the Basel mission.

Let attention be given here to the circumstance that this man, a genuine convert to Christianity, had made an unsuccessful attempt at a moral self reformation in connection with the Buddhist doctrine of heaven and hell and the moral teaching inculcated in the universally known Tauist publications, the names of which he mentions in his account.

The retribution proclaimed by Buddhism led him to an outward reformation consisting in the abandonment of a vicious life. At this time he had a glimmering of certain truths, found imbedded in heathen beliefs. He had the moral intention leading him to forsake some sins but he did not achieve a satisfactory escape from doubt and temptation. This could only be the gift of Christianity, yet in Buddhism he had the guidance of a certain light which led him to become a seeker for truth. Christianity found him not altogether cold and dull, but in an inquiring and unsatisfied attitude. He was looking for more light than that of Buddhism, for stronger love than that of Buddhism, for a brighter hope than that of Buddhism. These he found in the Gospel.

Not only had the moral teaching of Tauist books and the Buddhist doctrine of heaven and hell a distinctly perceptible effect in inclining him strongly to self reformation, but the habit of Buddhist devotion in the form of reciting passages from liturgical books and prayers for aid to escape from misery helped him in commencing a *quasi* religious life. The petition to Wen-ch'ang-ti-kium, a star god, is a written prayer burnt in the incense flame. The prayer to Kwan-yin is an appeal to the powerful divinity who promises to exercise her delivering power as a P'u-sa to every supplicant. The habit of prayer was already formed when he was induced by faithful Christian friends and relatives to pray to the God revealed in the Bible. When he did so he begged the recovery of his grandmother in order, he adds, that she might lead him and his family with her to the hall of worship. His grandmother recovered and he felt that his prayer was answered. This led him to great earnestness in prayer and strength of faith, for

she was confident that the cure took place by the immediate exercise of God's power and in answer to prayer. His habit of heathen devotion was transmuted into Christian devotion. Christianity takes man as it finds him, and makes him by teaching and training a servant of God.

I do not in any way doubt that Buddhist doctrines have been, for the Christian teacher, most important preparation for Christianity, and that through the spread of these doctrines the Chinese people look upon Christianity with much less strangeness and accept its doctrines with much less difficulty than otherwise they would have been able to do.

On the other hand it may be said that Buddhist priests do not easily become converts; that Polynesians, negroes, unmahomedanized Malays and the mountain tribes in Birmah and India become converts more readily than the Chinese. This perhaps has been so hitherto but I doubt if it will be so in the future. There have been causes which have operated to check the progress of Christianity in China. They have been chiefly originated by the Confucianists. When opposition from the literati is removed it is surprising with what ease Christianity can be propagated. One reason of this is that the minds of the people are impregnated with Buddhist ideas and the language with Buddhist expressions.

THE BIBLE IN ITS MISSIONARY ASPECT.

A Sermon Preached on the Day of Intercession for Missions, November 30th, 1877,

BY THE VERY REV. DEAN BUTCHER, D.D.,

in the Cathedral of the Holy Trinity, Shanghai.

ROMANS 10; 14. Epistle for St. Andrew's Day,—“*and how shall they hear without a preacher?*” The best History of Missions ever written is THE BIBLE! It gives us a series of vivid illustrations of God's constant plan of procedure—the Method of addressing man through the instrumentality of his brother man. Men are not to be converted to God by wonders in the sky—or by dread manifestations of God's power over nature, or by suspensions of her laws—but by the human voice—the human sympathy, the touch of a friendly hand—the appeal of a kindred spirit—In fact as in the memorable instance of Cornelius who was not converted by the Angel (though one was sent from heaven visit him) but by erring impulsive Simon Peter—so everywhere and always the plan of God seems to be “how shall they hear without a preacher,” man shall be taught by man. This is God's ordinance and appointment and from this ordinance and appointment Missionary Societies, Missionary Collections, Missionary Sermons, days of intercession for Missions and all the apparatus of evangelization take their rise.

To-day I have the privilege of speaking to you on this subject and

perhaps we shall make good use of our opportunity if I try to bring out the strong Missionary aspect of the Bible—If I try to show that the wondrous spiritual processes it describes and the varied characters it introduces have been all along, to an extraordinary extent, cooperating to bring about the one end and object for which the Christian Missionary is labouring to-day. The Bible has, I grant you, its champions—its statesmen—its sages, its Kings, but say what we will the Heroes of the Bible are Missionaries and the Bible is a great record of successful Missionary Enterprise. From the 12th chapter of Genesis which relates the Call of Abraham and his separation for Missionary Work to the last chapter of Revelation which gives us an assuring vision of the triumph of the Divine Enterprise, we see page after page, chapter after chapter pervaded with one idea—the idea of forming a church. First Abram is called and bidden to separate himself from his idolatrous family and to gather about him a people destined to leaven the corrupt lump of humanity. The very words of the call “Get thee out of thy country and from thy kindred and from thy father’s house” imply an anticipation of the command to “forget also thine own people and thy father’s house” which is the charter and the watchword of the Missionary. Then again how large a space in the Sacred Story is filled by Moses! What was his vocation but the vocation of a Missionary. The immediate field of his activity the land of the Nile. He was accredited as it were to Israel in Egypt but how wide has been the influence of his work. He saw a herd of slaves in danger of losing their distinctive religion—their national individuality—in the House of Bondage and he stirred them up and roused their self respect and made of them a great and glorious people with a literature and a history and a destiny. Now lose sight of the importance of Moses to the Israelites—and lose sight of the importance of Israel to the world at large. And think of the whole story of the desert wanderings. Think of the murmurings of the people, of the enormous difficulty of holding them back from relapse into idolatry—Think of the care taken by Jehovah in inspiring Moses to form a whole system of Law to guide and regulate the daily life. This really on a grand scale is exactly what the Missionary has to do in a foreign land. He has contests with the stubborn and the cold hearted, the strong rebuke when he sees the sidelong glance at old heathen rites, the formation of rules to guide the individual to conserve the little Society. Then in the employment of Miriam do we not see the sanction and the precedent for Woman’s Work, in the attention paid to the advice of Jethro by the appointment of able men out of all Israel to aid Moses, the germ of the Board and the Conference—in the passing on of the wardship to Joshua an early figure of the ever

recurring necessity of a strong, vigorous hand, taking the standard from the palsied grasp of age.

And when we look at later Jewish history with this key in our hands how it gains in oneness of idea. Look at the goodly fellowship of the Prophets as a great band of Missionaries. They are selected from all ranks of life and have each a distinct field. Isaiah of royal descent is the Missionary to the Court. Micah preaches temperance and justice to the men of the people. He has a special mission to his brother prophets "the prophets that make my people err"—Ezekiel again is given the task of preaching to the Jewish Captives in the perilous home of idol worship, Babylon the Great. This mission is to the great ones of the Jews, professing to worship God, but working unspeakable abominations in the secret chambers of imagery. Jonah, more distinctly corresponding perhaps to our idea of a missionary, is sent on a long and perilous voyage to Nineveh, the great city of three days journey, to preach Repentance, that same message which at a later and in a very different scene John Baptist, last of the Old Testament Prophets, delivered to a mixed multitude of publicans and peasants, soldiers and scribes, when he bid them plunge beneath the torrent of the river Jordan, the spiritual Rubicon dividing the life of sin and selfishness from the life of holy resolve and consecrated effort.

All these are but representatives of the Being who gave to the name Missionary a perpetual and an unexampled sanctity. The Divine Founder of Christianity was sent from the Court of Heaven as a Missionary to fallen man. And sermons, miracles, parables, aye every act of His daily life have a bearing on this central, this animating object. What does not serve to figure to him His absorbing task! He sees the fishermen casting their nets. Let them seek a worthier spoil, let them henceforth catch men. He sees the sower casting seed into the ground. Behold in that labour an emblem of His Work, the work of sowing the imperishable seed of spiritual Truth. Let the rich give their Banquet—It is a sign to Him of the Great Feast of Privilege and Blessing spread in the Gospel—the feast to which all are bidden in the Banquet House where yet there is room. He tells the most touching story of family life that ever was told, the Parable of the "Prodigal Son". . . It is a chapter of domestic history that never loses its freshness and force but it has a Missionary bearing. The prodigal represents the Gentile—the elder brother the exclusive spirit of the Jew and one verse of it was very appropriately chosen as the opening sentence of the service to day: "I say unto you there is joy in the presence of the angels of God over one sinner that" "repenteth."

And these types are all gathered up into one matchless present-

ment, the figure of the Good Samaritan. Christ's own picture of Himself. The Friend of man pouring in the oil of grace and the blood-red wine of oblation and taking him from the perilous high-way of the world into the refuge of shelter and security. All Missionary effort is represented by this Incarnate Sympathy. All Missionary effort is elevated to a Divine height by being a copy of the Saviour's Work of Love! The Old Testament preachers of Righteousness, whom I have ventured to call Missionaries, laboured to prepare men's hearts for the first Coming of Christ, the Apostles and first confessors, aye and every minister of God, be his work amongst heathens or amongst Christians, struggling to fight the good fight, all these, I say, have a like task *to prepare men's hearts for the second Coming of Christ*. And it is because of the examples and encouragements in Scripture that I confess I am not of the number of these who take a despairing view of Missionary Work.

The reason is plain. I know that it is God's work and I believe that He is able to carry out and to perfect any of His purposes, however obscure and difficult may be the process by means of which He works or however poor and inadequate may be the instruments He chooses to employ. If His blessed Son saw "Satan as lightening fall from heaven" in anticipation at the outset of Apostolic effort when His first missionaries were starting on their course, we know that such must be the consummation. If John saw "the kingdoms of this world become the kingdoms of our God and of His Christ" in vision, we know that such must be the consummation. Therefore, though at times the task be hard and the deferrings of Hope often make the missionary's heart sad, still the ultimate triumph of Christianity is one of the very few things about which there cannot be a shadow of doubt. There are often times when the worker in the field seems to see this as a dazzling certainty. The grace that God gives him is such that he seems like Elijah able to go "in the strength of that meat forty days and forty nights unto Horeb the mount of God." But it would be romantic exaggeration to say that this state of exalted trust could be the missionary's habitual attitude. It is not so. There must be moments, aye days, weeks, when he has an up hill task to struggle with, when he sees nothing but rebuffs and discouragements—when the work to which he has given himself seems absolutely over-powering in its extent and difficulty—his health is failing—or his converts show signs of slipping back—or his progress with the language is unusually slow—or his own convictions as to the best mode of proceeding are opposite to those of his brethren—these and an hundred other baffling circumstances depress the spirits and he feels disposed very often to have done with the fight and to give things up in despair. At such a time I hope and believe a gathering like this is useful. We

do not here to-day see any of the opposing, encompassing hindrances of every day work, we only perceive the means of refreshment and the channels of strength, the House of God, the united prayer, the pledges and promises of Scripture. Set before us, behold every species of encouragement. To-day then let us have a good hope. Let us thank God and take courage. Already the cross is planted like an ensign on an hill in every land. The voice of prayer and praise circles the world

* When o'er Pacific billows,
The Sabbath wakes in glory,
Their praises due Thy scattered few
In China sing before Thee.
They sing and Westward ere
The daylight speeds the chorus
From Burmah's shore to far La Lu
From Araby to Taurus!

Let the Poet encourage us to go forward. There is much to be done as any one who looks at a Map can see. In China, a country eleven times the size of the British Isles with eleven times the number of people in it, there is clearly a vast field. Let us beg for a Spirit of supplication and a Spirit of perseverance. As the proverb says *Pray* and *Stay* are two excellent monosyllables. We may each do some thing by prayer and sympathy in our respective stations to help the cause,—the cause which in spite of misrepresentations, blunders and inconsistencies, in spite of any degree of weakness you may choose to allege against the human instruments, in spite of any degree of resistance you may choose to discover in the unbelieving hearts of the heathen, is still the cause of Scripture against false philosophy, of Truth against error, of God against Idolatry, of Light against darkness, of Heaven against Hell!

(宗族之來歷 TSUNG-TSUH-CHI-LAI-LIH.)

*Extracts from an essay on Clans, read before the Canton Missionary Conference,
June 5th, 1878.*

By REV. HILDERIC FRIEND.

IT was during a visit to our country stations in the Month of May 1877, that my interest in this subject was first aroused. One Saturday evening we reached a little village at a distance of some ten (10) *li* from *San-ning*, where, on account of the shallowness of the river, we were obliged to cast anchor. It was a remarkably quiet neighbourhood; the stillness being only broken by the occasional lowing of the buffaloes, which were grazing in the plain, or the merry voices of the children whose duty it was to tend them. It is remark-

* These lines occur in a very beautiful poem by the Rev. Handley Moule entitled "A missionary Hymn of Praise."

able how great is the similarity existing in the customs of the most widely separated countries. The *Muh-niu-jen* 牧牛人, of the Chinese, or lads watching their cows at pasture, find their counterpart not only in the गीप *Go-pa* of the Hindûs, the *Govedar* of the Servians (Müller's Chips' II. 27) or the *Βούτης* of the Greeks, but even in the *Bo-airech* of the Celts. This remark applies primarily to the *duties* of the cow-herd, but may it not apply to the *title* as well? That the Chinese word for cow is the same radically as that used in the Aryan languages, admits of little doubt; and it would be interesting to know how far the Sanskrit पृ- *Pá* and the Chinese *Muh* are connected. The phonetic for *Muh* is *Pok*, and there is a close etymological connexion between this word and that for Father, which may be traced in the old Dictionaries; so with regard to the Indo-European पृ *Pá*, whence *Pater*, *πατέρομαι*, *ποιμήν*, &c. I can do no more than merely refer to the fact here. To return to our narrative. Sunday morning having dawned upon us, we walked into the city, met the few Christians who came together for worship and communion, then returned to spend the night in our boat. As we were enjoying the soft evening air a number of the children left their cows and gathered around us, our boat having been drawn up close to the right hand bank of the river. On the left hand, sheltered by the hills which towered above us, lay another village, and on the plain, scattered about in various directions were other children with their cows. As our presence got to be more familiar, the children near us indulged in pleasant chat and romping games. This attracted the attention of the others on the left, who clustered about the bank opposite to us, and began a boisterous conversation, which was the signal for an assault. One and another on either side the river took up the harangue; oratory, gesture, invective were all laid under tribute, and used as if by a perfect master of the art. It was easy to see that the passions were thoroughly aroused, though perhaps neither heard enough of the other's words, to know what compliments were being paid. Equally easy was it to see that our right hand group was the stronger, and as the heat of the contest intensified, suddenly a lad of some 10 or 12 years sprang to his feet, and throwing aside his scanty clothing, jumped into the river and swam for the other side. A scream of terror was sent up from the one, a shout of joy and applause from the other side, and as the children on the left scampered over the plain in various directions, to catch their respective beasts and hurry home, never for a moment looking back to see if they were still pursued, the champion of the right, having reached an island of sand in the middle of the river, gave the fugitives from thence his parting blessing, then returned to receive the congratulations of his friends.

What was all this? Mere childish enthusiasm? A spirit of bravery stirring the youthful heart for a moment, soon to die away and be felt no more? No! But the same spirit which possesses the whole nation, and may I not add every nation which says, you are barbarians. We are better than you. As are the individuals, so is the community, and the spirit manifested by those children is the same as that which has operated for so many ages, in keeping the whole country shut up to itself.*

In tracing out the subject before us, we can avail ourselves of two valuable sources of information, viz: (1) the words used to express the idea of clanship and (2) Historical notices of the same.

I. To begin with words. It will be well to take up the latest developments first, and work our way back to the original idea. The word *clan* has to the English well nigh lost its meaning, being supplanted by another, and far more expressive one, that of Family. And this is the more remarkable when we remember that not the word merely, but the system also, is still recognized in some parts of Great Britain, so that I find a late issue of a Scotch Newspaper stating that "at a meeting of the clan Maenaghten, held in Edinburgh, a committee reported that they had made an investigation regarding the chieftainship of the clan, and they unanimously resolved that Sir F. E. Maenaghten, the lineal descendant of the ancient line of chiefs of the clan, should now be held to be the chief." "Surely it must strike with surprise, any one who thinks of it" says Arnold (*Study of Celtic Literature* p. 90), to find that... the old occupants of this Island, the Celtic Britons, should have been completely annihilated, or even so completely absorbed, that *it is vain to seek after Celtic elements in the existing race.*†

Now it is from these very Celts that our word *clan* is obtained.† With regard to the etymology we may observe that the word, in one or another of the forms Clan, claim, cland or clang, is found in familiar use in the sense of children, offspring, descendants. As the Irish *C* represents Welsh *P* (a change, however, of comparatively recent date; Cf: Rhys-Lectures on Welsh Philology), we have as the representative the Kymric 'Plant,' i. e. (1) A Plant (2) To plant (3) A child. Comp. Latin 'Planta.'

Speaking of this word Archbishop Trench observes (*Select Glossary*, s. v. Plantation). "We still 'plant' a Colony, but a 'plantation' is not of trees only and not of men. There was a time when 'The Plantations' was the standing name by which our Transatlantic Colo-

* But cf: a paper on 'Foreign relations of China' in '*Fraser*,' March 1877. P. 359 seq.

† The word *Clan* occurs in the Etruscan Inscription, and may have a connection with the Gaelic term.

nies were known, &c." It is unnecessary to quote his examples of its use.

I ought here to add that this is not the only word in use amongst the Gaels. "Cinneadh" meaning clan, kin, tribe, surname, is probably the same word as the, Anglo-saxon 'Cyn' Icelandic 'Kyn' Lat. 'gens' γένος and Sanskrit जन Jan; and is used synonymously with 'Cloinne,' clan. This brings us to remark with regard to the Lat. 'Gen,' a clan, or rather a house embracing several families united together by a common name and by certain religious rites, that a similar custom exists among the Parsees, so that it is not an unusual thing to find from fifty to a hundred persons dwelling together under one roof.*

And now I come to the question of the Chinese word for clan. It has often been observed that there are words in the Juh shǎng (入聲) which are synonymous with others, cognate in sound, in the other tones. So in the case before us we have on the one hand 'Tsu' (族, Cantonese Tsuk), corresponding to Tsung (宗) on the other. These two words are often joined together, and Tsung Tsu (宗族) is translated by Williams, of the same clan. Referring to our Dictionaries we find under Tsu (族) the following definitions, "A barb of a dart; to collect, draw together as a banner does; a clan, a tribe; a family or kindred of the same surname, &c." When I first read this I thought there could be no original connexion between the various ideas represented by that one word, and that the sense of clanship had been tacked on to this character, instead of being placed under Tsu (續) to continue, to join on, to succeed." I was not a little interested, however, in tracing out the subject, to find that just as these apparently disconnected definitions are all grouped under one word, so in the Teutonic and Semitic languages the same order is preserved. 'Stamm' in German, with its cognates in Danish, Anglo-saxon and English, supplies us with such ideas as 'the part of the plant which shoots out of the ground, stock, trunk, branch, &c.,' then figuratively, 'stock, branches of a family, progeny, race, clan.' "So deep was the impress made by the life in woods upon Teutonic tribes, that their early communities bore a name which meant forest, then also boundary; and lastly was used in a composite word, denoting *clanship* or union of families" (*Fraser's Magazine*, January, 1877, P. 103). Further, 'Stamm' (stamme, stem, &c.), is probably connected with *stab*—*b* is related to *m* as Chinese *k* is to *ng* and *staff*, that which *stabs* or *shoots out* as in Chinese Tsu (族) 'barb of an arrow.' Not to trace the words further, we may just notice how among the Slavonic and Hebrew peoples a similar line of thought and figure has prevailed. With 'stebel' and

* Cf: "The Parsees, their History, &c," by D. Framjee.

'stavka' of the former (etymologically connected with the Teutonic examples above adduced), compare the Hebrew שֵׁבֶט (shêbet) 'a staff, sceptre, (fig.) a tube, a stem; a mode of speaking borrowed from a tree, where the stem or stock form the chief part, so of the whole Jewish people, Psalm 74. 2, &c.' (Fürst, Gesenius, &c.). Nor is this the only example in that language, for under מַטֵּה (Matteh) we find again 'a branch, a shoot, staff, spear, yoke' (comp. 續 Tshu,* Japanese 'Toku' with Greek ζευγνυμι and Sanskrit root युज् Yuj-jungs), and again figuratively 'stem, tribe, part of the national stock.' Not to take up other examples, or even to trace these back further, we cannot but be interested in finding such a similarity in the words themselves, as well as in the development of thought here illustrated; and this may be added to other arguments—such as that of Dr. Graves in his able article in the 'China Review' Vol VI. P. 328, and Dr. Chalmers in 'Origin of the Chinese'—to prove that there was at some early period an intimate connexion between the Chinese and Aryan races. I omit for want of space and time such other notices as I had taken of the subject in its relation to Turanian people, as well as other words in common use in China in the same connexion.

II.—In the second place we trace the rise and growth of clans Historically. As our treatment of this branch must necessarily be somewhat superficial, I shall not detain you with many references to, or extracts from the numerous works bearing on this subject. Those of Sir H. Maine are probably among the best, and we may add Logan's 'Scottish Gaël' for the Scotch Highlanders, and a paper in *Fraser* for May, 1878 on the Basque, and for April on the Irish and western Isles.† To trace our subject back to its source would be in fact to go back to the earliest authentic history of man. In the early stages of society men dwelt or migrated in families, tribes or clans. The family of Abram and Jacob, and the clans of the Gaëls in Scotland, exhibit to us the manner in which societies and nations were originally formed. The descendants of a man settled around him, and formed a clan or tribe, of which the government was patriarchal. Such families often migrated in a body; and the personal characteristics of the progenitor might frequently be traced in his descendants for many generations." I do not need to remark how much may be learnt on this subject by a careful study of Old Testament History. In the state of society there known as Patriarchal, traces of organization begin to be seen. Men unite in certain compacts for mutual defence and assistance, the will

* The Phonetic of Tsuk is not Mdi 賣 but Tuk or Yek 賣, and it is not unreasonable to suppose a connexion between 續 and Aryan 'Yoke.'

† Some late works relating to Polynesia, Russia, &c., are highly spoken of, but these I have been unable to consult.

of the Patriarch is constituted a species of common law, the ties of consanguinity give rise to more or less compact settlements, the members of the tribes acknowledge a controlling head, and submit to regular processes of government; or perhaps more properly, to what has been denominated tribal custom? "In primitive society (says Mr. Goldwin Smith), in place of law, in the proper sense of the term, we find only tribal custom, formed mainly by the special exigencies of tribal self-preservation." But more of this hereafter. History, previous to this state of things is at best but vague, for it was only when men began to feel the need of more mutual association for labour or defence, that written records seemed necessary. I may here be permitted to quote from an interesting article in *Fraser's Magazine* for April, 1878; where we are told that "The researches of scholars go to shew that the first bond which united communities of primitive men was kinship; and that society in the race designated Aryan, and also in some other races, has gradually passed, through clearly intermediate states, to its later forms, from a beginning in the house-hold. Its germ was the patriarchal family, with its head invested with practically unlimited power, that *Patria Potestas* of the Roman Jurists, which permitted a father even to kill his child. To this primitive state in embryo succeeds the joint undivided family of the Hindoos, when the parent being dead, the sons and *their* sons, their wives and their children perhaps for several generations, still live together."

It is interesting to find with what unanimity writers treat this subject, whether dealing specially with the Hindu, the Arab, the Celt or the Chinese. Speaking of the Gaëls, Logan tells us that in Scotland the Patriarchal state of society, or, as it is more generally denominated, Clanship, existed eighty (80) years ago in as great strength and purity as it perhaps had ever done in the most ancient times. When the Romans became personally acquainted with this people they were advanced beyond the merely Patriarchal state, which only exists in the very infancy of society, before families become united in large communities, and are formed into tribes closely allied, and attached to each other. The first is a step above the savage life; it is a still further advance in civilization to arrive at the art of domesticating cattle, and society will long exist by so doing, as witness the Arabs and others, before its members begin to cultivate even a small portion of the earth. These changes naturally succeed each other in the progress of all people from the rudeness of savage life to the social state.

(To be continued).

IN MEMORIAM.

THE LATE P. R. HUNT, ESQ.

BY REV. H. BLODGET, D.D.

AMONG those who fell by famine fever in Peking the last spring was Mr. Phineas R. Hunt of the Mission of the American Board. The long and useful term of missionary life of Mr. Hunt in India and in China, as well as his estimable social qualities and earnest Christian character, may render some brief notice of his course acceptable to his many friends, and not without interest to those not personally acquainted with him.

Mr. Hunt was born in the town of Arlington in the state of Vermont in the year 1816. After his conversion, which took place when he was about sixteen years old, his mind was at once drawn out to Christian work, and at the early age of twenty three years he sailed for India, with Mrs. Hunt, to take charge of the Mission press of the American Board in Madras. While in India Mr. Hunt abounded in labor. Beside his regular employment in the care of the press and of the treasury of the Mission, he engaged actively in efforts for the good of others. He held religious meetings for the soldiers and others speaking the English language. By the use of native Christian interpreters he was enabled also to carry on regular work among the Tamil speaking people. His warm hearted sympathy with all Christians, and his obliging disposition, procured for him many friends, both among the natives and also among the missionaries and the English speaking community at large.

While in Madras Mr. Hunt greatly improved the type, and the methods of printing in the Tamil language. He had the happiness of printing in this language, not only many tracts and works of lesser importance, but also a revised edition of the Sacred Scriptures, and Dr. Winslow's new Dictionary of the Tamil language. So highly valued were his labors in this department that in the year 1861 he received from the residents in Madras an elegant gold watch, bearing this inscription, "to P. R. Hunt, Esq., from Native Christians and friends of Missions in Southern India, in token of their appreciation of his labors for the improvement of Oriental Typography."

Mr. Hunt labored in India twenty eight years with only one short interval of absence from the country. Several of his children were buried there. In 1867 he returned with Mrs. Hunt to the United States, "to kiss the free soil of his native land" before entering upon new labors in Peking.

Mrs. Hunt was for many years an invalid. At the time of their leaving the United States for China it seemed hardly possible for her to live for more than one or two years, even if she should survive the voyage. So feeble was she that she was carried on board the ship in New York to set forth upon her long journey, and carried on shore again at Panama, when crossing the Isthmus. Yet, leaving in America her only child, she came willingly and gladly, to be with and assist her husband in his work. Truly in her the salt had not lost its savor.

Mr. Hunt lived ten years in Peking, engaged in substantially the same labors as in Madras. He was the first to establish a foreign printing press in that city. Subsequently the government press was introduced, and also a press by a private individual, which last was procured by Mr. Hunt. Besides a considerable number of Christian tracts and books he also printed the first edition in mandarin, which was in fact, the first complete edition in the Chinese language, of the Book of Common Prayer, translated by Bishops Burdon and Schereschewsky; the New Testament in Mandarin, translated by a Committee of Protestant Missionaries; and the Old Testament in mandarin translated by Bishop Schereschewsky.

Mr. Hunt was a skillful and experienced workman in his own department, and also a careful and exact accountant. But it was by his elevated Christian character, and his quick and tender sympathies, that he won so high a place in the regard of all who knew him. He was a diligent student of the word of God. For the last years of his life he dwelt very much upon the later chapters of St. John's Gospel, exploring the depth of meaning in those parting discourses of the Lord Jesus. He was very much in secret prayer. At five o'clock in the afternoon the key of his office door was turned, and his best friends seldom gained admittance. It was his still hour. Upon his desk were posted up not only business memoranda, but also short sentences to quicken his pace in his heavenward journey. Among these was the text of Scripture, "Be ye also ready; for in such an hour as ye think not the son of man cometh." In meetings for prayer Mr. Hunt was in his element. He loved to be there, and was always ready with a word of exhortation, or to lead in prayer. Dullness he abhorred. His native wit which, even here came often to the surface, was held within due bounds. For many successive years in Peking he was called upon to lead the last prayer meeting during the "week of prayer."

At a communion season on the first Sabbath in May he said in a low tone to the writer as he passed the cup, "it may be the last time." On the 19th of May he was taken ill. On the 22nd, as he took his bed, the power of the disease increasing upon him, he said very emphatically, "I know I love the Lord Jesus, I know I love the Lord

Jesus." A few similar expressions were uttered by him during his illness, words of faith and hope and good cheer, which escaped from his lips notwithstanding the great prostration caused by the fever. He passed away quietly on the 30th of May, and was buried in the British cemetery by the side of his wife, who died in March of the previous year.

Mr. and Mrs. Hunt were unknown to fame. They did nothing to cause their names to be recorded in the annals of history. They only labored humbly and faithfully in distant lands among pagan nations for nearly forty years, and left their ashes to mingle with the soil of China, as a testimony to their love of the Lord Jesus, and to their desire for the spread of his Gospel throughout the whole world.

Correspondence.

The Text Book Series.

DEAR SIR:—

The committee appointed to take charge of the preparation of the series of School and Text books, are now in a position to report progress, and accordingly they send you the following programme for insertion. The chief reasons for the publication of this programme are two; first, to let the missionaries know what is being done, and second, that the writers on related subjects may know each other and be able to correspond in reference to nomenclature, terms, and other matters, in order that there may be, as much as possible, harmony of view and unity of aim throughout the whole series.

That the books may be of immediate and general use they are, in the first instance, to be composed in easy Wunli, but hereafter, should there be a general demand for any of them to be put into the mandarin Colloquial, the matter will be entertained by the Committee.

The authors are expected to prepare books *ad hoc*, and not give mere translations. They are to be well illustrated, and at the end of each chapter there will be a list of questions embodying the contents of the chapter, and, in fact, every care is to be taken to make them as efficient text books as possible.

While, however, they are primarily intended for schools the authors will not prepare a mere congeries of dry bones, but make them interesting and attractive so that they may win their way into the interior, and be prized by native scholars. The books are to be strictly scientific, yet every suitable opportunity is to be taken to bring out the great facts of God, sin, and salvation, that the fragrance of our blessed religion may be diffused wherever they penetrate.

In arranging this series the committee have, of course, had regard to existing School books, some of which are *very valuable*, so that this series is to be looked upon as supplementary.

No time has been fixed for the completion of the series, but it is hoped in the course of three or four years that the greater part, if not

all, will be in the hands of the public. Priority of publication will be determined by the order in which they are received.

In respect to business arrangements, the copyright is to be left in the hands of the author on the condition that a certain number of copies of each edition, sufficient to defray the expenses of publication, remain in the hands of the Committee, and after that, all copies sold will go to the benefit of the author. Notwithstanding this provision, it is clear the committee will require a considerable sum of money to start the undertaking and carry it on to a paying point, and also to meet the unforeseen losses which inevitably will occur.

They have therefore associated with themselves the Rev. William Muirhead as Treasurer, and hope in conjunction with him to secure such subscriptions as will protect the members of the Committee against any personal loss.

It will be observed there are some blanks, writers not having been secured. Will any volunteer?

SCHOOL BOOKS.

- | | |
|---|--------------------------------|
| 1. A Set of Object Lessons. | <i>Rev. J. M. W. Farnham.</i> |
| 2. First Reader containing selections from
the Scriptures and various Authors. } | <i>Miss Lillie Happer.</i> |
| 3. Second Reader, ditto. | <i>Do.</i> |
| 4. Writing Lessons in Chinese on a new plan. | <i>Rev. Ernest Faber.</i> |
| 5. A Christian Commentary on the Chinese
Classics. (The Four Books). . . } | <i>Do.</i> |
| 6. Do. (The Five Classics). | <i>Do.</i> |
| 7. Arithmetic. | <i>Rev. C. W. Mateer.</i> |
| 8. Mental Arithmetic. | <i>Mrs. Capp.</i> |
| 9. Algebra. | <i>Rev. C. W. Mateer.</i> |
| 10. Geometry. | <i>Do.</i> |
| 11. Trigonometry, and Surveying. | <i>Do.</i> |
| 12. Lessons in Natural Philosophy for the
Young. } | <i>Rev. J. M. W. Farnham.</i> |
| 13. Lessons in Physiology for the Young. | <i>Dr. Porter.</i> |
| 14. Natural Philosophy. | <i>Rev. C. W. Mateer.</i> |
| 15. Astronomy, (Intermediate). | <i>The Peking College.</i> |
| 16. Geology. | <i>Rev. G. S. Owen.</i> |
| 17. Mineralogy. | <i>John Fryer, Esq.</i> |
| 18. Chemistry. | <i>Do.</i> |
| 19. Botany. | <i>Alex. Williamson, LL.D.</i> |
| 20. Zoology. | |
| 21. Ethnology. | |
| 22. Physical Geography. | <i>Mr. G. W. Painter.</i> |
| 23. Descriptive and Political Geography. | <i>Rev. L. D. Chapin.</i> |
| 24. Sacred Geography with the Natural
History of the Scriptures. . . . } | <i>Rev. J. Lees.</i> |
| 25. Outlines of Universal History. | <i>Rev. D. Z. Sheffield.</i> |
| 26. Modern History, an Epitome of. | <i>Rev. Y. J. Allen.</i> |
| 27. A History of China. | |
| 28. History of England. | <i>Rev. William Muirhead.</i> |
| 29. History of U. S. A. down to date, based
on Dr. Bridgman's. } | <i>Rev. A. H. Smith.</i> |

- | | |
|---|---|
| 30. The Industries of the West. | <i>John Fryer, Esq.</i> |
| 31. Vocal and Instrumental Music. | <i>Mrs. Williamson & Mateer.</i> |
| 32. Drawing. | |
| 33. School Wall-Maps. | { <i>Revs. L. D. Chapin, and</i>
<i>D. Z. Sheffield.</i> |
| 34. Botanical Wall-charts. | <i>Alex. Williamson, LL.D.</i> |
| 35. Zoological Wall-charts. | |

TEXT BOOKS FOR STUDENTS.

- | | |
|---|----------------------------------|
| 36. Comparative Philology. | <i>Rev. J. Edkins, D.D.</i> |
| 37. Logic. | <i>Do.</i> |
| 38. Moral Philosophy. | <i>Rev. Dr. Williamson.</i> |
| 39. Mental Philosophy. | <i>Rev. Dr. Martin.</i> |
| 40. Political Economy. | <i>Do.</i> |
| 41. Anatomy. | <i>Dr. Osgood.</i> |
| 42. Physiology. | <i>Dr. Dudgeon.</i> |
| 43. Mathematical Physics. | <i>Rev. Dr. Martin.</i> |
| 44. The Art of Teaching. | <i>Rev. J. G. Loescher.</i> |
| 45. An Introduction to the Books of the
Old Testament. | { <i>Rev. C. Goodrich.</i> |
| 46. An Introduction to the Books of the
New Testament. | { <i>Rev. Jonathan Lees.</i> |
| 47. Modern Civilization. | |
| 48. Church History. | <i>Rev. Hunter Corbett.</i> |
| 49. A Comparative View of the Religions
of the World. | { <i>Alex. Williamson, LL.D.</i> |

Yours cordially,

CHEFOO, July 15th, 1878.

A. WILLIAMSON, Sec'y.

Decision of the American Bible Society.

DEAR BROTHER.—

It may be of interest to many of the readers of the Chinese Recorder to see the decisions of the committee on versions of the American Bible Society, regarding certain questions about the publication of the Scriptures. While "prefaces and comments are inadmissible," as was to be expected, almost all else that could be asked of such a Society, is permitted. Their action is follows:—

1. Preface and comments are inadmissible.
2. In addition to the version it is necessary to have a title page, and proper to have marks indicating the divisions of chapters and verses, and the enumeration of pages.
3. It is proper to have mention made of the portions of Scripture embraced in each volume, and no objection is made to inserting a complete list of the books of the Testament from which the portion is taken.
4. References and condensed page headings, and chapter headings, conformed to those found in the authorized English Bible, may be introduced when desired; and if preferred the chapter headings may be grouped together at one end of the book as in the nonpareil English Bible and the Spanish Reference Bible which we publish.

5. The insertion of blank pages for a family record of births, deaths, and marriages is desirable in some editions.

"6. Explanatory tracts and other Christian Literature, if undenominational, may be distributed by persons engaged in selling the Scriptures, if the expense of circulation as well as of publication is provided for by other funds than those of the Bible Society."

Sincerely Yours,

LUTHER H. GULICK,
Agent Am. Bible Society.

YOKOHAMA, *June 12th, 1878.*

[This is the answer of the American Bible Society to the request of the Shanghai Conference for the printing of Bibles with prefaces and brief comments. The first item brushes that request away with a single word—"inadmissible." Now, what do the remaining items grant?

The second grants the remarkable privilege of inserting marks to indicate the divisions of chapters and verses! Nay, it goes still further—it allows us to number the page!! and it asserts the positive necessity of a title page!!!

The third allows us to mention the portions of Scripture contained in any given volume, and even to publish a list of all the books of the New Testament in a volume that contains only the Four Gospels!!

The fourth allows references, condensed page headings, and chapter headings; and even the grouping of these together at one end of the book!

The fifth allows the insertion of blank pages for a family record!

The sixth allows a man who is engaged in selling Bibles also to sell tracts, provided the tracts are undenominational, and somebody else pays him for selling them!

That is to say, the Bible Society grants just nothing at all; for everything here mentioned has been done for years past, without question, except the grouping of headings at one end of the book, and putting in blank pages for a family record. So when our excellent friend, Dr. Gulick, says: "almost all else that could be asked of such a Society is permitted," he is indulging in a quiet joke over the permission to use marks to indicate chapters and verses, and to number pages; or, what is more probable, he means that a Bible Society can do nothing in the line requested by the Conference. That body was aware of the difficulty, but thought the printing of Bibles in China with prefaces and comments so important, that it did not hesitate to recommend the Bible Societies to secure changes in their Constitutions, to enable them to publish such editions. There are probably insuperable difficulties, however, in the way of securing such changes in their Constitutions. The only way to get what is desired is through the Tract Societies—of which the American Tract Society has given us an excellent example in English in the publication of a Family Bible with brief comments. And if it is necessary, in order to accomplish what we all feel to be so desirable in this field, we should not hesitate to recommend Christian friends at home to bestow larger proportionate donations upon the Tract Societies for some time to come. The Scotch Bible Society seems to be less trammelled than the others; and the liberal Preface which it proposes to allow may be made to serve a very useful purpose.—Ed. Chinese Recorder.]

Explanation.

DEAR SIR:—

I have just seen the May and June, No. of the "Recorder," and am glad to see that you have printed my notes, but I find that there is a little mistake which has arisen on my part because I did not make it clear that the section of the Yen river from 辰谿縣 to 玉屏縣 is all included in the whole distance from Wu-ch'ang to Kwei-yang, viz., 2790 *li*. Page 181. This is a list of places which *does not* occur in Mr. Judd's journal to Kwei-yang, and instead of the total being 12180 it should be 860 *li*. The real distance is *that between* the two numbers, ex., 茶灣 40 is 45 *li*, not 125 *li*, 江口 85. This system

of marking I have taken from the table of distances used on the river steamers.

I hope that this will explain the little difference in the table on page 181.

I am Yours, Sincerely,

GEO. W. CLARKE.

[It will be seen from the above that the distances in the table on p. 181, are in every case the distances from the place of beginning; and not from one place to another. It was an error, therefore, to add all these distances together—the last number given—860 (Misprinted 760) representing the whole distance from Wu-chang to Kwei-yang.—Ed. Recorder.]

Correction.

DEAR SIR:—

In the March and April No. of the Recorder for 1878, page 124, please correct the last word on the page from "*Acorns*" to "*Worms*." I am sorry that my indistinct writing should have caused the mistake and would not have troubled you to correct it but for the fact that the mistake destroys completely the whole force of the anecdote.

Your truly,

HOBBS.

Missionary News.

Births and Death.

BIRTHS.

At Hongkong, on February 22nd, the wife of Rev. J. C. EDGE, of a son.

At Huntington, on June 7th, Long Island, U. S. A., the wife of Rev. S. DODD, of the American Presbyterian Mission, of a son.

At Peking, on June 17th, the wife of J. DUDGEON, Esq., M.D., L. M. S. of a son.

At Takao, Formosa, on June 26th, the wife of Rev. DAVID SMITH, of a son.

At Ningpo, on August 22nd, the wife of Rev. J. R. GODDARD, Am. Baptist Mission, North, of a daughter.

DEATH.

At Canton, on June 26th, 1878, Mrs. JANE WANNOP PIERCY, the wife of Rev. GEORGE PIERCY, of the English Wesleyan Mission, aged 46 years.

TIENTSIN.—The Rev. H. D. Porter, M.D. of the A. B. C. F. M. Mission sailed from Shanghai per s. s. "Tokio Maru" on the 28th inst. en route for U. S. A.

* * *

CHEFOO.—Miss C. B. Downing of the American Presbyterian Mission, recently returned to her work here, after a visit to the U. S. A. of about one year.

* * *

FOOCHOW.—Rev. D. W. Chandler, of the American Methodist Episcopal Mission, Foochow, writes as follows to the *Pittsburgh Christian Advocate*:—

I arrived at Ku Cheng city on Friday the 8th inst. I found that Hu Yong Mi (the native presiding elder) had held preliminary meetings to consult and pray with the brethren concerning the year's work. Committees had been appointed to visit certain brethren—five in all—who had in various matters walked erringly. Hu Yong Mi had already completed many plans for carrying on the work. On Satur-

day I spent my time in consulting and planning with the preachers and some of the members about the work in the city. On Saturday evening the Quarterly Conference was held. The reports of the local preachers and exhorters were unexceptionable. All parts of the city and many villages had been visited by them since our annual meeting. Prayer meetings had been held in many private houses as well as in the church. The committee on erring members reported that they had seen three of the wayward brethren, who had all acknowledged their errors and immediately set about to correct the things wherein they were wrong. The other two men were not at home when the committee went to see them. The church seemed all awake and the preachers full of zeal. On Sunday we held the usual quarterly meeting services. We had no baptisms, for although there were several probationers about ready, yet, owing to our quarterly meeting coming earlier than had been expected, the class leaders had not completed their examination and so made no recommendations. Hu Yong Mi announced his plans for work to the members. He divided the male members of the church into four classes, each to meet with its proper class leader on Thursday evening of each week. One of these classes is to meet in the church, the others in the houses or shops of their leaders. The women of the church are formed into a class by themselves, and the probationers form still another class. Thus the whole church is divided into six classes. Hereafter the Sunday school is to be held in the morning, and in the afternoon

all the members are to meet at the church for prayer, and then are to go two and two to exhort and preach in various parts of the city and suburbs. In the evening they are to meet to report what success they have had, and to pray for God's blessing on the day's work. The members accepted these plans and proceeded with great enthusiasm to put them in operation. The Holy Spirit is doubtless working with great power in our church, and also in the Anglican church in Ku Cheng city. Some very remarkable individual experiences in the latter church, as well as in our own, were brought to my knowledge while I stopped in the city. But these I cannot now relate. The membership of the Anglican church do well in contributing for the support of the ministry and for church building. One man in a certain village built a chapel worth \$300 at his own expense. Another man, at the village of Lau Ah, gave \$120 toward building a church there. When money is needed in some particular part of their work, they have a custom of sending a man to all the churches in their connection to obtain contributions. In this manner they have on two or three occasions raised \$100 for the weak churches. On Monday, the 11th inst., Hu Yong Mi and I went to the town of Ting Yong, 15 miles east of Ku Cheng city. A good work is going on there. Wherever the pastor, Tiong Ming Tung, goes to preach, there are some to hear and usually some to accept the Word. This circuit now includes members or probationers in the villages of Tien Te, Liang Tan and Au Sang, as well as in Ting Yong. We also have interested hearers in Kin

Te, and probably will soon have probationers there. On Tuesday afternoon and evening we held the quarterly meeting services at Ting Yong. I baptized two men and an infant. One of the men is a literary man, who teaches school in the village of Au Sang. He was formerly an opium smoker, but is now free from the vice. The other man is an intelligent shopkeeper. He formerly kept an opium shop, but has lately opened a "general notions" shop. He suffers some persecution from his family on account of his profession of Christianity. These two men, as well as the rest of our membership on this circuit, seem very intelligent. I think that they all can read. It should be remembered that this Ting Yong work was begun only 10 months ago, and now we have members in full connection, as well as a number of probationers on the records of the circuit. Five of those in full membership were formerly opium smokers. On Wednesday, the 13th inst., I returned to Ku Cheng city. On Thursday I remained in the city. In the evening I attended one of the class meetings, led by a tailor in his shop. It was a good time. The members of the class were earnest and believing. They did not fall into set phrases and formalisms, but spoke of *present* seeking for a pure heart, and of *present* prayer and effort for the salvation of their neighbors. A number of the neighbors, hearing the singing, were attracted to the shop and were admitted, lest they should make a noise outside. At first they seemed merely amused, but, after they had listened a while to the earnest and good words in testimony for Christ, they became

serious and interested. I look upon the plan for holding class meetings in the evening, in different parts of the city, as one of the best methods yet adopted for witnessing for Jesus. If neighbors come in they hear no formal preaching, but only simple testimonies for Christ, and mutual encouragements to faith and love and good works. Thus they will be convinced of the purity and goodness of Christianity, and they will report that "God is in us of a truth." On Friday I still remained in the city. The evidences of the Holy Spirit's work here increased daily. The fruits of the class meetings began to be seen. A rich man, the owner of the building in which is the tailor shop where the class meeting was held, was one of the neighbors who came in last evening to see what we were doing. He was greatly surprised and pleased to see a band of men assembled together to talk of being and doing good, and counseling together as to how they could lead their neighbors to forsake all their sins and evil customs. He thought it was such a good work that, on this day (Friday) he came and invited the class leader to meet with his class hereafter in his (the rich man's) house. As his house is much more commodious than the little tailor shop, his invitation was accepted, and we trust that great good may come from this new opening. On Friday evening, as we sat in our chapel, two of our church members came in. After the usual greetings we asked them where they had come from. They answered that they had been holding meetings in their neighbors' house and met with great success; for they had persuaded a family,

who had long resisted the truth, to give their promise to come to church to learn our "doctrines." Soon after, Yong Hung Siong and Li Nga Hung also came in, saying that they had been preaching in certain houses in the Sixth ward; and they also had much to say of favorable opportunities, and of the power of the Holy Ghost accompanying their words. All were glowing with love and zeal. This *night* work has now become a favorite method among our Christians here; and yet it seems not to have been established as a formal plan of work, but rather to have grown up spontaneously. I think it will prove to be a good method. On Saturday we went to Loh Kang to hold the Loh Kang and Lwang Leng circuit quarterly meeting. As usual this circuit was wide awake. Ting Kien Seng, of Lwang Leng, while not so well trained as Lan Kwang Hung, yet has all the zeal and earnestness and *force* that we wish for the latter. Hu Yong Mi arranged a plan by which these two men alternate between Loh Kang and Lwang Leng. We hope in this way to get the most out of both of them. The plan adopted at Ku Cheng for Sunday afternoon work by the church members, was put in operation here with immediate results. All the usual quarterly meeting services were held here on Sunday with profit to all.

* * *

FORMOSA.—The Rev. Mr. and Mrs. Junor and child, of the Canada Presbyterian Church have arrived in safety at Tamsui. In the South of the Island, since the departure of Dr. Dickson in the beginning of the year, there has been no medical missionary, and the hospital at Tai-

wan foo has accordingly been closed. (One Mission Hospital at Takao is still being conducted entirely free of charge by Dr. Rennie, the resident community Doctor, the cost of medicines being defrayed by the community). The want of a hospital at Taiwan foo has been much felt by the natives; and accordingly the Rev. Mr. Ritchie consented to attend twice a week in the chapel for the purpose of dispensing medicines. When the Consul, A. R. Hewlett, Esq. who all along took a warm interest in the matter, made this known to the Taotai, the latter immediately, in the name of himself and his fellow magistrates, sent a donation of \$200 to defray expenses, taking upon himself further the charge of making the matter publicly known. Nor is this the only sign of good feeling which he has displayed. He recently had it intimated, through the Consul, that by means of the Government Couriers, constantly running, he would gladly forward any letters to the Consul at Tamsui, by whom they could be sent on to their destinations—which, in the frequent dearth of communication between this and the rest of the world, will be a real boon to the Foreign Residents.

Of late some experiments have been made at Taiwanfoo, by the consul with the telephone. By kindness of the Taotai, the lines of telegraph mentioned in March-April number of the Recorder were placed at his disposal. After some attempts, a fairly satisfactory result was attained, conversation being carried on with comparative ease over 25 miles of wire. The two telephones were then presented to the Taotai, by whom they were received. It

remains to be seen what use they will be put to. They have not yet supplanted the machines formerly in use for the ordinary purposes of telegraphy.

* * *

HONGKONG.—On a recent occasion, nine converts were added by baptism to the church of the American Baptism Baptist Mission, under the care of Mrs. L. W. Johnson. There are now 46 members connected with the church, all of whom united in the communion service—the ordinances being administered by Rev. R. H. Graves, M. D., of Canton.

The Hongkong Christian Associa-

tion has for some time carried on a Sunday school for English speaking Chinese; and the effort has been attended with some success.

The Rev. J. Lamont closed his ministry to Union Church, Hongkong, on April 30th 1878, and left for England, via., United States May, 3rd.

The London Missionary Society, Hongkong, has opened a preaching station and a school at Yan Ma Ti (British Kowloon).

In connection with the Society there are now at Hongkong on the Mainland three boys' schools and two girl's.

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

THE OPIUM QUESTION.

One of the ablest Essays read at the Shanghai Missionary Conference, and one that produced a profound impression, was that by Rev. A. E. Moule on the Opium Question. That the whole history of the traffic is a dark and shameful record is not to be questioned by any candid mind. That the use of opium by the Chinese is deleterious in the highest degree; that it is an unmitigated evil; that it is the source of a vast amount of distress; that it has reduced many wealthy families to wretchedness and ruin; are facts

that are demonstrated by the clearest possible proofs. Yet the tone of the foreign press in China is generally that of apology for, or defence of the traffic; and now and then the assertion is made that the use of opium is in most cases a harmless indulgence. In spite of the reliable and overwhelming testimony of missionaries, after years of close observation, and especially of medical missionaries, who have given the matter most careful attention, and who have uniformly pointed out the enormous evils wrought by the habit, a member of the medical pro-

fession at Hongkong sometime ago came to the defence of the use of the drug, as quite a harmless thing, in general. It is too late in the day, however, for such an opinion to come with any force against the accumulated testimony of the many accurate and impartial observers, who have settled the fact of the vast evil attendant upon the use of the drug. Neither is it to be doubted that the opium traffic is one of the most formidable obstacles to the progress of christianity in this Empire.

We are in full agreement with the opinion expressed by the Conference that the direct connection of the Indian government with the growth, manufacture and sale of opium ought to be severed; and also that the Chinese Government ought to be left perfectly free in all lawful ways to regulate, restrict, or suppress opium smoking and the opium trade in China.

Nor in this are we at all inimical to foreign commercial interests. We have no doubt whatever, that if the opium trade were suppressed, it would soon be replaced by a beneficial and far more profitable trade in useful articles; but a nation that has to pay out as many millions of dollars for opium as it receives for its chief article of export has not much left to buy more useful articles with.

It is not fair to say that the Chinese Government would not honestly try to suppress the growth and sale of opium, if its importation were prohibited. We believe that the Government could be led to promise to suppress its growth, in connexion with an agreement of foreign nations to have its importation

prohibited; and to give adequate guarantees.

We fear our contemporaries of the press in China will look upon the idea of the abolition of the opium traffic as chimerical, but it is no more so than was Wilberforce's idea of the abolition of the slave trade. We believe that it will take place, in answer to the earnest prayers, accompanied by the earnest efforts, of all who are lovers of their kind, and who look upon every man as a brother, to be saved, if possible, from everything that can harm.

* * *

WE reprint in this number some articles from the Chinese Repository. We repeat our suggestion that if any of our readers are desirous of having any particular articles reprinted from the Repository they should indicate their wishes to us. We will be glad to meet their wishes, from time to time, as opportunity offers.

* * *

THE *Methodist Quarterly Review* (New York) for April contains an article by Rev. E. S. Todd, A.M., formerly of the American Methodist Episcopal Mission at Kiukiang, on the Chinese Problem. It is partly a review of Dr. Gibson's work on the Chinese in America, noticed some time since in our columns. Mr. Todd's views of the "problem" seem to be identical with Dr. Gibson's; but an extended criticism of a single statement of Dr. Gibson's in the early part of the article unfortunately throws an air of antagonism over it that is not in harmony with its real agreement with Dr. Gibson's views in all important matters. The criticism is upon Dr.

Gibson's statement that the Chinese have always discouraged emigration from their shores, and latterly opposed every attempt by outside nations to settle among them. In the course of his criticism, Mr. Todd says, "Several other islands off the coast, such as Formosa and Celebes, have been visited by colonies of Chinese, who have been either exterminated or swallowed up." Considering that the large Chinese population of Formosa are under the jurisdiction of the Governor of the Province in which we have our editorial headquarters, that there are several missionaries among them, that two of the open ports of this Empire are on that island, we must refuse our assent to the extermination or swallowing up of the colonies of Chinese who have "visited" that island. Mr. Todd must have made a *lapsus penae* in substituting Formosa for the name of some other island he had in view, as it is not to be believed that he is unaware of the facts we have just stated.

THE following advertisement extensively circulated at Foochow, and other parts distant from Canton, indicates progress of a certain kind:—

For Sale, the Kun Chup, (*i. e.* Goldish Juice) a Medicated Water: Manufactured at the Hoi Fook Sze,

Buddhist Temple. Woo Loong Kong, Honam, Canton. Its flavor or taste is not bitter nor sour, and it may be drunk, like pure Tea, at any season, to cure every sickness, like fever and ague especially. If the sick person is cold it may be taken warm, and if the fever is acting, it may be taken cold. The particulars can be seen at a Peculiar List of the Chinese advertising paper. Price 5 cents per tael weight. Please note the King Tsing seal.

OUR thanks are due to our esteemed friend, Rev. T. P. Crawford, of Tungchow, for a copy of his work on the Patriarchal Dynasties, which we shall have occasion to notice at length in a future number.

WE infer, from a review in the North China Herald, that Rev. Arthur E. Moule has published the story of the Cheh-kiang Mission of the Church Missionary Society. If he has done it, no doubt it is well done.

IN the lack of original articles, we reprint in this number two articles from the early volumes of the Chinese Repository, viz.; ("the Sacred Edict" and "Intercourse of the Chinese with Foreign Nations").

Notices of Recent Publications.

- 1 *Report of the Medical Missionary Hospital at Swatow, in connection with the Presbyterian Church of England*, under the care of William Gauld, M.A., M.D.
- 2 *The Seventh Report of the Foochow Medical Missionary Hospital, in connection with the A. B. C. F. M. Mission*, under the care of Dauphin W. Osgood, M. D., June 1st, 1878.
- 3 *First Annual Report of the Shaowu Medical Missionary Work, in connection with the A. B. C. F. Mission*, under the care of Henry J. Whitney, M.D.

THE above named three reports, all of which have come to hand since our last issue, indicate the activity of our brethen in the medical department of missionary service. Dr. Gauld is rejoicing over his new hospital; and from personal inspection we can testify that his rejoicing is well-founded. Of all the hospitals we have seen, this is the most commodious, the best arranged, and the most thoroughly adapted to its purposes. We quote the Doctor's description, as it may be suggestive to those who contemplate the erection or reconstruction of hospitals:—

"The hospital consists of three main double-storied buildings facing the South. The one in front is separated from the two behind by a space of twenty feet. Its lower floor is wholly occupied by the preaching hall, or chapel (about 48×28 feet), which is capable of seating two hundred people. The upper floor has five rooms, (dispensing and operating rooms, with assistants' private rooms.) The two blocks behind are entirely for the patients. They have in all eight wards (about 18×38 feet) each containing ten beds. The upper floors are connected with each other by a front verandah, and from it a cross passage goes to the dispensing room, &c., in the front building. On one side of the latter is a single-storied building for women, and on the other side a similar building is divided into four small rooms for patients who may prefer to pay a little for the use of a separate room rather than go into a common ward. Along the enclosing walls on both sides are cook-houses, bath-rooms, &c. There is ample accommodation for a hundred patients, and, carry-

ing out the principle of the 'cottage' system, each ward is practically isolated from all the others."

A separate hospital for lepers, in a different locality, large enough for twenty patients, has also been completed. Dr. Gauld thinks that leprosy is not to be regarded as incurable. On the contrary, he has good reason to believe that cures have been effected under his treatment. He does not mention the remedial agents employed, but we believe that gurjun oil is chiefly relied upon. The Chinese in the region of Swatow do not regard leprosy as contagious. A local proverb says, "With a leper you may sleep in the same bed, but don't stay opposite the door of one who has the itch." The number of in-patients in 1877 was 1,163; of out-patients 1,285. Total number of new cases entered 2,448—312 of the number being females.

One case of deafness was caused by a native doctor's piercing the drum of the ear to let out a supposed disease of the head. At the time of the operation she had the choice given her of having her eyeball pierced instead!

Dr. Osgood reports the total number of cases treated during the year at Foochow as 7,288; of which 4,810 were new cases, (including 737 in-patients) and 2,478 were old cases. The total number treated since the the hospital was established (seven years ago) is 50,613. The good Doctor is also happy over his new hospital, which contains eleven rooms—one for paying patients, seven for common patients, two for hospital assistants, and an operating room; and can accommodate from 50 to 60 patients. The prevalence of cholera

during the last summer is mentioned, and the number of deaths in and around Foochow is estimated at 10,000. One case occurred in the hospital, in which there was great prostration, and the patient was semi-collapsed. He was given half an ounce of Tr. Opii, and repeated doses of brandy; friction and heat were applied to the extremities; and after one or two hours the patient revived, and made a good recovery—which we consider very wonderful, after that half ounce of of laudanum; but we suppose the Doctor knows. At all events, we would rather take such a dose of laudanum, *in extremis*, under the Dr's command, than the Chinese recipe for the same disease with which he favors us. Several cases of *elephantiasis scroti* were successfully treated by removal of the tumor, which in one case weighed forty pounds! Five hundred cases of opium smoking were treated during the year. The treatment consists in the total discontinuance of opium at once, a nourishing diet, and administration of tonics, such as quinine, iron, &c. One death occurred, but it is not at all probable that it was the result of leaving off opium. The greatest number of patients were from the ranks of the shopkeepers (118) and the farmers (106); but they included pretty much all classes of society, not excepting mandarins, doctors and Buddhist Priests! of the cases treated, two were under 20 years of age; 108 between 20 and 30; 213 between 30 and 40; 133 between 40 and 50; 41 between 50 and 60; and two between 60 and 70. The quantity of extract of opium used by these patients daily varied from one candareen to one ounce—

the greatest number (165) using from two to three mace. Twenty-five used from four to five mace; and one a whole mace. The "extract" is said to be equal to three times its weight of crude opium. The number who had used opium less than five years was 144; from five to ten years, 149; from ten to fifteen 110; from fifteen to twenty, 48; over twenty years, 49. It is satisfactory to know that 494 of the patients remained until they were honorably discharged, and that the good Doctor has reason to believe that four-fifths of them are permanently cured of the habit. We commend to all medical missionaries, the careful collection and classification of statistics in regard to opium smokers treated, similar to those given above. Considerable religious interest was manifested among the patients, and several conversions are mentioned.

Dr. Whitney's first report comes in modest form, printed on a sheet of letter paper. It is especially interesting, however, as coming from an interior station, 230 miles Northwest of Foochow.

Shaowu is a prefectural city, having about 35,000 inhabitants. The prefecture adjoins the province of Kiang-si. The Mission of the American Board established a station there in November, 1876, when Rev. J. E. Walker and Rev. J. B. Blakely removed there with their families. Dr. and Mrs. Whitney joined them in May, 1877. During the year the Dr. has recorded 2300 patients, of whom 1663 were new patients. Thirty-nine of the number were women. Some of the most common diseases are—abscesses, ague, bronchocele, bronchitis, diseases of the eye and skin, dyspepsia,

phthisis, injuries, opium poisoning and smoking, rheumatism, worms, scrofula, ulcers, and varicose veins of the legs. Several members of the church are persons who came at first for medical treatment. The people are getting over their fears, and the Doctor is now frequently called to patients in the city. He adopted at the outset the rule to charge for all medicines, and reports the result as encouraging. He is now building a hospital, which will accommodate forty in-patients.

We rise from the perusal of these

reports, more profoundly than ever impressed with the great value of Medical Missions, and their important bearing upon the general success of the missionary enterprise in this Empire. Our medical brethren ought to have every encouragement possible in their noble work. The hearty sympathy and co-operation of their clerical brethren ought to be heartily given to them. We do not doubt that this is generally done. If there are any exceptions, they are to be regretted.

Report for the 1877-78 of the Mission Schools connected with the Rhenish Missionary Society in China. By Rev. W. Dilthey.

A NEW school building has been erected on the premises of the Rhenish Missionary Society at Canton, at a cost of \$3,209. It includes a chapel, two school-rooms, two bed rooms for from 40 to 50 pupils, rooms for teachers, guest rooms, kitchen, &c. The chapel was dedicated on the 5th of January, when Rev. F. Hubrig read the liturgy in Hakka, Rev. Dr. Chalmers made an address in English, and Rev. E. Faber preached in Punti. On the next day, 35 persons were admitted to the church by baptism; and in the evening 61 Christians united in a Communion service.

The boarding school at Canton is divided into two departments—the theological seminary, with nine pupils, and the middle school, with 16. Notwithstanding their increased accommodations, the mission have reduced the whole number of pupils to 23—their plan being not to train many Chinese boys, but to educate a few to become useful. The course of study embraces reading and ex-

planation of E. Faber's discourses on the Gospel of Mark; memorizing of portions of the Bible; explanation of the Scriptures; Chinese History; Religion; Arithmetic; Sacred History; Homiletics; Singing; Chinese composition; writing Chinese; writing Romanized Colloquial; Playing the Harmonium; Drawing Maps; Geography; the German Language; Dogmatics; &c.

It seems to us that the course attempts too much; and we cannot see how Chinese students are to make much progress in the German language, with two or three hour's study each week, in the midst of so many other studies. One thing we are sure they learn well—viz., singing. We doubt if any singing can be found elsewhere in China to equal that of the German pupils at Canton. Of the former Punti pupils, one is now employed in the German Consular service; another, who studied medicine under Drs. Kerr and Carrow, is now practising on his own account at a country Sta-

tion; still another is preaching to the Chinese in Honolulu. Two of the theological class are employed as teachers in the Fa District.

The Day schools in the country regions are favorably reported of. The fact is mentioned that the

Rhenish Mission has 200 members among the Puntis and 600 among the Ilakkas. We are glad to observe that the Viceroy and other high officials contributed to the support of the schools.

Transactions of the Asiatic Society of Japan. Vol. VI.—Part I. From 27th October, 1877, to 26th January, 1878.

A VOLUME of 190 pages, containing a variety of interesting and useful matter. It opens with an able review of the Introduction of Christianity (Roman Catholicism) into China and Japan, by J. H. Gubbins, Esq., of H. B. M.'s Consular service. In the discussion which followed the reading of this paper, Mr. Satow supplemented it with a very full account of the downfall of the Roman Catholic Missions in Japan. We were glad to find the name of an old China friend — Professor Sytle — among those taking part in the discussion.

Mr. Dwars contributes an analysis of certain Articles of Japanese food; Mr. Satow discourses on the introduction of tobacco into Japan, the date of which he fixes at about the close of the 16th century. In the discussion, Mr. Hodges called at-

tention to the fact that the edict of Iyeyasu against tobacco synchronized with the famous "Counterblast" of King James I.

Mr. Atkinson contributes a paper on the water supply of Tokio; Mr. Chamberlain gives the story of "the Maiden of Unahi," accompanied by a versified translation of two ballads on the same subject by Japanese poets; Mr. T. R. H. McClatchie gives a history of the Castle of Yedo; Dr. Anderson gives an account of a peculiar Japanese disease, called Hak'ké, with which we should not wish to become practically familiar; and Dr. Faulds makes a few remarks on the Dojô, which he decides not to be a lamprey, but to belong to the Loach genus of the Cyprinidæ family, and to be identical with the *C. barbatula* found in Scottish burns.

The China Review. May and June, 1878.

To this number, Mr. Bourne contributes a tabular view of the officials composing the Chinese Provincial Governments. Dr. Legge's fourth and last lecture on Imperial Confucianism is given. This was delivered in the presence of Kwo Sung-tao, the Chinese Ambassador. In closing, Dr. Legge remarked, "In the edict and its exposition there is enough to justify the highest encomiums that have been passed on Confucianism; and let me also say, without being liable to the charge of Christian bigotry, enough to show that more is needed than the highest human wisdom, to make a nation

truly good and great." Mr. Stent's sketches from the Life of K'ung-ming are continued. Mr. Giles gives some interesting specimens of Chinese Allegory. Mr. Parker gives a full and very appreciative notice of Dr. Chalmers' Concise Dictionary of the Chinese Language. Mr. Ross discourses on the Korean Language. A translation of a Chinese primer, containing rules for sons and younger brothers, is given. In the department of "Notes and Queries," Dr. Edkins defends the historical character of Yau and Shun, and Mr. Sampson contributes some valuable notes on the Whirlwind at Canton.

福音排偶便覽. *A Harmony of the Four Holy Gospels, according to the Delegates' Version, arranged in Parallelisms.* By the Rev. A. B. Hutchinson, Church Mission, Hongkong.

THE author informs us, in an English preface, that his work is framed upon the basis of Mimpriess' Treasury Harmony, from which however a few deviations have been made. It seems to be excellently arranged, and is clearly and beautifully printed. It will be of great value to native preachers in their study of

the Gospels. The copy sent us is handsomely bound, and has its title, and the name of the author, in gilt letters, on the back. Would it not be well to have a few copies of all valuable books put into similar style, so that they will not look out of place in a missionary's library?

小子必讀. *This a translation of "Jessica's Prayer" into the Foochow Colloquial Dialect.* By Miss Payson.

IT is read by old and young with great interest. We understand that it has before been translated into two other dialects; and it ought to

be into all of them. Then, there ought to be a good classical version, besides.

Chalmers' Concise Dictionary of the Chinese Language.

WE have in this publication the result of much careful study and hard work. It is undoubtedly a great achievement, and cannot fail to be extensively and permanently useful to all advanced students of the Chinese written language. But in one important respect Dr. Chalmers' Dictionary is an experiment, the success of which, however desirable it may be, remains still undetermined. We refer to the declared aim of the author to furnish an arrangement of characters not only more scientific, but more convenient and more acceptable to the public, than any that existed before. That it is possible to find the characters much more quickly under Dr. Chalmers' arrangement than under that of K'ang-hi's Dictionary cannot be questioned; but will the generality of students ever qualify themselves for the use of the more rapid method? This is the important practical question upon which the future popularity of the work depends. At the outset, the position of sinologists in regard to this work must be much like what it would have been in regard to K'ang-hi's arrangement, if that had just now

been promulgated for the first time by some private individual. Of course it would be impossible, even for one well acquainted with the language, to find the characters at all, when the book was first put into his hands. Some knowledge of the radicals, and the manner in which they combine, some practice in the analysis of characters and in the counting of strokes—in other words, some technical preparation—is indispensable to the use of K'ang-hi. A similar preparation, rather more prolonged, is absolutely necessary for the use of this new Dictionary. Doubtless many will be disappointed when they find that they cannot use it at once. But the reason is obvious, and does not tell against the ultimate success of the experiment. There must be preparation, and this preparation must be a work of faith, which it is not surprising if the author and his work do not immediately inspire. He must wait until the accumulated testimony of those who are both willing and competent to give the method a fair trial renders belief in it easy.

It is perhaps to be regretted that this laudable effort to facilitate, by

a new arrangement, the finding of characters in a Dictionary has been first made public in a form so elaborate and unattractive—we had almost said so overwhelming—to beginners. The work being wholly in Chinese, the whole 40,000 characters of K'ang-hi being introduced, and all the old authorized pronunciations being given, are features which endanger its popularity. Then, as a student's object is not merely to find words rapidly in a Dictionary, but to get as full and clear an explanation of them as possible, the fact that Dr. Chalmers' has for the most part only condensed, and not supplemented, the definitions of K'ang-hi, may be disappointing to those who have expected more than the author promised. On this last point, however, we may remark that if a man does a fair amount of good work, it is not just to blame him, as one critic has done in this case, for not doing more. In the author's prospectus we are told that "the meanings are copied from K'ang-hi, without the examples, references and discussions." That he did not feel himself qualified to alter the definitions of K'ang-hi may be gathered from his own words in the *China Review* (Vol. V., p. 296): "There is not a man living who could do the work proposed satisfactorily"—i.e., the re-arranging of the definitions of Chinese characters, so as to represent truly their etymological order.

On this point, there are perhaps few people bold enough to call in question the author's opinion. The time has not yet come for foreigners to settle Chinese etymology. But to any one who is confident enough to affirm the contrary, we have only to say, (and we have no doubt that Dr. Chalmers will cordially join us in the exhortation), "Undertake yourself what you propose." Again, as regards the supplying of all modern definitions, not found in K'ang-hi, that is a work which is in itself perhaps too much for any

one man to undertake. At all events, we cannot blame Dr. Chalmers for not performing what he never promised.

The special form which this work has assumed may, we think, be best accounted for by another statement in the prospectus: "If this plan meets with general acceptance, it may also be the basis of a future standard Chinese and English Dictionary." The great work here suggested is still a desideratum, and we are aware that the author never proposed to himself to execute it single-handed. His idea was that his new arrangement of characters, being more scientific and convenient than the existing ones, ought to be adopted in the compilation of a standard Dictionary by a Committee of the best Chinese scholars. The present publication is therefore to be considered as preparatory to a greater work; and in this light it could scarcely have assumed a more excellent form. The author could not materially reduce the number of characters, because, as hinted in the Introduction, he could not take it upon himself to say, without extensive reference to the best scholars and to local usages, what characters were useless. In making the new arrangement, therefore, he must provisionally find a place for all, leaving future compilers, to reject what are absolutely of no use. For a like reason, all the old pronunciations must be retained, as the seemingly obsolete ones may still exist in some dialect with which the author is not acquainted; and it is a well known practice in attempting to write local dialects, to seek for a character which has the authority of K'ang-hi, to represent a sound, instead of inventing one. We may therefore regard Dr. Chalmers' publication as a complete storehouse of characters and sounds, from which all may take what suits them.

We have said that the preparation for using the new Dictionary will be somewhat more tedious than that

required for using K'ang-hi. The 214 radicals of the latter have, of course, to be learned in any case. These are the alphabet of the Chinese language. But in Dr. Chalmers' system, there are 1098 headings, or 884 in addition to the radicals, which must be known by sight (though not by sound or meaning) before the dictionary can be readily consulted. This seems a formidable number to begin with; but there are several considerations which tend to lighten the labor required, as well as to justify it. 1. The additional 884 are to be sought for under their respective radicals, just as all characters have to be sought for in K'ang-hi, or in the index at the end of Williams' Dictionary, when their sound is unknown. The art of finding them has therefore to be acquired in either case. 2. A little practice in analysing characters will generally enable the learner to detect the part which forms the heading under which a character is to be sought, even if he is not familiar with the heading beforehand. In a large majority of cases, if the radical is struck off from a character, the part remaining is the heading—e. g., strike off the radical 言 from the character 講, and the remaining portion 講 is that under which it is to be sought. This last is also a complete character by itself; and if wanted would have to be sought in K'ang-hi under the radical 讠, after counting the light additional strokes. In the new arrangement it is not necessary to count the strokes, but simply to look along the top of the book under the proper radical 讠 where it is found standing out prominently, so as easily to catch the eye. 3. But the most important point, and that which constitutes the great merit and recommendation of this new system, is that those 1098 characters are in fact the elementary characters of the language, long known to most students as Phonetics or

Primitives. The phonetic system is not new; only the arrangement of the phonetics under their radicals to facilitate the process of finding them is new. Dr. Marshman and Mr. Callery long ago saw the importance of the phonetics, and devoted much attention to them. The *Systema Phonetica* of Callery is a very incomplete dictionary with a phonetic arrangement. Moreover, it arranges the phonetics according to the number of their strokes, so that a six-stroke phonetic, for example, has to be sought for though a list of 85. These defects have prevented Callery's work from receiving the attention which it deserves. His list of phonetics however, has been often reprinted and commented upon. It will be found in Dr. Williams' Introduction to his Syllabic Dictionary, with an interesting account of the labors of Marshman and Callery. Dr. Williams also gives his judgment in favor of the method of arranging the phonetics under their radicals as more convenient than the mere counting of strokes, which presents several difficulties. How many strokes, for example, has 講, the 424th phonetic of Callery? It is of course much more easy to remember the 講 comes under the radical 讠, than to remember that it has eight strokes, or that it is the 424th phonetic.

We have now in Dr. Chalmers, work a revised list of the phonetics which is unquestionably more complete and better arranged than Callery's, and will in future take its place. The right and title of each individual of the 1099 to take its place among the phonetics is shown by the number of derivatives that appear under it; and, as all the characters in Kang-hi are given, no phonetic can be omitted. We may therefore accept this list of phonetics or primitives as almost perfect. While, however, we heartily recognize the painstaking and wise discrimination of Dr. Chalmers in this department, we do not suppose that

As an illustration of the important part which the phonetics play in Chinese, we may take the one mentioned above—**溝**. In Dr. Williams' Syllabic Dictionary we find the following derivatives of this—under the syllable **KU**, **溝** **籌** **禱** **溝** **溝** **購** **構** **構** **邁** **觀** **葦**; and under the syllable **KIANG** **溝** **禱**. Dr. Chalmers gives all these and 25 more in one group, covering a little over a page. With the help of large, bold type, and the ranging of the characters in three rows across the page, any character in the group can be easily found, and its pronunciation and meaning ascertained at once; whereas, in using the Syllabic Dictionary, unless the sound of a character is known, it has to be hunted for first in the Index, by means of its radical and strokes, and then found in the Dictionary by the num-

A reviewer in the *North China Daily News* underrates Dr. Chalmers' work in what we consider an unwarranted manner, on account of the difficulty he finds in understanding the Indexes in the Introduction. His chief objection seems to be against the vertical (Chinese) form of these indexes, as opposed to the horizontal (European) form. The fact is that the form of these indexes is substantially the same as K'ang-hi's, so that any one who understands the latter will have but little difficulty in understanding the former; but only a few of the many who use K'ang-hi, whether natives or foreigners, really do understand his indexes, or ever look at them. We cannot therefore see why this writer should have said: "The strain on the eyes owing to this arrangement [of the indexes] is so great that few readers will be found to care to consult the Dictionary, unless in cases of necessity." The inference to be drawn from this is, that a defect in the Introduction vitiates the whole Dictionary, although the reviewer has acknowledged that it is a beautiful specimen of clear arrangement and typography, whatever may be said of the indexes, which it is quite possible few will master. When the criticism refers only to the indexes, it is manifestly unjust to condemn the whole book in such sweeping terms. Who ever complains of the obscurity

of Webster's Dictionary, because he cannot digest the philological matter in the Introduction? But in regard to these indexes, we have reason to know from what the same reviewer confesses, that the obscurity is not in them, but elsewhere. He complains that the Chinese instructions given for the use of the indexes are so "very vague" that "little information is to be gained from them." These instructions occupy only three pages, and are clearly printed, in easy enough Chinese; and yet the reviewer failed to discover at the end of the first page the "list of words either passed or passing from the 2nd to the 3rd lower tone." "If it is there," he naively remarks, "we have missed finding it in our copy." Can our readers account for the vagueness in the Chinese instructions otherwise than by attributing it to Dr. Chalmers's style, or to the missing of a leaf in the reviewer's copy? We think we can.

Dr. Chalmers has improved upon the spelling introduced over a thousand years ago by the Buddhists, by limiting himself to a fixed number of spelling characters instead of taking any characters promiscuously to spell others. He adopts 丁 (ting), for instance for the upper initial T—, and also for the final (青平聲)—ING. For these two, (T and ING) he will use no other symbols. Therefore when he comes to spell the character 丁, it is done thus—丁丁; in other words, a character is sometimes used to spell itself. [The student has to learn the powers of the limited number of characters used, and need never afterwards be at a loss in interpreting the Dictionary. This is decidedly an advance on the previous method of making all the characters in the Dictionary mutually spell each other, taking in each case any two promiscuously that will serve the purpose of spelling one—which implies the knowledge on the part of the student of an alphabet of indefinite extent. He must needs know

all the words in the Dictionary beforehand, in order to be sure of making out from the symbols given the sound of any particular character. It is no wonder, therefore, that the natives have as a rule never mastered their adopted spelling system, but depend entirely on the other method, also used in K'ang-hi, of giving another character of identical sound. If, however, as often happens, this character is also unknown, the sound still remains to be sought. All the characters Dr. Chalmers uses will be found repeated in various forms throughout his indexes; and, as he has told us, their powers in Pekingese, Cantonese, and Southern Mandarin, may be ascertained from the indexes; but if any one finds these difficult, he will be able to ascertain from a native how the spelling characters are pronounced in his dialect, and thus acquire the faculty of interpreting them without straining his eyes.

Finally, in selecting and using these spelling characters, Dr. Chalmers, while reverently retaining all ancient distinctions corresponding to *ruff* and *rough*, *write* and *right*, in English, has sought at the same time to represent as far as possible the modern sound of each character in Pekingese, Cantonese, and what he calls the central, dialects. The amount of success which he has attained in the latter aim remains to be determined. Probably his method will be found to answer in nine cases out of ten, for the principal dialects. He has marked some cases where it fails; and added a local pronunciation; and this would require to be carried somewhat further to make the Dictionary always a safe guide for any dialect. But in this respect also, it will be found to be, though not perfect, far in advance of K'ang-hi. A good foundation has been laid, and we shall hope to see it built upon with equal zeal and discretion. The vexed question of romanizing is in a great measure steered clear of, by this

method of spelling with Chinese characters; and although we cannot dispense with romanizing although it is certainly satisfactory to have the sounds of a character in many dialects represented in such a concise form as the following 傳 (長川), which tells at once that the sound of the word in Peking is *ch'uan* (Wade); in Canton, *h'ün*; in Williams' Dictionary, *ch'wen*; in Amoy

swan, &c.; without committing one's self to any foreign orthography.

It seems, *prima facie*, a very bold undertaking for a foreigner to attempt to produce a Chinese Dictionary, and confidently give it to the public as an improvement on K'ang-hi. Dr. Chalmers has made the attempt, and his full justification is to be found in the fact that he has completely succeeded.

Eine Staatslehre auf ethischer Grundlage oder Lehrbegriff des chinesischen Philosophen Mencius. Aus dem Urtexte übersetzt, in systematische Ordnung gebracht und mit Anmerkungen und Einleitungen versehen von Ernst Faber Missionar der Rheinischen Missionsgesellschaft. Elberfeld 1877.

THIS is another and we may add, the most important of Mr. Faber's popularized Chinese classics. The translator has the happy faculty of dealing with dry and abstruse subjects in a manner calculated to render them both attractive and easy to comprehend. To those who consider only that profound which is ambiguous or unintelligible Mr. F's work must seem highly superficial. As for ourselves we are reminded by this volume of some old German professor whose Introduction and notes to Cicero were received and pondered with as much interest as the text itself. In saying this we by no means propose to write Faber where we find Mencius on the Title page but simply wish to express our high appreciation of that portion which is entirely Mr. F's own. We feel convinced, after giving considerable attention to the subject, that he has come up to the high standard he set for himself: To give Mencius a hearing and to effect "the most natural and at the same time the most complete and conspicuous classification of his teachings possible." Keeping the general reader in view he precedes or follows the author with a brief and critical elucidation of the topic in hand as it applies to the circumstances or contrasts with the views and sentiments of our times. He does this from his own standpoint and we

venture to say few men could write as much on such varied topics without betraying both their nationality and church relations. The following from Part I of the Introduction on the "East Asiatic Question" will find interested readers in China outside of missionary circles. "Russia has ever pursued a definite and unwavering policy with reference to the Muhammedans. It is nevertheless, at least in China, the favourite among the Great Powers. England is simply feared and no longer than she remains fearful. France is hated. Its policy in Asia is only the advocacy of the interests of the Romish church. For this the Asiatics are still too much wanting both in taste and conception. The U. S., of North America has thus far pursued what may well be called the policy of free Christian conviction. Unfortunately the consular service is affected by the change of President rendering it less efficient and here the English plan is to be recommended. Germany has also begun to give some attention to Eastern Asia. Since however philosophy and politics go hand in hand in Germany and whereas the philosophy of the unknown prevails at present to some extent we need not be surprised to find Germany pursuing a policy of the unknown in Asia as well as in the Orient."

Mencius gives Mr. Faber occasion

for the following remarks. On Temperance: The so called stimulants which are largely declared, not proven, essential by physicians belong in this category (of intemperance). What is the benefit of continued tobacco smoking? A constant irritation of the nerves causes nervousness of which there is already a superabundance. The consumption of alcohol fills the asylums for Impotent and Insane. Nutritious food would indeed be much more profitable." Is Mr. F. an American?

Observe further the extravagance in dress. "The trails (Schleppen) for instance, should have an extra duty imposed on them according to length. For servant girls with hat and veil there should be erected on the public market-place a fools stage—a bench could not contain them all. This kind of culture is screwed up until it collapses. Crimes must necessarily increase. Doubtless, if everything that is human is to consist in eating and outward appearance then the humblest have the same human rights as the nobility and the dissatisfaction of the Social democrats would be fully justified. Mencius has different opinions and so have we."

No, Mr. F. cannot be anything but a German. The history of China in those times (Lu) "might serve the modern European states as a warning example...It will yet become evident that the formation of several powers does not secure a general European or universal peace."

In America we would guess, "Mr. F. had not been *reconstructed*."

The following has the right ring and should be adopted as the watchword of all who are called to be the teachers, of the christian church in China: As teachers of religion, truly awakened men, men borne along by deep religious conviction, whose teaching emanates from faith and whose faith is their innermost experience, these and these only are worthy. Theological and final examinations cannot secure this. Humble peasants and artisans may

have more religious insight than some highly educated gentlemen. As intimate friendship is not dependent on a thorough knowledge of anatomy, physiology etc, much less is communion with God, the inner christian life dependent on a scientific knowledge of these things.... Faith and knowledge stand in the same relation to each other as the art of cookery and chemistry."

While Mr. F. assigns to Dr. Legge's translation of Mencius the first place among all that have been published he nevertheless finds himself constrained to differ with him more or less throughout the whole work. This difference, which we are happy to find is not serious, he says is owing to the different commentaries used, Dr. Legge following Tschu-fu-tsi while he confines himself to Mang-tsi Tsching-I. A still better reason however we think betrays itself in Mr. F's remark (Preface P. VI.) that Dr. L's own notes show that he is not philosophically in sympathy with the author. The bearing of the two learned translators toward the author is to say the least very different and this difference we think fully accounts for the more material differences of translation we have discovered.

Everyone interested in Chinese classic literature should have a set of Mr. F's works and that in their hardy solid German wherever this is sufficiently understood. The systematic classification of all the ethico-religious and political doctrines of the sage, filling 17 of the 8-vo. pages is alone worth many times the cost of the book, and as this will not lose any of its merits by translation into other languages students of all nationalities will be under lasting obligations to Mr. F. for this most useful part of his work.

We hope Mr. F. will not make us wait too long for the promised Supplement with the necessary additions of the Chinese text, the more important definitions with antiquarian and historical notes. F. O.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. IX.

SEPTEMBER-OCTOBER, 1878.

No. 5.

A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries April 1878. (enlarged).

BY REV. ERNEST FABER OF THE RHENISH MISSION.

SCARCELY any other subject connected with the Chinese and our intercourse with them is of greater importance than filial piety. We ought to understand thoroughly everything pertaining to it, as filial piety not only forms the centre of Chinese thought and devotion for this world, but is also the basis of the happiness hoped for in a future life. Dr. Yates, in his very interesting paper on Ancestral worship, read before the Shanghai Conference says: "The term *filial* is misleading, and we should guard against being deceived by it. Of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents, and pertinacious in having their own way, from the time they are able to make known their wants. The filial duties of a Chinese son are performed after the death of his parents. A son is said to be filial, if he is faithful in doing all that custom requires for his deceased ancestors."

This assertion is one sided, and goes too far. Though we agree that many of the Chinese young ones are not very amiable, especially to foreigners, yet there are certain limits put by custom to their actions which they will not often overstep. The boys of other nations can certainly not be put up as models to the Chinese. We have, for example, lately read in a news-paper that the Chinese ambassadors have had their queues pulled by the boys in the streets of Berlin. Disobedience and want of discipline in general is the grievous complaint, multifariously heard against the rising generation, even in Christian countries. We shall, however, not waste our time in making general remarks, but go at once into the matter itself. We have to treat filial piety, first, *theoretically*, in setting forth the Chinese notions, or what their books say on the subject; and secondly, to give an outline of the

Chinese *practice* of filial piety, that is a description of every custom in their social life of the present day connected with it. We begin with the Canon of filial piety. Though a translation of it has appeared in the Repository, Vol. IV., yet we have ventured to make another and to give plenteous extracts from the Chinese Commentary with it, also append to each chapter some remarks of our own. We have also given the text, as it belongs to the best root of ancient Chinese composition and is very generally known among the people. For that reason alone every Missionary ought to be familiar with the Canon of filial piety.—After this Canon, we shall go on to investigate some other standard writings on the subject.

孝經注疏

COMMENTARY AND ANNOTATIONS ON THE *Canon of Filial Piety.*

吾生教德子足參子知下用順德先子仲章開
語也之曰以不避之無和天要王侍尼第宗
汝復所本夫知敏席乎怨睦下道有子居第一明
坐由也孝之何曰曾汝上民以至曰曾義

CHAPTER I.—*Exposition of the origin and illustration of the Principles.*

(開=張, 宗=本, 明=顯, 義=理.)

1. When Confucius lived privately and Tsang Tsz attended upon him, the Master said: "Do you know that the former King possessed the highest virtue, and the most important method whereby to make the Empire submissive, that the subjects became peaceful and harmonious and no ill feeling existed between superiors and inferiors?" Tsang Tsz rising from the mat replied: "How is Sin, (name of Tsang Tsz) not being brisk, prepared to know that?" "Filial piety," said the Master, "is the root of virtue, wherefrom education springs forth. Sit down again, I shall explain it to you."

Commentary.—The Master had already, in the six classics, set forth his doctrines. Though his principles were derived from filial piety, he had not yet treated filial piety as a theme or special subject 孝綱未舉, which he does here.

Tsang is the disciple of Confucius, he is here called Tsang Tsz (Tsz corresponds nearly to our "Doctor") and Confucius is called by his child name Tehung-ni, which could not have been done by a disciple writing by himself (that means Confucius himself must be the real author).

伯 and 仲 designate the order of an elder and a younger (brother). Confucius had an elder brother called 伯.

尼 is the hill 尼丘山. Confucius received this name either because his head had such a peculiar shape, or because his mother had prayed for a child on the hill. Another explanation is 仲=中 and

尼=和 Confucius has been in possession of central, (never one sided) and harmonious virtue 中和之德.

"Attendance" is paid either in a sitting or standing position 侍有坐有立, here it means 'sitting' with Confucius, the old text has 侍坐.

子 in 子曰 refers to Confucius. Kung Yang 公羊 says: 子 means 男子 or Baron, the ancients called teachers so 古者謂師爲子.

The question is about teh 德 and tao 道 and the answer asserts that they both may be comprehended by filial piety 道德不離於孝, (We may consequently call this Canon the Tao-teh-king of the Confucianists).

The Shu-king mentions 五教, five doctrines or maxims, which the Commentary explains as 教父以義, 母以慈, 兄以友, 弟之恭, 子以孝, teach fathers to be righteous, mothers to be compassionate, elder brothers to be friendly, younger brothers to be reverent, sons to be filial. It is added here, if these points are taken up, all remaining doctrines tending to harmonize men, may be known 舉此則其餘順人之教皆可知也.

脩厥德, 念爾祖, 大雅云, 無於立身, 於事君, 終於事親, 中於夫孝, 也, 母, 世, 揚名於後, 立身行道, 孝之始也, 不敢毀傷, 受之父母, 身體髮膚, 二

2. Not daring to spoil or injure the body, limbs, hair and skin, which are received from the parents, is the beginning of filial piety. To establish the person and act reasonably, transmitting the name to after generations in order to make the parents distinguished is the consummation of filial piety.

3. For filial piety commences with serving the relatives, it has its centre in serving the sovereign, and it is completed by establishing one's self.

4. It is said in the greater Odes:—(Shi. III, I, 6).

"Ever think of your ancestors

Reproducing their virtue."

2. 身=躬 the body, 體=四支. From the parents the son received a perfect body at his birth and he ought, therefore, to return a perfect body at his death.

3. The way of a son is divided into three sections 1, 全身 the preservation of his own body (implying all duties towards himself in the Chinese sense) 2., 事親 service to his relatives, or his duties at home 3., 立身 the representation of his person, implying all public duties.

4. 聿=述 to follow another's steps. 厥=其 their, the paraphrase runs: 常念先祖, 述脩其德者 which is given in the translation. Dr. Legge translates incorrectly: "cultivating your virtue" (see She King).

(†) We may point to the apparent difference of 孝之始 and 孝始, the latter is made objective by 事, action in regard to others, whereas the former referring to the preservation of one's own body is subjective, though the necessary first step towards the service to parents. It could, for that reason, be called the beginning of the beginning.

We see in V. 2, the system of Confucianism *in nuce*. No higher thought appears, but the parents must be the motive to every action, the fountain which gives life to ethics, politics and religion. Of religion nothing is left except a connection with a future state by the memory of good actions etc. As the following chapters develop the sense of this first with considerable skill and clearness we shall find opportunity to enter more fully into these subjects.

兆	一	也	天	於	於	而	盡	於	者	於	者	子	二	天
民	人	甫	子	四	百	德	於	人	不	人	不	曰	天	子
賴	有	刑	之	海	姓	教	事	愛	敢	敬	敢	愛	子	章
之	慶	云	孝	蓋	刑	加	親	敬	慢	親	惡	親	第	第

CHAPTER II.—Of the Emperor's (filial piety.)

The Master said: "He who loves relatives does not dare to be hateful to other people; he who respects relatives does not dare to be negligent to other people. When love and respect are perfect in serving relatives, the education of virtue will be extended to the hundred tribes (our own nation) and will be taken as a law between the four seas (among the barbarians). Such is the filial piety of the emperor."

It is said in the Fu-ying:—(Shu. V, 27-13 p. 600).

"When the one man has good qualities,

The millions of subjects will rely upon him." (Dr. Legge differs).

The contents of the five chapters, second to sixth inclusive are called the five kinds of filial piety 五孝, because each chapter speaks of 孝 as practised by a separate class of society.

The emperor receives his orders only from heaven, he is, therefore, called son of heaven 唯天子受命於天故曰天子 (of Li-ki chapter 表記) Pan-ku in his work called 白虎通 says, the King takes heaven as father and earth as his mother and is also called heaven's son 王者父天母地亦曰天子. In early times the term 天子 was unknown; it came in vogue since the Yin and Chao dynasties.

惡=慢 惡 supercilious, rude. 親=父母 the parents. The emperor, by his behaviour towards his parents, teaches his subjects virtue. Li-ki, chapter 祭義, says of Yu Shi (Shun) he esteemed virtue 貴德 and regarded age 尚齒, Hia-heu Shi (Yu the great), estimated official

(†) Under this mark my own remarks are given at the end of each chapter, E. F.

honour 爵 and regarded age, the man of Yin (Shang) estimated wealth 富 and regarded age, the man of Chow (King-yoh) estimated relationship 親 and regarded age.

刑=法 law in general, and criminal law. 四海=四夷 the barbarians of the four regions. 海 is also explained as 晦暗無知 obscure, foolish. In this chapter only is a quotation given from the Shu as the Canonical documents, the other chapters refer to the book of Odes. In the Li-ki, chapter 緇衣 the same section of the Shu is twice referred to under the same name of 甫刑, which seems a proof that this book of the Shu was then known by that name, although the ancient name of the state was 呂國, so that the modern designation 呂刑 is more correct; the name 甫 was not yet known in the time of the emperor Muh 穆 (B. C. 1000).

一人=天子 the emperor; he used to speak of himself 子一人 thereby acknowledging himself to be only a man, though by his throne elevated above others. The meaning of elevation is indicated when subjects use this term in speaking of the emperor.

慶=善 good.

(†) The notion of filial piety is in this chapter traced back to the two greatest and noblest sentiments of human nature "love and reverence" 愛 and 敬. Filial piety receives by this process a real ethical treatment, all merely external formalities are at once excluded from genuine filial piety. The emperor has to be a pattern to his subjects. He treats every other person with regard to his own parents or, it may be said, he is unconsciously influenced by his filial piety in all his relations to mankind.

The influence of the imperial filial piety is different on his own nation which is organised into many tribes or clans, (百 stands for 多) and on the *ruda indigestaque moles*, the barbarians. The one is thought to be like children under the genial influence of education by word and example, the other, like servants and outside people, want the enactment of the law; the first are moved by clear understanding of what is suitable to the feelings of their human nature, the other are forced to keep what is thought right by others. This is a thought which however, never has been truly realised by the Chinese. Comp. Gal. iv, 1-7, Rom. viii, 14-17.

諸侯章第二
在上不驕、高
而不危、制節
謹度、滿而不
溢、高而不危、
所以長守貴
也、滿而不溢、
所以長守富
也、富貴不離
其身、然後能
保其社稷、而
知其民人、蓋
諸侯之孝也、
詩云、戰戰兢兢、
如臨深淵、
如履薄冰、

CHAPTER III.—Of the princes of states.

If the superiors are not proud, highness will not be dangerous, if they are economical and regular, abundance will not lead into dissipation. By highness without danger nobility is maintained for ever; by abundance without dissipation riches are for ever secured. If nobility and riches are not separated from their persons, they will then be able to protect their tutelary altars (gods) and give peace to their subjects. Such is the filial piety of princes.

The hymn says :—(Shi. II, 5, I, 6).

“With apprehension, with carefulness,
As when approaching a deep abyss,
As when treading upon thin ice.”

諸侯=諸國之君 rulers of states; these states were called 列國, the emperor's, 王國.—滿=充實 filled up solidly. 溢=奢侈 extravagance, profusion. (It is to be remembered that all revenues from the state entered the treasury of the ruler to his free use).

不驕 here=not usurping the prerogatives of the emperor or of some nobler prince, as the barons liked to imitate the pomp of a marquis or duke, etc., 宮室車旗之類皆不奢僭也.

戒=制節 to restrict.

He who had the gods of the land and grain in his possession was the ruler of the state; losing those gods meant to lose his government.

戰戰=恐懼 afraid of, 兢兢=戒慎 cautious, considerate.

(+) The principal sources of the corruption of the nobles or princes are found in *pride* and *dissipation* caused by their high station and their abundant resources. The moral precept is here only negative to keep from such excesses. By keeping in the proper limits, dignity and wealth are secured, and the means insured to protect his government and make his subjects peaceful and happy. How all this stands in connection with filial piety we are not told, it is simply stated that the filial piety of princes consists in it. We know, however, that the Chinese imagine their deceased parents to take part in the fortune or misfortune of the living offspring. If by his bad conduct a prince should lose his state (government) his parents would also become degraded and their spirits could not be cared for so splendidly as by the ruler of a state.

卿大夫章第
四 非先王之法
服不敢服非
先王之法言
不敢道非先
王之德行不
敢行是故非
法不言非道
不行口無擇
言身無擇行
言滿天下無
口過行滿天
下無怨惡三
者備矣然後
能守其宗廟
蓋卿大夫之
孝也詩云夙
夜匪懈以事
一人

CHAPTER IV.—*Of the Governors' (ministers' of state).*

What is not a pattern of dress from the former kings, they will not dare to dress in; what is not a pattern of speech from the former kings, they will not dare to discourse upon; what has not been the virtuous practice of the former kings' they will not dare to practise. They, therefore, not speaking except on authority, not acting, except in the right way, their mouths will have no reproachable words, their persons no reproachable practice. The words will fill the empire free from errors of the mouth, the actions will fill the empire free from ill-feeling and hatred. When the three things (dress, language and actions) are well-prepared, the ancestral temples can then be preserved. Such is the filial piety of governors.

The Ode says :—(Shi. III, 3, VI, 4).

“Never idle day or night,

In the service of the one man.”

The Shwuh wen explains 卿 as 章 illustrious, which Peh-hu-t'ung 白虎通 enlarges 章善明理, illustrating virtue and clear in the principles.

大夫 = 大扶 great help *i. e.* 扶進人者也 helping to bring men forward.

Thus high officers have to avoid two extremes in regard to their dress etc., that is, 僭上 倨下, either usurping what is the privilege of their inferiors, or pressing down among the inferiors, not preserving their own privileges. (We omit the detailed description of ancient dresses given by the Commentary as a similar distinction of official robes is made to the present day.) 夙夜 = 早起夜寐 early rising and late sleeping.

(†) The dress “we may take as indicating all external show of dignity in” its various forms. It has been a common weakness of the lower ranks of all times and nations to make an appearance like the most noble of their countries. That, however, everything even in words and actions has to be after the models of ancient times is the cause of the stagnation of Chinese life and development. We must, however, confess that we think the Chinese did better in this way than most of the other nations by their rapid changes, which have been too often not changes for the better, but only for some thing new. The Chinese have tried to imitate that which they could see was the best, something better they did not know at the time of Confucius. At present we have to show, and this in a form the Chinese will be able to apprehend, that what we believe to be better, is really *the better* compared with the Chinese models. We have here no positive statement about the ancient models. We must besides remember, that the device of “nothing new” is thought proper to ministers. Any new changes, everything better, must be introduced by the emperor. Even China

has undergone many changes in this way, but it has remained nevertheless always in connection with its remotest antiquity. One great advantage the Chinese have in keeping close to the standard of the ancients: the people will always willingly submit to that, opposition is never made to such enactments, and no ill-feeling even will ever appear. This is the model for the official career of the mandarins of modern China.

士章第五
資於事父、以
事母、而愛同、
資於事父、以
事君、而敬同、
故母取其愛、
而君取其敬、
兼之者、父也、
故以孝事君、
則忠、以敬事
長、則順、忠順
不失、以事其
上、然後能保
其祿位、而守
其祭祀、蓋士
之孝也、詩云、
夙興夜寐、無
忝爾所生、

CHAPTER V.—Of the Scholars'.

From serving the father they infer to serve the mother and with equal love; from serving the father they infer to serve the sovereign and with equal reverence. The mother, therefore, gets their love and the sovereign their reverence; the father has both combined. If, therefore, they serve the prince with filial piety, they will be devoted, faithful, loyal; if they serve their superiors with reverence, they will be submissive. If devotedness and submission are not lacking in serving those above them, they will then be engaged to preserve their emoluments and stations (offices) and keep on their sacrifices. Such is the filial piety of officials (graduates).

The Ode says:—(Shi. II, 5, 4).

"Rise early, and go to sleep late,

Do not disgrace those who gave you life."

士, the Shwoh wun explains: the numbers begin with one and end with ten. Confucius says 推一合十 pushing one and uniting ten. Peh-hu-t'ung explains 士者事也任事之稱也, one who takes business upon himself, an official. There is yet another explanation 通古今辯然不然謂之士 he who penetrates, what is ancient and modern and distinguishes the just from what is not just is called a Sz (scholar, candidate).

資=取 to take, to apply to one's use. It means, the respect shown to the ruler is the same as that paid to the father.

The 士 of the emperor were called 元士. In this chapter the 士 of the princes of states are addressed, though those of the emperor also may take their lesson from it. In the case of the 大夫 those of the emperor are addressed that all the other governors may know (learn) it. (We doubt this distinction as not indicated in the text).

The mother gets the utmost affection 親至 yet not the utmost honor 尊不至; the prince, or ruler, gets the utmost honor, but not the utmost affection; the father has them both combined 兼.

祭者際也人神相接, the sacrifice *tsi* is the junction where men and spirits meet (have intercourse) 祀者似也將見先人也, the sacrifice *tsz* is similarity whereby the deceased persons will be seen. (Comp. Chapter XVI.)

The revenue and throne 祿位 of the tutelary altars 社稷 are public 公, it is, therefore, said, to protect 保 them; the ancestral temples and sacrifices are private, hence it is said to keep them 守.

忝 = 辱 disgrace, 所生 as below 父母生之.

(+) We are again brought to the two vital affections "love and reverence" their distribution between the mother and the prince, and the combination of both only upon the person of the father is peculiar. Yet there is again a difference made between the reverence of the prince and the reverence of other (lower) superiors, as for the first is in this place put "filial piety" and for the latter only "reverence." The corresponding virtues are devotedness to the prince and submission to other superiors. The reverence they learn from their filial piety to their parents, and by this reverence the two political virtues, *devotedness* and *submission*, are created, which are again the means to keep the possessors in their lucrative and honoured positions, by which they are enabled to keep on the sacrifices to their ancestors. The end is thus connected with the beginning.

也、未、不、始、孝、於、天、也、人、母、以、身、之、道、用、第、庶
有、及、而、無、庶、子、故、之、此、養、節、利、分、天、六、人
者、患、終、人、至、自、孝、庶、父、用、謹、地、之、章

CHAPTER VI.—Of the Common People's.

To make use of the course of heaven, to distinguish the profits of the earth, to care for the person (body) and be economical in what you consume in order to support the parents—such is the filial piety of the common people; filial piety has neither end nor beginning; every body has a full share in it; it can never be otherwise, but he who troubles himself about it, will achieve it.

庶 = 衆 the multitude, 天下衆人 the common people of the empire. There are included the 府史之屬, the underlings at the courts of government.

天 道 地 利, Spring produces, summer develops, autumn ripens, winter preserves, each business taken up in its proper time—this is using the course of heaven. To distinguish the five kinds of soil, to pay regard to the high or low ground and to distribute everything to the place best fit for it, this is to distinguish the profits of the earth.

The five kinds of soil are 1, 山林 mountain-forests 2, 川澤 river-morasses 3, 丘陵 hills 4, 墳衍 fertile plains 5, 原隰 alluvium.

身恭謹則遠恥辱, if personally reserved, then shame and dishonor are kept far off.

By economy 節省 hunger and cold are avoided. The Li-ki says, the common people must not eat fine food except on special occasions 無故不食珍. Three year's husbandry 耕 must gain an overplus of food for one year. Here 此 stands for 蓋 in the four preceding chapters. The latter stands for 畧 an abridgement, outline, as the subject is not extended, 盡, which is considered the case in what is said on the filial piety of the common people. Here the quotation from the book of Odes as also conspicuous by its absence.

The final sentences of the chapter are difficult to the Commentators; the paraphrase runs, 始自天子終於庶人尊卑雖殊孝道同致而患不能及者未之有也言無此理故曰未有 the annotation says further, that though there are five classes distinguished yet regarding the parents, there is no difference in the principles 道 of filial piety about end and beginning, nobleness and inferiority; if any one troubles his person, it never happens that he will not be able to comprehend filial piety 或有自患已身不能及於孝未之有也.

(This seems to us after all the best explanation, we have only to read 而 after 患, the present position is for the sake of euphony.)

患=憂 grief, (Shwoh wen)=惡 evil, something had (Kwong-ya) but not=禍 calamity. In the Analects, 論語, the word is used in a similar sense, as 不患人之不知 or 不患無位 etc. (it means, to take to heart, to feel grieved about).

始, beginning, is said of the emperors filial piety, then the common peoples' is the 終, or it is said that filial piety begins with 能養 to be able to support the parents as the common people do, the end would then be the consummation of filial piety. It is said by Tsang Tsi in 說孝 wherein the consummation of filial piety consists 父母既沒慎行其身不遺父母惡名可謂能終矣, after the death of the parents to be careful in his personal conduct, so that no evil name is left to the parents, may be said to be able to give the finish. If one can only support but not finish his filial piety he is insufficient, and misfortune 禍患 will overcome him. (This certainly does not agree with the first part of chapter VI).

The way of practising filial piety is said to be without difference among all classes of men 天子庶人尊卑雖別至於孝其道不殊, though of the emperor love and reverence are required, of the princes, to avoid pride and dissipation, of governors, to avoid any reproach in their words and actions, of officials, the inference from the parents to the service of the prince, of the common people, personal reserve and economy, yet if each follows the heart to practise it 各因心而行之, then nothing is unattainable 因心而行無不及也. Tsz Hia once

said, "he who has the beginning and the finish is a saint 有始有卒者其爲聖人乎" Anal. XIX, 12, 2. It is, however maintained, that the virtue of saints is not far away 聖人之德豈云遠乎 if I desire it, I come to it; what difficulty is there of not coming to one's own self? 我欲之而斯至何患不及於已者哉. (But why do only a few persons entertain this wish? and why do they not accomplish what they wish?)

(†) Agricultural work always depends on the peculiarity of heaven (season) and earth (soil). It is striking, yet of political importance, that productive labour, is made a duty of filial piety to the common people. Next to it our text speaks of attention to a proper personal conduct by which the body is kept from harm and danger and enabled always to attend to the duties of a son. The third thing is frugality. On it depends the welfare, not only of the working classes, but of the state itself. An overplus of the necessities of life is required to be able to meet times of scarcity and other misfortunes.

Each of the five classes of Chinese Society has now got its proper share in the the duties of filial piety. The concluding portion of the chapter, however, gives an intimation, that the particular lesson to each class is at the same time a general lesson to the other classes too. The duty of filial piety is everywhere the same, only the form of its execution differs according to the external circumstances a person is involved in. We have nothing to say against this.

三才章第七
曾子曰：甚哉，孝之大也。子曰：夫孝天之經也，地之義也，民之行也。天地之經，而民是則之，則天之明，因地之利，以順天下，是以其教不肅而成，其政不嚴而治，先王見教之可以化民也，是故先之以博愛，而民莫遺其親，陳之於德義，而民興行，先之以敬讓，而民不爭，導之以禮樂，而民和睦，示之以好惡，而民知禁，詩云：赫赫師尹，民具爾瞻。

CHAPTER VII.—The three powers.

Tsang Tsz said: "Deep indeed, is filial piety." The Master answered: "this filial piety is the norm of heaven, the right of earth, the practice of the people. It is the norm of heaven and earth and the people copy it, they copy the brightness of heaven and follow the profits of the earth in order to make the empire compliant, thus they achieve the aim with doctrines which are not austere (severe) and attain order with a government that is not rigorous."

2., *The former Kings observed that the people could be reformed by instructing them. For this reason they went before them with generous love (to their parents) and none of the people neglected their relatives.*

They enlarged them in the sense of virtue and the people were successful in practice. They went before them with reverence and indulgence and the people had no contentions. They led them on with propriety and music and the people were peaceful and harmonious, they displayed before them what they approved of and what they detested and the people understood the prohibitions." (Did not dare to transgress).

The Ode says :—(Shi. II, 4 VII, 1).

"Master Yin in majesty !

The people all look up to you."

Heaven and earth make the two 二儀. Together with men they are called the three persons 三才 (rather abilities). Confucius speaks of the norm of heaven, the right of earth and the practice of man 天經地義人行.

經=常 constant, regular: *i.e.* what books and records universally teach 即書傳通訓. The norm of heaven is the regular rotation of sun, moon and the stars. 土=吐 to bring forth, to eject, for the earth brings forth all things 吐生萬物, and 利物爲義 useful things make right or as it is said 利物足以和義 useful or profitable things are sufficient to harmonize rights.*

Human labour has to imitate the rotation of heaven, and to meet the production of earth 則天之明因地之利. To make heaven and earth the pattern is the practice of filial piety 孝行 or regular conduct 常行. The second time it is said "norm of heaven and earth," because the production of the earth is also dependent upon the regularity of the heavens and included in it; but if distinguished, then of earth it is said; right. Heaven and earth do not establish an extreme by being entirely light or productive, or man entirely virtuous; this is the reason why a government must not be rigorous. Love begins with tranquillity and reverence is produced from obedience 愛始於和而敬生於順 teaching going back to these will be easy.

In the Tso Chün it is said 詩書義之府也禮樂德之則也德義利之本也且德義之利是爲政之本也, the books of Odes and documents are magazines of righteousness; propriety and music are patterns of virtue; virtue and righteousness are the foundation (root) of profit and the profit of virtue and righteousness is the foundation of government." The Li-ki, chapter 鄉飲 says: "first propriety and last precious things, then the people will be reverential.

* It might seem as if right or righteousness were explained here by *profit*, but the contrary is the case, the righteousness of the earth consists in the production of useful things not in selfish appropriation thereof. The early Confucianism has no utilitarian tendency, this belonged to the Socialists or Mihists. Compare the author's Goundgedanken des alten chinesischen Socialismus, where the *leading ideas* of the ancient Chinese Socialism are given and in the introduction the *leading ideas* of the modern German Socialism are treated. Though short, the work is exhaustive.

It is also said in the Li-ki, that music comes forth from within from the heart; by listening to music everything coming from the heart must be rectified 正. Propriety is made from without, 自外作, from traces 跡, or impressions; those who see them, must use propriety to constrain the heart (檢=檢束). If the heart and the traces, the volition and perception, are not contrary to propriety and music, man ought then to be "harmonious in himself."

示有好必賞之 showing them their approval, they certainly rewarded them. That means by rewarding they showed their royal approval of what they rewarded, and the reverse by detestation, implying punishments 罰, by the first they induced the people to what is good, by the latter they frightened them from what is wicked.

赫赫=明盛貌也 a bright and full appearance, majestic.

具=皆 all, 爾=女 you; 師=太師 grand-tutor, one of the three dukes of the Chow, the two others had the special titles of 太傅 and 太保.

It is said in the Li-ki of the great Tai 戴. "If the government is not qualified, it is the mistake of the ruler; if it is qualified and the orders are not carried out it is the fault of those in office." 夫政之不中君之過也政之既中令之不行職事者之罪也.

(†) This chapter gives the fundamental principles of state-government. The principles laid down here are profound and ever true. The norm for a good state government ought to be take from the steadiness and regularity of heavenly *motion*; there is never a stagnation, but also no confusion to be observed in heaven. The right of the state must be *liberal*, as the earth yields her fruits to everybody who complies with the natural conditions of her produce. The active service of the people must not be gained by external force, but by making them willing to consent to the unmistakable laws of the universe.

2. This great end is achieved by *Education*. The first and principal duty of government is to educate the subjects. Personal example is set forth as the most impressive method to impart education. The rules of propriety and music are used to support personal influence. The objects of education appear to be filial behaviour towards relatives, a general moral conduct, avoidance of all sorts of quarrels, a peaceful and harmonious state of society, and due consideration of the regulations issued by the government. There is really much of great value said in the short words of the text. The truth of the highest importance, expressed here is, that the rulers have not to make laws and enforce what they *think* to be right, but that they themselves have to personify the laws of the universe for their subjects as mediators.

孝治第八
子曰昔者明王之以孝
治天下也、不敢遺小國
之臣、而況於公侯伯子
男乎、故得萬國之懽心、
以事其先王、治國者不
敢侮於鰥寡、而況於士
民乎、故得百姓之懽心、
以事其先君、治家者不
敢失於臣妾、而況於妻
子乎、故得人之懽心、以
事其親、夫然、故生、則親
安之、祭、則鬼享之、是以
天下和平、災害不生、禍
亂不作、故明王之以孝
治天下也如此、詩云、有
覺德行、四國順之、

CHAPTER VIII.—On filial government.

The Master said; "The illustrious kings of former times ruled the world by filial piety. They did not dare to disregard ministers of small states, how much less dukes, marquises, earls, barons and knights! Hence they gained the cheerful consent of all states to serve their former kings (by sacrifices to them). The rulers of states did not dare to slight even widowers and widows (the insignificant people), how much less the gentry of the people! Hence they gained the cheerful consent of all the tribes to serve their former rulers. The rulers of families (governors) did not dare to forget themselves before servants and concubines, how much less before wife and children! Hence they gained the cheerful consent of men to serve their relatives. Such being the fact, in life, therefore, the relations were satisfied by it, in the sacrifices the demons (the departed) enjoyed it. By these means the empire enjoyed peace, calamities were not produced, rebellions did not arise. Thus, the illustrious kings ruled the empire by filial piety."

The Ode says:—(Shi. III, 3, II, 2).

*"Where there is a conscionable virtuous conduct
The states on the four borders comply with it."*

The forgoing chapter illustrates that former kings by keeping in contact with heaven and earth and complying with the feelings of men formed (their system of) education 因天地順人情以爲教, in this chapter they start from filial piety to govern the state 由孝而治.

The phrase 先王 occurs six times, in this classic; those of filial piety are meant. 明王=聖王 holy kings.

Before the time of the Chow dynasty, there existed only three grades of nobles, those of barons 男 and knights 子 were added by King Wu.

Ambassadors from the smallest states and, therefore, of comparatively low rank were treated with all respect at court. See Chow-li chapt. 掌客.

萬 in 萬國 as in 萬方=多 many. It is said that the princes of state of the Yen dynasty, amounted to 1773, those of the Chow dynasty, to 9800. They all came with the tribute of their appointment 各以其職來 and supported the sacrifices of the emperor.

As the male and female servants have the cares and the work for the property, it is requisite to gain their mind and energy for it 臣妾營事產業宜須得其心力。

覺=大 great (which seems rather superficial. In king-tsieh-chuen-ku 經籍纂詁 we find the following explanations of the word 1,=悟 2.,=害 3.,=知 4.,=智 5.,=明 6.,=發 7.,=直 8.,=較 9.,=大

On the pronunciation, or sound, of the word, a work 華嚴經音 is quoted, which says, that 覺 takes its sound from 學, this from 教, this from 孝, this from 爻; the sound has accordingly gone from *ngau* to *kok*.)

(†) We have here not an abstract doctrine on government, but the three ruling classes, emperor, princes of state and governors in their dealings with those under their power. We are not referred to laws or to rules of etiquette etc., but to the generous feelings of respect and love implied in filial piety. The consequence of such considerate treatment is that the hearts are conquered and everybody is made willing to serve his ruler with his person and with his property. That the empire must enjoy peace under such circumstances we can understand, not so the physical consequence drawn from the moral premises, that no calamities, as caused by fire, water etc., would be produced, the physical laws of nature are not so subservient to the moral laws in the present condition of the world. That the deceased parents enjoy such a state of things implies that they feel miserable at the contrary, a happiness of the departed depending upon the virtuous conduct of the living race is not to be envied.

SHAO-WU IN FUH-KIEN; A COUNTRY STATION.

By REV. J. E. WALKER.

ABOUT ten years ago the American Board Mission at Foochow decided to open a station somewhere in the interior of the Fuh-kien province, and Dr. and Mrs. D. W. Osgood were sent out with this special end in view. Experience had shown that the farther the missionary went from Foochow, the more friendly was the bearing of the people and the more candid their attention to his message; but when the attempt was made to push into the interior the gentry and literati proved their affinity with the same class at the sea-board.

The chief instrument of opposition to us was the Lien-kiah 聯甲. This is an organization of the people by families and neighborhoods into a sort of militia or home guard, officered by the Hiang-shān 鄉紳. It originated at the time of the T'ai-ping Rebellion, and was about the only thing in the north-west of this province that opposed any serious obstacles to the Long-haired Rebels. In the country about Foochow

the organization disbanded as soon as the danger was over ; but in the interior it is still maintained. Its practical working depends very much on its leaders. It enables the gentry to quickly array the whole populace against the officers if they wish, and so ought to put a powerful check on those official extortions to which the small interior towns are specially exposed. But too often I fear, the officer secures the co-operation of a few principal leaders, and then the organization becomes an instrument of his oppressions.

After waiting several years in vain, in the spring of 1873 we sent six helpers to rent chapels at Yang-k'eu 洋口 a village 550 *li* above Foochow and 130 above Yen-p'ing on the middle Min ; at Tsiang-loh hien 將樂 90 *li* above Yang-k'eu on the south fork of the middle Min and at Shao-wu fu 邵武 240 *li* above Yang-k'eu on the north fork of the middle Min.

At the two former places they were successful ; at the latter there had just been a disturbance with the Romanists and our helpers could gain no foothold whatever. The next year they tried again, and rented a place ; but the bargain was thrown up, and the rent money returned, before they could secure possession. They rented again, took immediate possession and stuck there for over a year, although they had not been there many months before they were pressed to leave.

We had been advised from Peking by Dr. Williams not to *buy* land in the interior, but it soon became evident that in such a place as Shao-wu any native renting to us would be compelled by the Lien-kiah to back out of his bargain. We must buy or give up the place. It would be a long story to tell of all the bargains nipped in the bud by the gentry and Lien-kiah. But at last in the autumn of 1875 Rev. Dr. Baldwin and Dr. Osgood succeeded in purchasing premises outside the East gate. The deed was signed and money paid before the gentry fairly got wind of what was up, then a number of them hurried off to the Chi-hien for help. He asked, "are the deeds signed?" "Yes," "And the money paid over?" "Yes," "Then it is too late to interfere, and you must let them alone." And they did so.

The next summer we had a small two story house put up, and in the fall Rev. Messrs. Blakely and Walker with their families moved thither. The journey was by boat and required twenty-two days of travel. It may be summed up thus ; two hundred and fifty miles of enchanting scenery ; five hundred rapids climbed up foot by foot and five thousand samples of the Chinese substitute for profanity. Since that time we have been joined by Dr. and Mrs. Whitney. Additional lands have been purchased, a larger dwelling-house, and a hospital to accommodate forty patients have been erected, and one Young American has taken a lien by birth on the premises. The people as a rule are not

unfriendly. A church of ten members has been gathered; some of them being natives of Foochow, some of the Kiang-si province, and others of Shao-wu or the adjacent country.

I have asked of different persons how ancient a city Shao-wu is. "Very ancient" is the most definite answer I have received. Persons questioned as to the number of generations their families have lived there, answer variously from several to several tens of generations. My present teacher surnamed Hwang 黃 or Hong as he pronounces it, says that his family dates in that region from the T'ang dynasty at the village of Hwo-p'ing 垆平 about 25 miles south of Shao-wu.

The city is said to have attained its highest prosperity during the Sung dynasty, when several citizens of Shao-wu became prime ministers, and "at the west gate of the city the *kü-yin* were just what might be called thick."

The recent history of *Shaowu foo* has been tragic. The business of tea-picking attracted men from T'ingchow fu 汀州, the north of Kwang-tung, and the east of Kiang-si. The wages were very high, but with many were quickly squandered on gambling, opium and harlots; and then, unable or ashamed to return home, and unwilling to work for common wages, the men would take to thieving and robbing. Towards the close of Sao-kwang's reign, they became an organized band of robbers, called Red-heads, from the red cloths they wore on their heads when on marauding expeditions. They over-ran the whole country about Shao-wu. No adequate force was brought to oppose them and only the walled towns were safe from their ravages. The villages were all laid under heavy tribute, and any boat bound for Shao-wu with goods, could go in perfect safety by paying a toll of twenty odd dollars. On the heels of this trouble came the long haired rebels. They over-ran the country twice in the 7th and 8th years of Hien-fung. The first time they came, the people of Shao-wu staid at home and fought them; but one night during a fearful storm of wind and rain, some vagabonds stole in over the wall, and suddenly overpowering the guards, threw open the gates of the city. It is said that over 10,000 persons perished in the city and vicinage. The next year when the rebels came the people all fled, and though the misery entailed was great, the loss of life was much less. About twenty miles above Yen-p'ing is a narrow pass where the river is less than one hundred feet wide. Here, the Foochow boatmen say, robbers gathered to intercept and plunder boats fleeing from the rebels. Myriads of dollars were thrown over-board to prevent their falling into the hands of the robbers.

The present population of Shao-wu is much less than it was before the rebellion and is variously estimated from thirty to fifty thousand.

According to the smaller estimates there are about twenty thousand natives, ten thousand immigrants from Kiang-si and several hundred natives of Foochow, with a sprinkling of T'ingchow and Southern men. The natives are peaceable, weak and lazy. They do not seem to have the craft and cunning or the skill of Foochow men and Cantonese, but they look down upon rough work and have something of that ignoble pride that will be mean rather than menial. The small shop-keepers, publicans, carpenters, masons, black smiths, tailors, &c. &c., are chiefly Kiang-si men. But the natives along the river bank of the Eastern suburb monopolize the loading and unloading of boats and charge ten times what it is worth. The ring that controls our landing place is said to have one *kü-yin* and several *Siu-tsai* among its numbers. Some years ago they undertook to charge the tea-hongs 120 cash a chest for putting their tea on board the boats. The tea-hongs resisted this and finally made the ring come down to 40 cash a chest; but not until they had spent over two thousand taels at the Yamen.

On the other hand the people are exposed to many forms of official extortion that could not be safely attempted in larger and less remote places. Last year rice was very dear owing to floods, and the granaries were opened for the sale of rice at half price. The gentry of each neighborhood decided who were needy, and gave tickets which entitled them to buy to the amount of half a *shing* a day per head. The rice shops combined and refused to sell to any who drew from the public granary. At the city of Kwang-tseh 光澤 25 miles above Shao-wu, rice was much cheaper; but the gentry of that place would allow no boat to take away more than one picul for its own use. The Provincial authorities provided three thousand piculs of rice for Shao-wu, but the *Chi-fu* and *Chi-hien* distributed 1000 piculs and sold 2000 in the Yang-k'eu market. In course of time the *Chi-hien* lost his button, but not, I believe, his office or its emoluments.

Last winter just before Chinese New Year one of the principal banks failed with liabilities to the amount of 20,000 taels and 10,000 taels due it. The *Chi-hien* with the connivance of the *Chi-fu*, swooped down and carried off all the assets. He ignored all claims against the bank but proceeded to collect all monies due it.

I heard of one case of a man who was owing the bank upwards of one hundred taels. The *Chi-fu* happening to have dealings with him extorted this from him; then the *Chi-hien* also called on him for it. The man said "I have already paid it to the *Chi-fu*" but the *Chi-hien* replied "I know nothing about that, I go by the books of the bank; according to that you owe such a sum and you must pay it." He had to pay it.

The *Er-fu* had an account with the bank; was debtor to 600 taels

and creditor by 400. The *Chi-hien* tried to collect the whole 600, but could not make it go. One strong tea-hong which was creditor by several hundred taels succeeded in recovering it from the *Chi-hien*. Some effort was made to get us to interfere, especially in the case of an old widow who lost seventy taels by the failure; but our fixed rule is to interpose only in clear cases of persecution. A Romish priest would in such a case as this be in duty bound, according to the Romish theory of church and state, to interfere in the name of Christ's vicergerent on earth. I can see how they might become very obnoxious to officials and gentry and yet never interpose except in the interests of justice. The proprietor of the bank died the day before it failed; his widow has only just succeeded in lodging complaint at Foochow against the *Chi-hien*.

I heard an interesting case, showing how a powerful man was circumvented. He was a Mr. Yu and was esteemed the most powerful of all the Shao-wu gentry. A brother's widow stood between him and certain property. She committed suicide, driven to it as was generally believed by the persecutions of Mr. Yu. Her relatives were too weak to dare to trouble him, so took a little hush money and professed to think him innocent. But at the Triennial examination at Foochow two years ago, a candidate from *Yen-ping* sent in a petition to the Governor stating that he had been visited by the ghost of a Shao-wu woman who said she had been driven to suicide by her husband's brother, and adjured him to petition the Provincial authorities in her behalf or she would blast all his prospects of success. The petition gave all the names, dates &c. Gov. Ting sent up to Shao-wu, found there was such a man in whose house such a woman, the widow of his older brother had committed suicide. So Mr. Yu was arrested and with the relatives of the woman taken to Foochow for trial. A year after I asked how the case was coming out but was told that it was still unsettled.

I know of one case where a *Chi-hien* was promptly dealt with. He was in office at *Kien-ning hien* in the south-west corner of the Shao-wu prefecture. I with others have called on him twice and remember each occasion with pleasure. He had a geography bought at a mission out-station, and on learning that we were Americans expressed his admiration of Washington. He had the good-will and confidence of the people. His downfall was after this manner. There is no college at *Kien-ning hien* and the scholars of the place have long had poor success at the examinations. This *Chi-hien*, Mr. K'ó (柯) undertook to raise money for founding a college, by the sale of literary honors. A few wealthy candidates offered to contribute several thousand dollars provided the highest places among the graduates of

the district could be secured to them. The literati and gentry of the place were consenting. But Mr. K'ó had incurred the enmity of the Chi-fu at Shao-wu and when the literary Chancellor came around he also took umbrage because Mr. K'ó could not make a grand flourish and give him valuable presents. So the Chancellor and Chi-fu both combined against him and had him deposed from office for consenting to take bribery. I have questioned several different parties from Kienning hien, and all agree in stating the case as given above.

Last year there occurred an illustration of one of the evils which incidentally attend the tea-culture. The flood combined with the low price of tea, caused hard times, and threw numbers of tea-pickers out of employment. These formed a band, about twenty miles below Shao-wu, plundered a village or two on market days and laid a large village under tribute for a while. The men who plundered the boats of Dr's. Osgood and Whitney last year were probably of this class. There is one fine farming region twenty miles west of Shao-wu from which the tea culture has always been excluded.

Aside from the herds of irresponsible men called together by the sharp demand for labor during the height of the tea-season and the vices bred by the high wages paid, there is one other complaint laid against the business. The hills were originally covered with a thick growth of grass, bushes and trees the roots of which retain the rain-water to feed the fountains which irrigate the rice-fields. But from the almost bare ground of the tea-hills the whole rain-fall rushes off in torrents, causing the fields to suffer first by flood and then by drought. Old tea-fields may sometimes be seen with the sides cut deep with ditches worn out by the water and all productive soil washed away. This year the officers have issued proclamations imposing a tax of one or two cash a pound on all tea produced, and dissuading the people from opening up any more hills for tea culture.

There seems to be more room to live among the mountains of the interior than along the over-crowded sea-board. The people are better dressed and the streets of the cities are wider but not cleaner. Infant girls are not often drowned. The women of Shao-wu have more freedom than the small-footed women at Foochow. They walk the streets freely without being insulted; and it is quite common to see husband, wife and children all eating together. Prostitution is bolder, but virtuous women are no rarer. Cursing is less frequent than at Foochow, where it is almost an art, and proficients will boast of having a hundred distinct curses at their command.

Of course each place in the interior has its own local customs. One which has forced itself upon our attention by its noise is the method of parading an idol called "Ch'ang Wong"—Black King. His

image is borne at a trot from the East Gate to a bridge bounding the east suburb, a distance of about a mile. The other three gates have a similar performance. If a bearer stumbles they must go back to the boundary of the ward in which the mishap occurs, and begin again. In a village across the river from us the bearers having reached the limit of the village are not allowed to turn round, but must *walk backward* to the starting point.

In some of the more secluded mountain villages goiter is very common and the people look stupid and homely. The mountains rise to a height of 2000 and 3000 feet, above the sea. Dr. Whitney and myself once ascended one which is upwards of 4000 feet high and we saw ten or fifteen miles away an isolated peak like a large Roman nose which must attain a height of nearly 5000 feet, above the sea level. Coal, iron and lime are met with, while there are also suspicions of the existence of coal oil.

But what a Babel of brogues, and dialects there is among those wild mountains! A native can hardly pass the limits of his own village but his speech will bewray him. The tones are the most unstable element. Consonants, and even vowels have limits and laws of mutations, and though these are somewhat vague they cannot be wholly disregarded. But the tones seem utterly lawless. They shoot up to the sky, they plunge into the bowels of the earth, they stiffen straight out, they double up and twist about; they sing, cry, whine, groan, scold, plead; here, are musically plaintive; there, are gruff and overbearing. Perhaps sometime it will be found that each tone has certain limits of its own which it cannot pass. But I cannot imagine what possible limit there is which each tone does not over-pass in some dialect or other.

THE SHAO-WU DIALECT HAS SIX TONES, viz.

<i>Shang'</i> <i>ŋ'ing</i> ,	..	..	..	low, easy, and slightly falling.
<i>Shang'</i> <i>shang'</i> ,	..	..	..	high, falling.
<i>Shang'</i> <i>k'ü</i> ,	..	..	..	low, rising,
<i>Shang'</i> <i>juh</i> ,	..	..	..	medium, falling,
<i>Hia</i> <i>ping</i> ,	..	..	..	medium, even,
<i>Hia</i> <i>k'ü</i> ,	..	..	..	high, rising.

These are the city tones; ten miles into the country will vary them all.

The dialect has two striking peculiarities; its pronouns and similar words and its treatment of words belonging to the upper and lower *juh shäng*.

The peculiarities in the treatment of the *juh shang* are these, the missing *Hia-juh* has coalesced, not, with the *Shang' juh*, but with the *Hia k'ü*, and while words, belonging to the *Shang' juh*, form a distinct

tone class, the tone is not abrupt and the words often take on a final *n*, or *ng*.

Of course the final *p*, *t* and *k*, of the Southern *juh* *shäng* disappear; but here is the most curious feature; final *k*, is simply dropt, final *t*, becomes *i*, while *p* changes to *n* or *ng*. We would naturally expect the change would be from *p* to *m*, but the city dialect has no final *m*, thus:—

			MANDARIN.	CANTONESE.	SHAO-WU.	FOOCHOW.
目	..	..	Muh ₂	Mok	Mu ²	Muk ₂
發	..	..	Fah ₂	Fat	Fai ₂	Hwak ₂
合	..	..	Hoh ₂	Hop	Hon ²	Hak ₂

All lower tone words that can be are aspirated.

The pronouns are:—

'Hang,	..	..	I.	|	'Hien,	..	..	Thou.
,Yen	,tai,	..	You and I.	|	'Hu,	..	..	He, she.

The sign of the plural is *tai*, and of the possessive *kai*⁵ thus:—

'Hang	,tai,	..	We.	|	'Hang,	tai	kai ⁵ ,	..	Our.
-------	-------	----	-----	--	--------	-----	--------------------	----	------

Other pronouns &c., are:—

Chong,	..	..	This.	|	Chong,	,tai,	..	These.
Ong,	..	..	That.	|	,Nong,	..	..	Where?

,Nong is rarely used alone, the others may be, but commonly take an enclitic *e* which is shortened from *ka'o*⁵ the common classifier of the dialect.

Place is indicated by adding *k'wi*, thus *Chong₂ k'wi*, here. An interrogative of very wide application is 'Sha or *Sha ka* what? I have tried to identify these pronouns with something in the mandarin or other dialects. 'Hang is probably the 'ngan 俺 of North China. 'Hu may be the 'Hu or 'Hu that; so of the Foochow Colloquial, 'Wu 'li is a country brogue for *these* and 'wu 午 is the phonetic of character 許. The ,tai may be a colloquial form of ,ch'ai 儕 *kai*⁵ may be 介 which is read *kai*⁵ at Shao-wu.

The Foochow Colloquial uses 其 read and spoken ,ki just as the Shao-wu uses *kai*⁵ The 'Sha may be a colloquial form of 什, though according to analogy it ought then to be *shin*² or *shan*² instead of 'Sha. It is heard in other places as *shie*, at Foochow as *sie*⁵ and *tie*⁵—(?).

Along side of the Shao-wu dialect, and supplanting it as we approach the Kiang-si border, is another dialect with equally marked peculiarities. Thus;—*I, thou, he*, are ,a, 'ni, 'ké. The sign of the plural is *to*⁵ and of the possessive *ko*⁵. It has one very peculiar feature which however extends farther into Kiang-si than the proper limits of this dialect and is even found as a country brogue within the bounds of the Shao-wu dialect. This is the changing of *t* to *h* thus;—天地 (t'ien-ti²) becomes ,hien-hi² and 天堦 is pronounced Hien-tu. One

day as I was passing through a village near Shao-wu a lad who had heard me play on an accordion, seeing it in my chair, came up saying "hom-m hom-m-m" that is; t'an t'an 彈 I thought this a wild enough brogue but it was far exceeded by a pagan who came one day for medicine. For t'ung' 痛 he said h'ng while his cash were also h'ng ts'ien 銅錢.

There are a number of words, not known to the Mandarin, which in slightly modified forms are met with in a majority of the Southern dialects. Such are the negatives *ng* or *m* and *mo* or *mao*. Another is the sign of the future. In the Foochow this is *a*² (*a* in hat) and at Shao-wu *'hie*. But this can with tolerable certainty be identified with the *hui* 會 of the Mandarin. Others are *kin ken* 'kiang or kiong a child. *K'ô* to go. *Na*² or *na*² only. There is a wide spread tendency to change the close vowels *i* and *u* to *ia* and *io*. Thus *chia*h or *chia*, for *sih*, 郎 *miang* for *ming* 名.

Both at Foochow and Shao-wu this change constitutes one of the marked differences between the reading and the speaking sounds.

As we would naturally expect considerable resemblance between the Shao-wu and the Foochow, it may be interesting to point out a few striking differences. The Foochow has no *sh*, *ts*, or *f*; the Shao-wu has all three and even uses the *f* in many cases where the mandarin takes an *h*. The Shao-wu also has *v* as an initial sound. The Foochow has only *ng* as nasal final; the Shao-wu has both *n* and *ng* but prefers the *n*.

Some words which have *u* for a vowel in the classical and *a* or *ai* in the Foochow colloquial are both read and spoken with *ê* for a vowel, at Shao-wu.

There are many little things in which the Shaowu vacillates between the Mandarin and the Foochow. The city brogue shows more resemblance to the Mandarin than do the country brogues. In addition, to the reading and speaking sounds of the Shao-wu dialect proper, the literary men have a kind of mandarin reading sound.

The *ā* and *ang* sounds of the northern mandarin are unknown to it as is also the change of *k* to *ch*, before *i* and *u*; but *juh-shäng* words are read with the *k'ü shäng*.

In our preaching we use a kind of mandarin which we find current among the people; it is much like the Mandarin of the Shao-wu literati but retains the *juh shäng*. Every-body, except country villagers, understands it readily; I am satisfied however that it will pay well to also acquire the local dialect. It pleases and interests the people to hear us using their own language, and brings our message nearer home to them. Christianity progresses not by imposing displays of dignified learning but by truth brought home to the heart.

At Shao-wu there was a little displeasure expressed when we began to study the local dialect. Some said "now if we curse them they will understand us, but they can curse back and we not know a word of what they say."

What a secluded life that must be which can beget and keep alive such numberless shades of brogue and diversities of dialect. Life there seems destitute of anything to awaken or even to amuse. I once heard it remarked that opium-smoking which is especially prevalent everywhere in the Interior is much worse in the country than the city, and I asked "Why?" "Because," they said, "in the city there are gambling-houses, theaters, singing-women &c., but in the country the only amusement available is opium-smoking." What a revelation is this of the poverty of Chinese life! Much of this must be due to moral degradation, which can find amusement only in coarse animal indulgence. With men whose chief uses for women are to sate lust and rear boys, while doing drudgery and bearing girls are subsidiary uses, what can there be of social enjoyment?

There is needed first of all a moral regeneration. Christ said that he came that men might have life, and have it more abundantly; and leaving out of account the *eternal life* he spoke of, it would still be glorious enough to see the Gospel revivifying those beautiful mountain valleys with the wealth of a Christ-given life.

THE HAKKA CHINESE.

BY REV. R. LECHLER.

IT would be very interesting to know more of the different races inhabiting this great country and I propose to give some account of one of them, the Hakkas 客家 with the view of inducing other missionaries who may have become acquainted with them, to contribute what information they may be able to give on the subject. It appears that they are to be found in more than one province. In this province Kwangtung, about one third of the whole population are Hakkas. Then there are some also in Kwangsi, Fukkien, on the Island of Formosa, and even in Chekiang, if I am rightly informed by a missionary brother who had been labouring in that province. I also remember Dr. Gutzlaff having said that they formed the chief part of the population of the Kiangsi province, and that dialect was spoken in Nam-Chang fu, the capital of that province. But I do not know on what authority his statement was based. Now since Kiukiang is an open port, and our brethren from the Island mission are penetrating into the interior of Kiangsi it might be easily ascertained whether Dr. Gutzlaff's statement is born out by facts or not.

I will now give a general sketch of the origin of the Hakkas in Kwangtung, their present condition, their language, religion and peculiar habits, from which comparison's may be drawn, and further investigations be instituted.

In 1861 a series of papers treating on the Hakkas appeared in the Daily Press of Hongkong; but probably few people will be in possession of those. Afterwards a similar series, written by Dr. Eitel, appeared in *Notes and Queries*, but that valuable periodical has since become very scarce. It will therefore not be superfluous to try to keep up an interest in the Hakkas by a communication to the *Recorder* on the subject.

The most reliable sources for tracing the origin of the Hakkas in this province, are the family records, which are religiously preserved by the heads of clans. Thus my own catechist of the Li 李 clan dates back his pedigree to the rulers of the T'ang dynasty, of which Li-yuen 李淵 was the founder, A. D. 620. In his family record the 20 emperors of that Dynasty are correctly mentioned, and it is stated that the 3rd son of Chau-tsun 昭宗 the 19th emperor 'had fled to Chekiang where he pursued' agriculture. He had five sons, whom he named after the 5 elements, adding 德 to each. Now the fourth of these, 'Huo-teh, 火德 moved down to the Fuhkien province and lived in 汀州府. Afterwards he moved again and put up his abode in the village of Shih-pih 石壁. Finally when the soldiers of the Sung dynasty caused great disturbances in Kwangtung, robbers arose in all quarters, and the people were slain in great numbers, so that out of ten scarcely one survived; the fields remained waste, and grew only thorns and briars. A decree was issued by the Emperor Ta-teh 大德 of the Sung 宋 dynasty inviting people to apply to the authorities within 100 days, and property would be assigned to them in the waste districts to enable them to cultivate the fields. The descendants of the T'ang dynasty settled in Chang-loh 長樂 and remained there for 5 generations. Afterwards they came down to Tsing-yuen 清遠 near Canton, and have been there for 22 generations.

Another of my employees, who teaches a school, belongs to the Hung 洪 clan. They first lived in Shensi 陝西, and moved to Sz-chuen 四川 province, from there to Kiangsu, 江蘇 and then to Fuhkien 福建. From Fuhkien they came to Kwangtung 廣東 and settled in Kia-yin chow 嘉應州, spreading from there to Hwa-hien 花縣 near Canton. To this clan belonged the renowned Hung yiu-tsun 洪秀全, or T'ai-p'ing wang 太平王, who caused the great rebellion.

A third one of the Chin clan 陳 states that his ancestors came from Fuhkien, where they had lived in 汀州府 for 21 generations,

from whence they moved to Kwangtung 廣東 and settled in Chang-loh 長樂, spreading in course of time to Sin-an 新安.

The Lai 賴 clan dates its pedigree as far back as the Chow 周朝 dynasty, when they inhabited Shantung 山東 province from whence they emigrated to Fuhkien 福建, and under the Sung dynasty to Kwangtung, settling in the districts of Chang-loh 長樂 and Kwei-shan 歸善.

The Lo 羅 clan also lived in Shantung under the Chow dynasty, and emigrated at the end of the T'ang dynasty to Fuhkien. Under the Ming dynasty they came to Kwangtung and occupied the prefecture of Kia-yin chow. The Yen 嚴 clan likewise lived in Shantung under the Chow dynasty, came under the Tsin-shi hwang 秦始皇 to Kiangsi 江西, under the Yuen dynasty to Kwangtung settling in the prefecture of Chau-chow 潮州 and spreading under the Ming dynasty to the district of Kwei-shan 歸善.

The Ho 何 clan is still one that dates its pedigree back to the Chow dynasty, and gives Shantung as its original home. Under the Sung dynasty they moved south, entered Fuhkien under the Ming dynasty and proceeded from thence to Kwangtung taking up their abode in Kia-yin chow. The last of those most ancient clans is the Kiang 江, which also existed under the Chow dynasty and lived on the Yang-tsz-kiang, whence it took its name. At the close of the Sung dynasty they entered Kwangtung and settled in Hai-feng 海豐.

The Hiu 邱 clan lived under the Han dynasty 漢朝 in Honan 河南, moved under the Sung dynasty to Fuhkien, under the Yuen dynasty to Kiangsi, and under the Ming dynasty to Kwangtung, settling in the district of Kwei-shan.

The Tsau 曹 clan lived under the T'ang dynasty in Fuhkien, and entered Kwangtung under the Ming dynasty spreading in the districts of Chang-loh, Poh-lo and Kwei-shan.

The Liang 梁 clan existed in Honan under the Tsin dynasty, entered Kwangtung under the Ming dynasty, and spread in Kia-yin chow and Sin-an.

The Chang 張 Hwang 黃 and Tai 戴 clans all came from Fuhkien. Thus it will be seen that the Hakkas descended from the North of China, which accounts for the similarity of their dialect with the mandarin, and their frequent moves bear out the meaning of their designation as strangers, or settlers. Now in Kwangtung where they managed to stick together, and to occupy extensive tracts of country, they feel strong, and are not afraid of their enemies. Such is the case in the prefecture of Kia-yin chow which is entirely peopled by Hakkas or in the prefecture of Fui-chow where they are at least in the majority. But to the South-west of Canton in the Shau-hing 肇慶 prefecture

there are Hakkas and Pun-ti, living interspersed, and the latter considering, themselves to be the original lords of the soil do not cherish much affection towards the former, whom they rather look upon as intruders. The consequence is that there are not only constantly petty quarrels among them, but that they sometimes come to blows on a larger scale. Thus the district of Sin-ning 新寧 in Shau-hing became the scene of a sanguinary war between the two races, which nearly terminated in the entire extirpation of the Hakkas there. The history of that disaster is shortly this. The T'ai-p'ing rebellion which originated from Hakkas in Fa-yuen near Canton, had also spread to the prefecture of Shau-hing and found numerous adherents among the Pun-ti people, whereas strange to say, the Hakkas remained loyal, and assisted the Mandarins against the rebels. This exasperated the Pun-tis very much, and they swore vengeance against the Hakkas. When the T'ai-p'ing movement drew north, and the southern provinces became comparatively quiet, the Pun-tis commenced hostilities with the Hakkas. The district of Hoh-san was the first in which disturbances broke out, and the fortunes of war were variously experienced on both sides, until finally the Pun-tis, being stronger in men and means conquered the Hakkas in this and other districts, and expelled those who were not killed.

According to the account given by the Hakkas in the Jin-len district, tens of thousands were slain with the sword, untold numbers died of hunger, cold and general privation; again others perished by sickness. Many were taken captive and sold to the coolie ships at Macao, which at that time did a thriving business with their human freight. Some made good their escape and went to Hainan, Saigon and Singapore, whilst others were scattered abroad in other parts of Kwangtung.

Three thousands of them came to Hongkong in 1863, having been taken on board by some foreign vessels, which happened to do business with rice etc., in T'ai-foo-san. They were kindly taken care of by the English government and the merchants who collected money, and had mat sheds built for the fugitives until they were able to provide for themselves. I was then intrusted with the funds collected and used to buy rice for daily distribution to these wretched people. One would think that such unfortunates would be in the fittest state of mind to receive the Gospel, but they showed very little concern for their souls, being quite absorbed with their misfortune and with the dark future before them. Some, indeed, although barely able to save their lives, had not omitted to secure their idols, and bring them along in a box or in a basket, showing thereby that the craving for religion in the heart was not entirely quenched, but the oppressions endured,

and the fact of being thoroughly crushed made their minds callous and indifferent. In course of time a small number of about twenty joined the church. I went also several times to the Jin-len district on preaching tours, because the governor of Canton had interfered, and succeeded in making a compromise between the Hakkas and Puntis. The land was redistributed and the fugitives were invited to return and to occupy the land which had been allotted to them by their government. Stones marking the boundaries were set up, and a military camp established with 500 soldiers and a colonel to keep the peace, and a civil mandarin with the little Kyun-nin foo was appointed to rule the people.

The Roman Catholic missionaries had obtained a footing in Jin len beforehand, having been invited to come to the place by the Hakkas, in the hope that they would be able to assist them against the Puntis. Although disappointed in these expectations, a good many seem to have embraced the christian religion under the guidance of the priests. It may be remarked that the island of St. John where Francis Xavier died without having entered China, belongs to the jurisdiction of Jin-len. A stone church is built there in memory of that pioneer missionary, and of course he ranks among the saints, whom the Chinese are directed to worship by the priests.

When I above stated that the Hakka dialect had a similarity with the Mandarin, it chiefly refers to the pronunciation of the characters. I suppose we may safely consider the four or five hundred sounds in the Mandarin dialect as the original stock of the Chinese language from which the different dialects have in course of time branched off. For in spite of the uncouth nasals in the Fuhkien and Chau-chow dialects, or the impure sounds in the Canton, where Ming is changed into Sheung, Ti into Tai and so on, there is yet the undoubted fact, that the Chinese language is but one, and the Hakka has kept nearest to the original. The paucity of sounds has been in some measure improved in the dialects, their stock having generally been increased to a thousand, and even the simple four tones in the Mandarin have been increased in the Hakka to six, and in the Canton and Chau-chow dialects to eight.

In taking up Morrison's Tonic Dictionary I find that from the first to the seventh syllables the pronunciation is almost identical with the Hakka. It is only to be remarked that all fourth tones end with a hard consonant in the Hakka either k, p, or t. Thus 炙 Chay or Chih in Morrison reads Chak in Hakka 插 Chă reads Chap, and 察 Cha reads Ch'at. In the eighth syllable in Morrison the *a* in Chang is changed into *o* and we read Chong, as also Shong instead of Shang in the 288th syllable. The characters under the 9th syllable are

again much alike in their pronunciation. In the 10th Chay becomes simply Cha. In the 11th syllable Che, the first character given 知 reads Tè in Hakka, but all the rest are read Chè, the 12th Chā becomes Chet and so I might go on through the whole book to prove the similarity of the Hakka with the mandarin. The Lords prayer as rendered in the Delegates version would thus read in Hakka: Ngo-fu tshai thên, nyên li myang shin, li kok lim kak, li chi tet shin, tshai-thi yok thên, so si chi lyong, kim nyit syak yi, ngo mên nyin fu. Khyu mên ngo fu, pi wut ngo ch'i, chin ngo chu't ok, yi kok, khên, yin, kai li so yu, yên khip shi shi, ku so nyên ya.

As regards the religious observances of the Hakkas there might be mentioned some striking peculiarities, but this would require more detailed description for which this article is not intended. Suffice it to say, that they are devoted to the three religions which are in vogue in China with as much sincerity as can be expected.

The Confucian precept of worshipping the dead is certainly the most cherished part of their religion, and the ancestral worship in the houses, in the ancestral halls, and on the hills where the tombs are, form such an important part of their religious duties, that these are always the last thing from which they will separate, in case of conversion to Christianity. In connection therewith is the "Fung-shui" in which they are staunch believers. They do not see the contradiction of looking for blessings to deceased parents and at the same time calling in Buddhist priests to help their parents in Hades. *Nan-wu-o-mi-t'o-fuh* is the pass word which is expected to pave the way to happiness for a poor Hakka soul, and you frequently meet with stone tablets erected along the road side with the above 6 characters engraved on them, to remind the wayfaring people to whom they should entrust body and soul. The most popular idol among the Hakkas is the Buddhist Kwan-yin (Kon-yim-nyong) and I have seen her name put above all other gods which are worshipped in the houses, the names of of them being written on a big sheet of red paper hung up on the wall. Then there are the Buddhist ceremonies performed on the occasion of deaths or funerals, by the ecclesiastical Ho-shang 和尚 as well as by the Lay Nan-wu 南無.

There are the sorcerers called Shang-kung or Shang-p'o 覡工, 覡婆 both however males, whose special business is to drive out evil influences or cast out devils, and there is the 'Sien-poh 仙婆 (which I believe is a specific Hakka notion), or conjuror of the dead, who is resorted to, to inquire after the condition of the dead in Hades. Spirit rapping is also practised and the spirit is made to appear to communicate by writing revelations about the future.

Of other idols worshipped are to be mentioned the Wun Ti god

of literature and Wu Ti, god of war, who generally have one temple between themselves. But Kwan Ti has besides numerous temples in which he is worshipped alone. There is the T'ien-heu or queen of heaven who has her temples chiefly on the river sides. There are the temples for the tutelary deities called 城皇 in every district city as also the temples where Confucius and his disciples are worshipped, the saint being besides worshipped in the schools as well as in private houses.

There is the god of ground 土地爺 and the gods of grain 社稷 which have their altars as well as temples. There is the 伯公 and 伯婆 who are supposed to take special care of the fields, and are generally worshipped under green trees. There is in the families the god of the hearth 灶君, who is supposed on the 23rd day of the 12th moon to ascend to heaven and present his report on the families upon earth to 玉皇上帝, and to return to his post on the last day of the year. There are the gods of the door and of the well and no end of divinities, each having a particular function assigned to it, to procure for people health and wealth, to protect them in their going out and coming in. Metempsychosis is believed in. A woman told me that she knew of no sins which she might have committed in this life but there might stand some against her on the account of her former life. On the whole the Hakkas are not as bigoted as the Puntis, and the Gospel has found easier access to them than to the latter. It is also comparatively easier to make friends of them than of the Puntis. It is perhaps owing to their standing constantly in fear of their own countrymen, the Puntis, that any sincere sympathy which is shown them by foreigners finds more reciprocity, and is thankfully availed of.

All the coolies engaged by the allied forces in the last war were Hakkas.

The great rebellion which had originated with the Hakkas, showed that they were open to new convictions, and although it turned out a sad failure, yet it might have been attended with better results, had the movement been better directed.

In their domestic life you find that there is not such a strict separation of the sexes as elsewhere. It is a peculiarity of the Hakkas, that the women never have their feet cramped; high and low of the female sex preserve their natural feet, which gives them a very different standing in society. It strikes one favorably to see the whole family working together on the fields or to see men and women going together to the market town from the different villages to offer the produce of the soil for sale, and to purchase what they want.

The Hakkas in the prefecture of Kia-yin chow are renowned for their learning, and there are so many Siu-tsai that there is not room

enough for them to make use of their talents and literary acquirements, so that many have to stoop to menial work to get a livelihood. In the Jin-on district the Hakkas are allowed two candidates to pass in the literary and two in the military examination each term. On the island of Hongkong all the stone cutters are Hakkas, and nearly all the druggists, barbers and journeymen blacksmiths. Many of the coolies are Hakkas, but few of the boat people. On the whole they are poor and have to work hard for their subsistence. The women seem to work hardest, and are accustomed to much endurance from their very childhood. You meet them carrying heavy loads which you would rather wish to see put on men's shoulders, and they seem never to have had enough leisure to learn proper woman's work, so that they are generally obliged to engage a tailor to make their dresses. Cutting grass on the hills for fuel, feeding pigs for sale, cooking the rice for the whole family, and tilling the fields is the general occupation of the women. In some parts as *e. g.* in the prefecture of Kia-yin chow, the women spin cotton, and are also able to weave the yarn into cloth, of which they make their winter dresses. In the Jin-on district the spinning of the hemp of which grass-cloth is made, is more frequently seen, but the women do not weave it, and there are journeymen weavers who go round in the villages, with their primitive looms to do the weaving for the families. Polygamy is not frequent among the Hakkas, chiefly on account of poverty, but infanticide is very prevalent. They live in poor houses, mostly built from unburned brick which are not always even plastered, and are protected from the wet by the far protruding roof, or by straw which is fixed on to the walls; but when such unburned brick walls come under the influence of the heavy rains, by leakage of the roof, they soon melt, and make the houses unsafe to live in. There are certainly also some rich people among them, and you occasionally meet with the establishment of a 財主 which stands out very prominently from the huts of the poor. I have seen three storied houses built of stone from the foundation to the roof, and besides walled in by a substantial adobe wall, to protect the inmates and their property. Such precautions would show that the Hakkas in general do not come up to a high standard, and in fact, so bad an example being set to them by the Mandarins, whose rapacity is proverbial, it is scarcely to be wondered at that they turn and seek to revenge themselves by thieving or robbing. What a great reform is necessary for this great nation! May the leaven of the Gospel effect it, and penetrate the gigantic mass, till the whole be leavened.

SUNDAY IN THE CHURCHES.

BY REV. C. LEAMAN.

THE attitude of the future Church in China in regard to the Sabbath is as yet entirely uncertain. The christianity of the future church on all points depends largely on the attitude and action of those of us who are at the starting of the work and the churches. This is according to the law of growth; as we sow we shall reap. If we sow wind we will reap wind; we may reap the whirlwind. It must be admitted that the future church must be greatly affected for weal or woe by its prevailing attitude towards the Sabbath. There is not much probability, nor indeed is there any, that the future church will be all Arminian, or Calvinistic; that it will all either sprinkle or immerse; that it will all be either Congregational, Presbyterian, or Episcopalian in form. There would not be a great cause of alarm if either of these should sweep the board. We would not rend our garments, or throw up any ashes if we saw the whole future church of China drifting into a copious baptistry permanently fixed in an episcopal church. However incongruously the shades of doctrine, and forms of governments as now started in China, may marry and exist in the future Church will not be so great a cause of anxiety. But that the future church should have improper views of the Sabbath, so as in anywise to disregard it, or to be loose in keeping it, or to become a lawless, Sabbath-breaking church, should put us all in sack-cloth and ashes, and cause us to have no rest until the tremendous evil is averted, and the church be established on the firm basis of the Word of God, without spot or blemish or any such thing. We do not want to allow the yoke to be left on the future church of China, which is at this time grinding the life out of the churches of the Continent, and causing groans deep and unutterable, because the plain and far reaching command of the most High has been, and is now trampled under foot; a Commandment which if kept has all the promise of life and blessing, but which when disregarded has only the promise of, and can only be attended with, chastisement, exile and death. Is there any danger of such a calamity falling on the church of China? I do not think there is any danger that the future church will be actually without a Sabbath. That would be the same as saying the future church will not be a church. Such a result cannot be conceived, even if the Government has no Sabbath, and the keeping of it is attended with persecution. But there is great danger, I think imminent danger, of it being disregarded in the same way that we now have instances of it in other

parts of the world. All the outward and much of the internal influences on the church are now uniting to bring about that unhappy and terrible result. The Government is unimpressible and lends all its influence to crush it. The people are indifferent; business and the ties of society, all tend to crush out any thought of the day, and what is worse, some of our old and best missionaries do not enjoin it as a necessary and unbending law, but simply preach for it, as they do against foot-binding and not as though it was a law of sinless Eden, and flashed and thundered from Sinai. By so doing they open wide a deceptive door to the weak and overtaxed conscience of the now young church. The influence of such teaching and the influence of churches raised up in such indifferent views can be easily seen, and cannot be anything else but a cause of profound regret, and deep anxiety that there are those of our fellow laborers who are, although conscientiously, yet actually and sadly adding the force of their excellent teachings to the already overwhelming influences, within and without the church, heathen and otherwise, against the Sabbath. This will be admitted to be lamentable by almost the entire missionary body, and certainly it may be said to be so considered by the Anglican churches as a whole.

Now it is not my purpose to enter into the discussion of the Sabbath question as such. For as to the authority of the Sabbath, that is settled by our communions at home, and there would be no gain to discuss it here. I believe, at least I take it for granted, in this writing, that our missionary body as a whole, believe in, preach and keep the Sabbath. It is not my purpose therefore to defend it here. In China it needs no defence, for among us there is quite a solid opinion for it. The decided leaning of the late Conference was in favor of a strict Sabbath.

The two essays on "Standard of Admission to Full Church Membership," made it a qualification. The discussion was decidedly in favor of the view, and only one brother said that "we wish our Christians to keep the Sabbath, but hold that the Sabbath ought not to be put on them as a law; but that they should enjoy it as a grace." The report adopted in the last Foochow Conference of the M. E. Church on the subject, and resolution on the Sabbath adopted in the Synod of China last May, both gave no uncertain sound, the former demanding it to be kept by probationers.

But so difficult are these views of application in our work in China that I fear many are in conscientious doubt as to the proper rigidity with which the Sabbath should be enforced, and this probably for two reasons:—First because of the difficulty in some cases of having it observed and, second, since the New Testament has not particularly mentioned this commandment. The question is should it be enforced

when it lays such a burden on the convert. Now for the sake of such I desire briefly to give the arguments for and against this subterfuge of Satan that the N. T. does not speak of the fourth commandment. The following is a quotation from the Theology of the late Dr. Charles Hodge:—"The general objections against the doctrine that the law of the Sabbath is of universal and perpetual obligation, have already been incidentally considered. Those derived from the New Testament are principally the following":—

1. "An objection is drawn from the absence of any express command. No such command was needed. The New Testament has no decalogue, that code having been once announced, and never repealed, remains in force. Its injunctions are not so much categorically repeated, as assumed as still obligatory. We find no such words as, 'Thou shalt have no other gods before me,' or 'Thou shalt not make unto thee any graven image.'"

"Paul says, 'I had not known lust, except the law had said, Thou shalt not covet.' (Rom. vii. 7.) The law which said, 'thou shalt not covet,' is in the decalogue. Paul does not reenact the command, he simply takes for granted that the decalogue is now, as ever, the Law of God."

2. "It is urged not only that there is no positive command on the subject, but also that there is a total silence in the New Testament respecting any obligation to keep holy one day in seven. Our Lord in his sermon on the mount, it is said, while correcting the false interpretations of the Mosaic law given by the Pharisees, and expounding its precepts in their true sense, says nothing of the fourth commandment. The same is true of the council in Jerusalem. That council says nothing about the necessity of the heathen converts observing a Sabbath. But all this may be said of other precepts, the obligation of which no man questions. Neither our Lord nor the council say anything about the worshiping of graven images. Besides, our Lord elsewhere does do, with regard to the fourth commandment, precisely what He did in the Sermon on the Mount with regard to other precepts of the decalogue. He reproved the Pharisees for their false interpretation of that commandment, without the slightest intimation that the law itself was not to remain in force."

3. "Appeal is made to such passages as Colossians II. 16, 'Let no man therefore judge you in meat, or in respect of an holy day, or of the new moon, or of the Sabbath days;' and Rom. XIV. 5, 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' Every one knows, however, that the apostolic churches were greatly troubled by Judaizers, who insisted that the Mosaic law continued in force, and

that Christians were bound to conform to its prescriptions with regard to the distinctions between clean and unclean meats, and its numerous feast days, on which all labour was to be intermitted. These were the false teachers and this was the false doctrine against which so much of St. Paul's epistles was directed. It is in obvious reference to these men and their doctrines that such passages as those cited above were written. They have no reference to the weekly Sabbath, which had been observed from the creation, and which the Apostles themselves introduced and perpetuated in the Christian Church."

4. "It is also frequently said that a weekly Sabbath is out of keeping with the Spirit of the Gospel, which requires the consecration of the whole life and of all our time to God. With the Christian it is said, every day is holy, and one day is not more holy than another. It is not true, however, that the New Testament requires greater consecration to God than the Old. The Gospel has many advantages over the Mosaic dispensation, but that is not one of them. It was of old, even from the beginning, required of all men that they should love God with all the heart, with all the mind, and with all the strength; and their neighbour as themselves. More than this the Gospel demands of no man. If it consists with the spirituality of the Church that believers should not neglect the assembling themselves together; and that they should have a stated ministry, sacramental rites, and the power of excommunication, and all this by divine appointment; then it is hard to see why the consecration of one day in seven to the service of God, should be inconsistent with its spiritual character. So long as we are in the body, religion cannot be exclusively a matter of the heart."

"It must have its institutions and ordinances; and any attempt to dispense with these would be as unreasonable and as futile as for the soul, in this our present state of existence, to attempt to do without the body."

The following I quote more for its own interest than for its bearing on my subject. And for this reason I will quote largely from an article by Prof. J. L. Porter, Assembly's College, Belfast, in the last Princeton Review, on "Exploration as Verifying Revelation":—

"Thus the Assyrian tablets in their original form are at least two centuries older than Abraham, and six centuries older than Moses; while the remarkable traditions they contain are more ancient still."

"The fifth tablet is of very great importance. We give the following extract from the first part of it, which alone remains perfect":—

"He constructed dwellings for the great gods,
He fixed up constellations, whose figures were like animals,
He made the year. Into four quarters he divided it.
Twelve months he established, with their constellations three by three,
And for the days of the year he appointed festivals.

In the centre he placed luminaries.
 The moon he appointed to rule the night
 And to wander through the night, until the dawn of day.
 Every month without fail he made holy assembly days.
 In the beginning of the month, at the rising of the night,
 It shot forth its horns to illuminate the heavens.
 On the seventh day he appointed a holy day,
 And to cease from all work he commanded.
 Then arose the sun in the horizon of heaven."

"The last lines of the fifth tablet are intensely interesting, as containing probably the oldest monumental evidence of the institution of the Sabbath, and that too, almost in the very words of Genesis. It is here affirmed more-over, that the institution of the Sabbath was coeval with the creation. We find the same fact mentioned in other Cuneiform inscriptions. In 1869 Smith discovered, among the Nineveh tablets, a religious calender of the Assyrians, in which every month is divided into four weeks, and the seventh days, or 'Sabbaths,' are marked out as days on which no work should be undertaken. It seems to be the same calender, a portion of which, translated by the Rev. A. H. Sayce, is published in 'Records of the Past.' He says of it that:—"It not only proves the existence of a Chaldean ritual and rubric, . . . but the chief interest attached to it is due to the fact that it bears evidence to the existence of a seventh-day Sabbath, on which certain works were forbidden to be done among the Babylonians and Assyrians. It will be observed that several of the regulations laid down are closely analogous to the sabbatical injunctions of the Levitical law and the practice of the rabbinical Jews. What I render 'Sabbath' is expressed by the Akkadian words, which literally signify '*dies nefastus*,' and a bilingual syllabary makes them equivalent to the Assyrian *Yum salumi*, or 'day of completion' (of labors). The word Sabbath itself was not unknown to the Assyrians, and occurs under the form *Sabbatu* The calendar is written in Assyrian. The occurrence, however, of numerous Akkadian expressions and technical terms shows that it was of Akkadian and therefore Non-Semitic origin, though borrowed by the Semites along with the rest of the old Turanian theology and science. The original text must accordingly have been inscribed at some period anterior to the seventeenth century B. C., when the Akkadian language seems to have become extinct.'"

"I give here a translation of the rubric of the seventh day which shows not only the existence of the Sabbath in those primeval times, but the mode in which it was kept":—

"The seventh day. A feast of Merodach and Zir-Panitu—a festival.
A Sabbath. The Prince of many nations
 The flesh of birds and cooked fruit eats not.
 The garments of his body he changes not. White robes he puts not on.
 Sacrifice he offers not. The King in his chariot rides not.

In royal fashion he legislates not. A place of garrison the General (by word of)
Medicine for his sickness of body he applies not. [mouth appoints not.]

To make a *sacred spot* it is suitable.

In the night in the presence of Merodach and Istar,

The king his offering makes. Sacrifices he offers.

Raising his hand to the high place of the God he worship."

"The instructions given for the fourteenth, twenty-first, and twenty-eighth days, and each succeeding seventh day, are in substance and almost in language identical."

But notwithstanding this and all the overwhelming testimony as to the binding force of the law of the Sabbath. Yet in its application to our work here what is to be done about it? In some instances to keep the Sabbath, there is a real moral impossibility. For example a worthy and good man is, say, clerk in a store and desires baptism and admission to the church. He, under the circumstances, is unable to keep the Sabbath as he is willing to and desires. He is sincere and and presents every evidence of being a christian man; the question is shall he be excluded from full membership? If he keeps the Sabbath he loses his place, and his own living and that of his family depends upon it; there seems no other way open for him; what is going to be done? An officer of the army becomes a believer and presents every mark of a sincere christian, and desires baptism. He can't leave his vocation; it would cost him his life; to keep the Sabbath in it is impossible. What is going to be done? These kind of cases have occurred and will be still more frequent for the decision of the churches, and they will become also more difficult to determine upon. What example are we going to set the native churches. When they rule themselves what sort of a precedent from us are they going to be guided by in such cases? These questions are all answered by asking another, as is done by Dr. Talmage at the Conference, "The duty of enforcing a strict observance of the Sabbath (just alluded to) depends on the question, is the requirement a law of God? If it is, then insist on its being kept. Let there be no lowering of the requirements of God's law." I will add the law of the Sabbath any more than "thou shalt not kill." In that connection Dr. Talmage related an incident of his own experience with a member, which is not recorded in the Conference volume. He said a member came to him sorrowing because the well-being of his family as well as himself was involved. The necessity of keeping the Sabbath was still preached, but he said he would die. The reply was are you willing to die for Christ? The member decided he was and he came pretty near it before he got through. The Dr. said he knew it was hard to preach and hard to bear, but he believed it was the Gospel and he had to preach it.

We are talking now on the supposition that it is admitted with-

out doubt and unequivocally to be a direct, permanent command of God, founded on our natures and sealed and made universally and always binding on conscience and life by its position in the decalogue. If there is any brother in doubt about this the arguments for it can be easily obtained. Some say they don't enforce it as a law, but enjoin it as a grace. We are now on the supposition that it is a law. The name "grace" sounds nice but is deceptive just here. It is answered in the 4th of Dr. Hodge above. Graces are not optional things. That is where the subterfuge in the name grace lies, as if we could repent or not, pray or not, do good or not, love or not, be saved or not just as is most convenient for us. These are all graces but not optional by any means. What sort of a Church are you going to have with optional worshipers and optional Sabbath breakers in it? But what are you going to do? Are you going to keep any one out of the church simply because he is a Sabbath breaker? Well the question stands just there; are you going to keep any one out simply because he is a thief? The law of God is one not two; to offend in one is to offend in all. But the whole difficulty in practical application as we find it, is just here, that God's law can not be kept because of his providence. It appears to some that this is God against himself unless they come in and remove the law. Now it is manifest that it is better wisdom in us to let the adjustment of God's law and providence be done by Himself. He always has done it and always will, and we can afford to wait until he does. But when is He going to do it?

I have a little church starting here, and here is a man in every way fit but he can't keep the Sabbath. He is in such providential circumstances that it is impossible for him and shall he be deprived of all the benefits of my little creation, and shall my little creation be deprived of him, simply because he is a Sabbath breaker? He is so not of himself; he wants to keep it; he is honest about it; but his providential circumstances will not allow him; why of course take him in, he can't help it; and may be there are many more, no doubt hundreds like him, when this self-imposed yoke is off them who will come right in "sweeping through the gates." It is not right to keep them out, it is not wrong to take them in. But still I think it would be better to give Him who looks upon a thousand years as one day, a little time to adjust the seeming discrepancies of His own wise and harmonious plan, wait upon Him if a day should go by, or even if my nicely fitted up church should never have a convert, or a mandarin should never enter its doors. This is what we always do when we must. Did we enter Canton before 1840? Yet the command was from 30 A.D., and the same is now true in unruly cities and places. Where we must wait we do, and often wait prayerlessly till the providential time comes

and we can fulfill His command according to His will. The proper time for preaching the Gospel is when providence opens the way and makes it possible, the dead generations before notwithstanding. The proper time to admit a member is when in the providence of God he can enter with clean hands, and his body washed with pure water, and not till then, if even all our churches should stand empty, and if all that are in them should be put out. They should go rather than we should undertake to adjust things that are in the hand of God alone. This is a safe rule, our only rule, and one full of the best promise to the future church of China. So then the matter stands there. If a convert, no matter how promising, in the providence of God is shut out of the church because he is unable to keep the commandments of God, we have no authority or right to let him in.

“But then comes up another question will He not have mercy and not sacrifice? Yes, but this does not mean that the laws of the decalogue can be set aside or lowered. We can not limit the application of the fourth commandment any more than that of the others, and none of the commandments can be limited any more than the Scriptures themselves allow. What is revealed in the Scriptures can be found out by us for all practical purposes. There is a notion in some quarters that this is not so. They say the Bible gives an uncertain sound. But this can not be maintained. It is not written in Wen-li where several or a half dozen of meanings may be deduced. But it is written by the finger of God from beginning to end and having one Author it is its own interpreter, so that any part of it, any command, the fourth commandment, may be taken and read in its historical connection, in the light of exegesis, with the laws of language and syntax, with the illumination of the prophets and explanation of Christ and the Apostles, by the illumination of the Spirit and a sincere heart before God, and honest in the sight of all men. To such a one, under such a reading, the Bible is not two but one, and every word in its place has its own meaning, and no device of man can make it mean anything else, and read in this way the fourth commandment can be understood and the interpretation of it made sure. And so the scope, demands, and liberty of the Sabbath has been revealed. We can't go beyond this revelation; we need not. As a brief compilation of such Scriptural teaching in regard to this commandment I subjoin the following from Dr. Hodge. ‘There are two rules by which we are to be guided in determining how the Sabbath is to be observed, or in deciding what is, and what is not lawful on that holy day. The first is the design of the commandment. What is consistent with that design is lawful; what is inconsistent with it, is unlawful. The second rule is to be found in the precepts and example of our Lord and of his Apostles.’”

“The design of the command is to be learned from the words in which it is conveyed and from other parts of the word of God. From these sources it is plain that the design of the institution, as already remarked, was in the main two-fold. First, to secure rest from all worldly cares and avocations; to arrest for a time the current of the worldly life of men, not only lest their minds and bodies should be overworked, but also that opportunity should be afforded for other and higher interests to occupy their thoughts. And secondly, that God should be properly worshipped, his word duly studied and taught, and the soul brought under the influence of the unseen and eternal. Any man who makes the design of the Sabbath as thus revealed in Scripture his rule of conduct on that day, can hardly fail in its due observance. The day is to be kept holy unto the Lord. In Scriptural usage to hallow or make holy is to set apart to the service of God. Thus the tabernacle, the temple, and all its utensils were made holy. In this sense the Sabbath is holy. It is to be devoted to the duties of religion, and what is inconsistent with such devotion, is contrary to the design of the institution.”

“It is however to be remembered that the specific object of the Christian Sabbath is the commemoration of the resurrection of Jesus Christ from the dead. All the exercises of the day, therefore, should have a special reference to Him and to His redeeming work. It is the day in which He is to be worshiped, thanked, and praised; in which men are to be called upon to accept His offers of grace, and to rejoice in the hope of His salvation. It is therefore a day of joy. It is utterly incongruous to make it a day of gloom or fasting. In the early Church men were forbidden to pray on their knees on that day. They were to stand erect, exulting in the accomplishment of the work of God’s redeeming love.”

“The second rule for our guidance is to be found in the precepts and example of our Lord. In the first place, He lays down the principle, ‘The Sabbath was made for man, and not man for the Sabbath.’ It is to be remarked that Christ says, ‘the Sabbath was made for man,’ not for the Jews, not for the people of any one age or nation, but for man; for man as man, and therefore for all men. Moral duties, however, often conflict, and then the lower must yield to the higher. The life, the health, and the well-being of a man are higher ends in a given case, than the punctilious observance of any external service. This is the rule laid down by the prophet (Hosea vi. 6;) ‘I desire mercy, and not sacrifice; and the knowledge of God more than burnt offering.’ This passage our Lord quotes twice in application to the law of the Sabbath, and thus establishes the general principle for our guidance, that it is right to do on the Sabbath whatever mercy or a

due regard to the comfort or welfare of ourselves and of others requires to be done. Christ, therefore, says expressly, "wherefore it is lawful to do well (*καλῶς ποιεῖν*), that is, as the context shows, to confer benefits) on the Sabbath days." (Matt. XII. 12, see also Mark. III. 4.)

Again, we are told by the same authority, that "the priests in the temple profane the Sabbath, and are blameless." (Matt. XII. 5.) The services of the temple were complicated and laborious, and yet were lawful on the Sabbath. On another occasion He said to His accusers, "If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment." (John VII. 23, 24.) From this we learn that whatever is necessary for the due celebration of religious worship, or for attendance thereon, is lawful on the Sabbath."

"Again in Luke XIV. 1-14, we read "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy: And Jesus answering spake unto the lawyers and Pharisees, saying, is it lawful to heal on the sabbath day? And they held their peace. And he took *him*, and healed him, and let him go. . . . And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them," etc., etc.

This was evidently a large entertainment to which guests were "bidden." Christ, therefore, thought right, in the prosecution of his work, to attend on such entertainments on the Sabbath.

The frequency with which our Lord was accused of Sabbath-breaking by the Pharisees, proves that his mode of observing that day was very different from theirs, and the way in which He vindicated himself proves that He regarded the Sabbath as a divine institution of perpetual obligation. It had been easy for Him to say that the law of the Sabbath was no longer in force; that He, as Lord of the Sabbath, erased it from the decalogue. It may indeed be said that as the whole of the Mosaic law was in force until the resurrection of Christ, or until the day of Pentecost, the observance of the Sabbath was as a matter of course then obligatory, and therefore that Christ so regarded it. In answer to this, however, it is obvious to remark, that Christ did not hesitate to abrogate those of the laws of Moses which were in conflict with the spirit of the Gospel. This He did with the laws relating to polygamy and divorce. Under the old dispensation it was lawful for a man to have more than one wife; and also to put a way a wife by giving her a bill of divorcement. Both of these things Christ

declared should not be allowed under the Gospel. The fact that He dealt with the Sabbath just as He did with the fifth, sixth and seventh precepts of the decalogue, which the Pharises had misinterpreted, shows that He regarded the fourth commandment as belonging to the same category as the others. His example affords us a safe guide as to the way in which the day is to be observed."

From this we find that the fourth commandment like all the commandments of God are not grievous but joyous, and that the Sabbath is truly made a delight unto us and no less a delight because it is an unbending law. We see from the above that there is liberty to all practical purposes in establishing our Churches in China; but no liberty in the East, to allow the principle that any member for any providential reasons can live in constant and open disregard of the day. But still you make a point and say notwithstanding all you have said, I quite agree with it, but when such extreme cases arise what have you to show from the Scriptures that they can't be admitted. Where is it said in the Scriptures they cannot be baptized as full members? But dear brother, the proof of that is the other way. An open Sabbath breaker remains excluded by all proper interpretation of the Scriptures, not of the church whether Papal or other. Churches have no authority in this matter, much less individuals. But they remain excluded by the Scriptures as interpreted above until you prove the interpretation wrong, and moreover prove that the Scriptures unmistakably say that such person can be admitted. Neither the design of the commandment, nor the precepts or example of Christ or His Apostles allow of any such action. And this decision is made the more imperative with us in China because it is so ordered in the providence of God that Churches can be and have been raised up without taking Sabbath breakers into them, and this has been done also along side of those who do not absolutely require the keeping of the Sabbath. All our footsteps through China prove that God's law can be kept and Churches raised up from among a people who know not God or His Sabbaths. So after all this difficulty of admitting members, in regard to the Sabbath, and raising up strict Sabbath keeping churches, is only met with, or should be, in very special cases. And then again comes the question what is to be done with such inquirers? Why, still we answer, keep them out until they are free from the stain of an open and continued broken commandment. We would not allow a thief or profane person in the church, neither shall a Sabbath breaker, from whatever cause. But shall they be deprived of the help and care of the Church? A church as well as a Christian should recognize in the helpless an opportunity of helping. But this help does not necessitate their becoming members, until it is done decently and in order, at least.

All outsiders who want it, should have the help of the church, but especially those who give evidence of having a right spirit, and if such a one is really in such providential circumstances that it is an impossibility for him to observe the Sabbath; he desires to; is convinced of its justice and authority, and even enjoys it, but still can find no way of keeping it, not only on account of himself, but his family; why such a one is certainly to be pitied, prayed for and helped, as any brother beloved, yet there is no ground for taking even such a one into the bosom of the Church, especially under such circumstances as we now labor, for fear of the principle being established and the right acknowledged of raising up a church of Sabbath breakers.

Besides the fact of a positive law, there are a number of arguments against admitting such a person while starting the Church in China, while there is only one argument for the necessity of it, and that is, that such an one cannot be saved, or even taken care of, unless he is within the fold of my little church. Take the case of Dr. Talmage's mentioned above. The Gospel does not really demand death before keeping the Sabbath, as the interpretation above shows, but the Gospel does not allow, neither is it safe to take such an one into the bosom of the Church. There should be a clear distinction between those who keep the commandments of God and those who keep them not, from whatever cause. I believe that the cases are very few now when such an extremity is the alternative, and it appeared in the case mentioned by Dr. Talmage that life and death was said to be, but in the end proved not to be the alternative. And this will be found to be the end of most every such case. If the day is held to be imperative all must find a way of keeping it. It can only be made imperative by having a line in the church across which no Sabbath breaker can pass. The Foochow Methodist Conference seem to make this line at the outer door of the gentile court of probationers, for a simple and safe rule to save the trouble of discipline when they enter the fold. Every church has its probationers, but with us this impassable line is found in the sacraments, and they are the door of the fold. If such peculiar circumstances should fall on a member after admission, his case can be settled practically by the circumstances, and only in such a way as to honor the Sabbath day as a part of the decalogue.

This, I think, as the matter lies before, me, is the only practicable solution of this difficult question, as we now have to deal with it in China, in order to preserve the purity of the Church, and save the future Church of China from the lamentable and destructive burden of a loose and lawless Sabbath.

MATHEMATICS IN CHINESE.

BY REV. C. W. MATEER.

THE mathematical science of the west has been introduced into China at various times and in various ways, during several hundred years. The miscellaneous way in which it has been done has given rise to a great confusion of terms and methods. The Chinese set a high estimate on mathematical science, and as it is now being introduced and spread more rapidly than ever before, it is of great importance that a suitable and consistent terminology should be secured. I shall not attempt to treat the subject in detail at present, but wish simply to call attention to a few points.

In the first place the names of the several branches of mathematical science are in confusion. In the west the names of the several branches have become pretty well settled, according to a natural division, viz. Arithmetic, Algebra, Geometry, Trigonometry, Surveying, &c. These several branches should have fixed representatives in Chinese and the sooner they are fixed upon the better. Mr. Wylie published an arithmetic some years ago, which he called 數學. I am now publishing an arithmetic, retaining the same name. This name is appropriate and may be regarded as fixed. The Chinese, *i. e.* a few rare scholars in China, have for ages known the chief processes of Algebra, under the name of 天元. At the beginning of this dynasty the Jesuits introduced Algebra, according to the then existing state of it in the west, under the name of 借根方. Some years ago Mr. Wylie published a translation of De Morgans theoretical treatise on Algebraic processes, calling it 代數學, and more recently Mr. Fryer translated a treatise on Algebra calling it 代數術. In books and newspaper articles all these names have been used to the great confusion of the readers (*i. e.* those who knew enough about it to be confused). Mr. Wylie's name is clearly the best one. Modern Algebra is so different from the ancient 天元 of the Chinese, that it would be a misnomer to call it by the same name. The Jesuit name is based rather upon medieval than modern ideas of Algebra, and has little to recommend it. Mr. Fryer's term is objectionable, in that a 術 is rather a rule or a recipe than a science. 學 seems to be clearly the best and most suitable term for denoting a branch of science. I propose therefore that the term 代數學 be fixed for Algebra.

Native Chinese Geometry is based almost entirely on right angled triangles, the base and perpendicular of which are called 勾 *ko* and 股 *ku*, hence the general term for Chinese geometry is 勾股 or

勾股學. The Jesuits translated a part of Euclid's Geometry, and Mr. Wylie completed it, calling it **幾何原本**. From this it came to pass that Geometry has generally been spoken of in Chinese news-papers and books as **幾何**. Euclid's work however includes a great deal more than is comprehended in the modern term Geometry. It is in fact almost a full course of Mathematics, according to the state of the Science in Greece at the time it was written.

It is probable the Jesuits had the character of the work in view in giving it the name **幾何原本**, which may be translated, "*The Original Treatise*." The term **幾何** means quantity, and is no more appropriate to Geometry than to Arithmetic or Algebra, if so much so. **幾何學** means literally the Science of Quantity, which is the exact standard definition of Mathematics, and this term should be left for this general application, for which it is the only really suitable term. I have recently seen a proposed Chinese Geometry in manuscript called **量地法**. This is a literal rendering of our word Geometry but I see no good reason for perpetuating the misnomer that exists in our word, besides **量地法** is wanted as the proper term for Surveying. I propose **形學**, *The Science of Figures*, as the most suitable term; for Geometrical figures of every kind are called **形**, thus **三角形** a triangle **四邊形** a quadrilateral, **直角四邊形** a rectangle, &c. This makes the term **形學** highly appropriate, notwithstanding the fact that the word **形** has, in other connections, a much wider signification than geometrical figures. I have a geometry in course of preparation which I propose to call by this name, unless valid objections are offered and a better term suggested. A work on Trigonometry has been published called **八線學**, *the Science of the Eight Lines*. This term is appropriate and convenient, and should be adhered to. The proper name for Surveying is **量地法**, not **學**, because it is as much an Art as it is a Science. On Navigation there is a work published at the Arsenal, Shanghai, called **航海法** which is a good term.

Another important point is the symbols used in mathematical operations. The increased precision and improved methods of mathematical science in the west since the time of Newton are largely due to improved signs and symbols, and their more extended employment. These signs and symbols should be introduced into China, and introduced in such a way and with such modifications, if necessary, as will adapt them to Chinese use. The western method of addition, subtraction, Multiplication and Division, also Proportion and some other things are introduced in the great work prepared by Roman Catholic Missionaries and called **數理精蘊**. Mr. Wylie followed them in his Arithmetic, which is little more than a reprint of parts of the **數理精蘊**. In his Algebra he introduced the signs plus and minus, but

because plus was the same as a Chinese ten, and minus the same as a Chinese one, he was compelled to invent new signs and so gave us **⊥** for plus, and **⊥** for minus. Also because the Chinese idiom requires us to read the denominator of a fraction before the numerator, and as it is very inconvenient to write the lower number first and then the upper one, he inverted the method of writing fractions, putting the denominator above and the numerator below. Some years ago a small primary arithmetic was published by Mr. Gibson of Foochow, using Arabic numerals together with the other signs and symbols used in the west. I began using this book in my school, and found the Arabic numerals so much preferable to the Chinese, that I have continued their use, and am now publishing a complete Arithmetic using them. I take it for granted that the written method of operation will supercede the Suan P'an. For the simple operations of addition and subtraction the Suan P'an answers very well, but in the more complicated operations of compound numbers, vulgar fractions, proportion, extraction of roots &c., it has many and serious disadvantages, while in the management of equations it is quite impracticable. But if the written method be introduced, what figures shall be used, the Chinese or the Arabic figures? Those who oppose all innovation will doubtless adhere to the former and oppose the latter, and some perhaps will say the Chinese numerals are quite as good as ours, why exchange them. I do not sympathize with such a view. I would not go quite so far as a recent writer in the *Recorder*, who thought that science could not be successfully introduced into China, until the whole language was exchanged for a better one, but in the case of the nine numerals I am strongly in favor of the change. The following are the chief reasons. These nine digits and a cypher, commonly called Arabic numerals, are not peculiar to any one country, but are used alike by all the nations of Europe, and of North and South America, and to a considerable extent in Asia; especially in western Asia and in India. They are thus already used by people of many languages, and bid fair to become world-wide in their use. Again they are intimately, I might almost say inseparably, associated with the written method of calculation, and are peculiarly adapted to it, so that if the method itself be introduced they also should be introduced as an almost inseparable part of it. The Chinese numerals are not adapted to the written method. When they are arranged in lines and columns, the one, two and three become undistinguishable. When clearly printed they may, with care, be distinguished, but when written with a pen or on a blackboard, endless confusion is the uniform result.*

* The Chinese numerals are not in Chinese what our figures are in English. They correspond rather to our written words *one, two three &c.*, their large form or

They are also more than are needed by the ten, hundred, thousand, &c., and they are lacking the cypher, which must after all be introduced. Also the similarity of two of them to the plus and minus signs compelled Mr. Wylie to invent two new signs, thus still farther separating the Chinese from the Mathematical symbolism of the rest of the world.

The Chinese characters are much more troublesome to write than the Arabic figures. Only two of our nine figures (4 and 5) require us to lift the pen, and then only once, so that the whole number of strokes is only eleven. Of the Chinese all but one require the pen to be lifted, and some of them several times. The whole number of strokes in the nine figures is twenty five. It is safe to say that it will require fully twice as long to write any given number with Chinese figures as with the Arabic figures. Furthermore the Arabic figures take less space and are more distinct. If any one doubts this let him examine the logarithmic tables published by the Arsenal at Shanghai, and especially let him try to take out a few logarithms where the figures 1, 2 and 3 abound. The difference as regards space and distinctness, as compared with tables in Arabic numerals, is very marked. Lastly there is a general desire amongst the Chinese to learn those figures, and they are even now known by great numbers not only at the open ports but even in the interior. Their acquisition by pupils in school is a matter of but an hour or two, nor is there the least difficulty in making them with a Chinese pen. If the western method of calculation be introduced at all we must, even using Chinese figures, still have the cypher with the signs plus, minus, addition, subtraction, multiplication, division, equality &c., why not then complete the full system of mathematical language by using also the Arabic figures.

An important matter in the successful introduction of the written method of calculating, is its adaptation to the Chinese method of writing. Western nations write horizontally, and their method of writing figures and numerating them is in accordance therewith, as well as the processes of addition, subtraction, multiplication and division, as also the writing of equations. This harmony of method suits the motion of the hand acquired in learning to write, and when numbers or equations occur in writing they go naturally into the ordinary lines of writing. All however is contrary in Chinese. Their method of writing in perpendicular lines is directly at variance with our horizontal arrangement of number and equations. The consequence is that when a number consisting of several figures occurs it cannot be written in the

大字 as they are called to our Roman numerals, and the 碼字 to our numerals. Some have proposed to use these 碼字, but it would only require a very short trial, I think, to convince any one that they are utterly unfit for the purpose.

line in which it occurs, but the space of several lines must be taken thus a large amount of space is wasted and an unseemly appearance presented. This is especially the case in Algebra and in all branches involving equations interspersed with letter press. Let any one take up the 代數術 or the 八線學 published at the arsenal, and he will see what is meant. In many cases the occurrence of a single equation makes it possible to write but *one* line on a page. This wastes too much space for practical purposes, and requires an amount of planning and looking ahead on the part of the printer which would become quite intolerable in ordinary writing. It is worthy of remark also that when the Chinese do for any reason write a few characters horizontally, they do so from right to left and not from left to right as we write our numbers and equations. How shall these and other difficulties be remedied. There is but one way, I think, and that is to adapt the method of writing numbers and equations to the Chinese method of writing in perpendicular lines. It is too much to expect that they will change their method of writing from the perpendicular to the horizontal, hence we must change our method of mathematical operation from horizontal to perpendicular.* Nor is this so difficult as might at first appear. We have simply to write the figures one under the other instead of one beside the other, and numerate them accordingly—the units standing at the bottom and the highest denomination at the top. Carry this principle out consistently throughout and there will be a complete adaptation to the Chinese method of writing. For addition the several numbers will stand side by side with units opposite units, tens opposite tens &c., Instead of drawing a horizontal line underneath draw a perpendicular line at the left. Add up the lowest or *units line* and so proceed to the others, writing the result opposite on the left. Precisely the same principle is carried out throughout subtraction, multiplication and division. A fraction is written by writing the denominator on the left of a perpendicular line and the numerator on the right, thus a half is written $\frac{2}{1}$. In this way the reading of the fraction (二分之一) harmonizes with the Chinese order of writing a character from the left towards the right. Equations are in like manner written perpendicularly, the signs of addition, subtraction, multiplication, division and equality being used precisely as they are in the west, except that they are written underneath instead of at the side. This method of writing equations avoids the exceed-

* The author of the Manuscript Geometry 量地法, spoken of above, has felt this difficulty so much, that he has gone the full length of changing the Chinese writing to horizontal lines writing it also from left to right, and so beginning his book at what is to the Chinese the place for the end. It is of course quite hopeless to expect the Chinese to conform to a system involving such a radical change in their writing.

ing awkwardness of combining horizontal equations with perpendicular writing, they thus fall in with the Chinese method of writing as completely and as naturally as the horizontal form does with the English writing.

The capital advantage however of this method of writing numbers is in its application to account keeping. The sums all stand at the bottom of the page, with units opposite units, tens opposite tens, &c., and when the side of the page is reached they are added up as they stand, and carried to the next page. Keeping accounts is something that every man has to do more or less, and a knowledge of numbers is more generally useful for this purpose than for any other.

It is however highly inconvenient, not to say impracticable, to keep accounts in Chinese in the use of the horizontal method. If the figures are more than two, the line in which the account is made will not contain them without encroaching on the adjoining lines, which are most likely to be in the very same case. Also, when the side or end of the page is reached, they cannot be added up without being separately copied off for the purpose. The result of such a plan will simply be its rejection, and thus the labor of learning the written system will go for nothing, and the Suan P'an will have to be learned and used after all. I have tried this perpendicular plan for a number of years in my school, and am satisfied of its great advantages. It seems a little awkward to the foreign teacher at first, but a few days practice makes it easy. The principles and the *relative* position of all the parts remain just the same. It is simply a change in direction from horizontal to perpendicular. We have to accustom ourselves to writing and reading Chinese perpendicularly, and why can and should we not conform to the rule of Chinese writing in the matter of mathematical operations. We should not allow a desire to save trouble to ourselves to overbalance the important consideration of profit to those we are teaching. It should be borne in mind that the awkwardness is confined to us who have learned a different method. It is all natural enough to the Chinese learner, who finds it in perfect harmony with his ordinary method of writing. For my own part the change has occasioned me much less embarrassment than Mr. Wylie's interchange of numerator and denominator. I have found this change exceedingly perplexing, especially in the manipulation of equations. It should be noted also that the perpendicular method obviates the necessity of adopting new signs for plus and minus, and so enables us to give to the Chinese in its entirety, the system of mathematical operations and symbols which is common to all the nations of the west. I would urge all those connected with schools in China, as well as those engaged in making books, to examine carefully the reasons pro and con, and give

this method a fair trial. It is, I am satisfied, the only plan that can make our western system of mathematical operations generally prevalent and useful in China.

Lastly—I would offer the general criticism that the mathematical works already published have been too elaborate and got up in too expensive a style for general circulation, or for adoption in schools. Mr. Wylie's algebra is a translation of De Morgans Algebra—being an original and extended discussion of Algebraic methods and principles, but having no practical problems, and neither intended nor fitted for a school book. It is now out of print. Mr. Fryer's work is, I understand a translation of the article on Algebra in the British Encyclopedia. It is an extended and comprehensive statement of Algebraic principles, but has no practical examples and was not intended as it is clearly not fitted for a school book. It is contained in six large volumes. The 幾何原本 is a complete translation of the whole fifteen books of Euclid, omitting nothing and supplementing nothing. It fills eight large Chinese volumes. There have been a number of translations of Euclid into English, as Simpson's, Playfair's, Pott's, etc., but none of these have burdened their books with the whole work of Euclid, and none of them have failed to supply some at least of the important propositions which Euclid does not contain. Mr. Fryer's 八線學 is a verbatim translation of Hymer's Trigonometry, which is an exhaustive treatise on theoretical trigonometry, but contains no examples for practice. It contains three or four times as much trigonometrical formula and discussion as is usually included in the school trigonometries used in American colleges. It fills six large Chinese volumes. It includes however no trigonometrical tables. These are published separately, the logarithms of numbers being in one volume, Natural Sines and Tangents in another, and logarithmic Sines and Tangents in another. These logarithms are all carried out to ten decimal places making in each case a large volume. They however give no column of differences or of proportional parts—an omission which quadruples the work of the student in using them. In English we have Davie's Legendre and Robinsons Geometry and Trigonometry, both standard works in America, each being complete in one ordinary 12mo volume, and including all the necessary tables. In Chinese we have Euclid in eight volumes,—making a large armful, and costing three or four times as much as the foreign book. If a knowledge of the sciences is to be disseminated in China they must be taught in the schools and if taught in schools, books must be provided suitable for that purpose and printed in a style which will place them within reach of the people.

(宗族之來歷 TSUNG-TSUH-CHI-LAI-LIH.)

*Extracts from an essay on Clans, read before the Canton Missionary Conference,
June 5th, 1878. (Continued from Page 304.)*

BY REV. HILDERIC FRIEND.

THUS far we have done little more than sketch the rise of the clan-system, and our treatment of the subject would be incomplete without a glance at the internal organisation, or method of government of the same. Of necessity this must vary according to the peculiar character of the needs to be met, the class of people to be dealt with, or the stage of development attained. The laws of a monarchy, though this latter has "its germ in the family under paternal government," must differ from those of the simple clan, inasmuch as the Monarch legislates for the masses, the head of the clan only for members of the same. But even among the clans themselves the greatest variety of usage may be found to exist. "As each commune, town or village was autonomous, their usages were by no means all alike, and from very early times we trace an antagonism between the cherished national custom of the peasantry and the feudal tasks of the warlike nobles settled within their boundaries." We are told that in Java an institution exists which is kindred to the *Mir* of the Russians (the counterpart of the German *Mark*), there being villages with an elective headman and a council of elders, common land, and more or less frequent distribution of lots. Private property prevails to a certain extent, and the village is jointly responsible to the state for the recognised dues. Much valuable information may yet be collected, which will be of service in tracing out the earlier connexion of now scattered people. Mr. Burnell last year pointed out, that at the Temple of Siva at Tanjore, are valuable inscriptions relating to the history, constitution and condition (at the time when they were written) of the village communities there. In China much remains still to done, before an accurate knowledge of the system can be obtained and given to the world.

The Chinese, like the ancient Egyptians, and most other nations of any considerable antiquity, are fond of tracing back their history and government to very early times. The information to be gathered from reliable sources respecting their earliest condition is scanty. "From a careful examination of all the available evidence in the case, Dr. Legge has come to the conclusion (*Shoo-king, Prolegomena*, p. 90) that the Chinese nation had no existence before 2,000 B. C., and a large part of what relates to the period from 2,000 to 1,600 B. C., recorded in the oldest and most authentic history which the Chinese

possess, is no more worthy of credit than the Arabian nights." (Origin of the Chinese, p. 4.) It has been observed that the peculiar tent-like shape of the roofs of Chinese houses, indicates the previous nomadic or pastoral state of the people in ages long since past. And again "In Chinese an ox, as being the most important object to the husbandman, stands for one article of any kind.* Any part of a man's personal property is 件 *kien*. A fine large sheep is expressive of 'beauty,' a sheep's mouth is 'goodness,' and my sheep is 'righteousness.' These uses of the characters for domestic animals, clearly show the occupation of the first Chinese who attempted writing" (Ibid, p. 58.) An interesting similarity is seen between these facts and some found by a study of the Old Assyrian forms of writing, where we find that "the stars were considered as the *sheep* of heaven," and hence the determinative for sheep is used in phrases found on astronomical tables in reference to the constellations. The very common character 家 *kia* has perhaps puzzled us at times, but if it originally meant an habitation for swine, and then came to signify an abode for swineherds, a dwelling-place, home, we need not be surprised. "The keeping of cattle in the house, an ancient usage in Wales and Ireland, was only a remnant of the times when they were of such value, that it was of paramount importance to protect them from nocturnal foray." But there comes a time when the wandering shepherd or herdsman, having gathered around him a large family, and numerous cattle, just as we find Abraham of old doing, finds he cannot go on for ever pitching his tent anywhere, or sleeping under the shade of the first spreading tree he meets. He must settle in some suitable spot, have a place of habitation where he can rest, and gather all his family around him, and in addition a place or means of defence against other wanderers.† Finding some suitable spot he appoints each his work; by degrees the land is portioned out, each one giving something in return to the paterfamilias, who now becomes the recognized chief or head, and establishes the law of primogeniture. But there are cases on record where the chief had nothing actually his own, but everything belonging to his followers was freely at his service, and of their own accord they gave their prince so many cattle, or a certain portion of grain. "The King of the Hebudæ, we find, was not allowed to possess anything of his own, lest avarice should divert him from truth and justice." In Ireland the tenants gave what were called 'common spendings' for rent, and hence the phrase "spend me and defend me." In Egypt the land was distributed largely amongst the peasants who paid a fixed tax to government, (Wilkinson.)

* Comp. 'Oriental and Linguistic Studies.' p. 24.

† See an interesting article in "Academy" June 22nd, 1877, which was not printed when this paper was written. It is quoted below.

Mommsen has shewn that the early community of land, except the *Heredium*, the garden plot, curtilage or compound, is revealed in the very words *pecunia*, *peculium* and *familia*;* wealth both great and small consisting in cattle and slaves, not in large landed property. "In the purely pastoral period the tribe claims and even contends for an exclusive right to its grazing grounds. Later the nomad habits are renounced and village communities are formed which collectively own their separate domains, and use the pasture and the forest in common.

Let us see how it was in China. When the tribes or clans had become so large or so numerous as to feel the need of a stronger connecting link than that which had hitherto sufficed, a leader or prince was appointed who acted as captain in war as well as arbiter in peace. His position gave rise to special claims, which were met by means of a peculiar allotment of the land. Previous to the time of Mencius we are told that the land was apportioned out in the so called nine-square system. The reader may consult Dr. Legge's 'Mencius' pp. 7, 116-121. "To understand the 'nine-square division of the land' (says that writer, p. 119) the form of the character 井 need only be looked at. If we draw lines to enclose it—thus, 井—, we have a square portion of ground divided into nine equal and smaller squares." So on p. 7 we read "The middle square was called the 公田, or 'government fields.' The others were assigned to eight husbandmen and their families, who cultivated the public field in common." On the 市 or market place see p. 75. We may here refer to the custom of the early Romans. In the third chapter of his *Natural History*, Pliny relates in what high honour agriculture was held in the earlier days of Rome; how the divisions of land were measured by the quantity which could be ploughed by a yoke of oxen in a certain time (*jugerum*, in one day; *actus*, at one spell);† how the greatest recompense to a general or valiant citizen was a *jugerum*. . . In those days the lands were tilled by the hands even of generals &c., &c." (Smiles on character, p. 89). We all know the custom in China. Arrived at such a state as this we are able to trace the more regular developments of the system. Amongst the earlier Arabs, roaming at will over plains of the vastest extent, feeding their flocks where they pleased, and giving no heed to tilling the soil, the patriarchal system may be found, but not the developed clan as we find it among the Chinese and Celts.

It is easy to perceive that there must be some very strong bond of union, to keep together such large large bodies of people as we find

* Comp. 'Chips' II. 27. "Science of Language" I. 293.

† Cp. "Origin of, the Chinese," P. 37. "Science of Language," I, 276, 292 &c., Wilkinson "Ancient Egyptians," II. 71.

in some of the clans. Now whatever that may be in other countries, there can be no question what is the secret force in China. It is not merely the transmission of a trade from father to son through many generations.* The ancient Egyptians and Hindus did the same. Neither is it the great love which the parents and ancestors manifest for their children and descendants. Certainly parental affection is not cultivated half in proportion to *Filial Piety*. It is the latter with the numerous outworks thrown up around it; it is the respect (enforced or otherwise) of the son for his ancestors which is the grand bond of union. It has been well said, "In general the belief (in a future life). . . gathers round the person of the fathers, and fancy, aided by memory peoples the realms of the dead with the shades of renowned ancestors, whose society and fellowship become before long objects of intense desire to the living. Then alongside the admiration rendered to the fathers, ethical ideas are evolved and the conditions on which a man is granted or denied admission to the circle of ancestral heroes, contains the germinal notion of a state of reward and retribution. Then thought, gradually accustomed to see the dead as living, to see in nature life emerge uninjured from death, works out an abstract doctrine, a theory of form and life, body and soul, which, while committing the one to death and dissolution, assigns the other to independent and continued life." (Fairbairn 'Studies in the Philosophy of Religion and History,' 116) In early times the Chinese made an image of the deceased ancestor, which occupied some place in the house, so that at each meal something might be presented to the spirit, a bow being made by the attendant as much as to say, 'we are about to eat, come again and join us.' It may not be here out of place to remark on the position of women in the clan. That the man is lord in China as in most other countries it would be trite to remark; but his relationship to the gentler sex has here, as in India and elsewhere undergone considerable change. Compare the following notes extracted from a mass of others of similar import. "Those who lament the present miserable state of women in the East, can hardly realize what was the condition of the Arab women in early times. The estimation in which women are held is the test of a nation's moral worth, and nowhere is the truth more plainly to be read than among the Arabs. . . In olden times the Arab woman was not merely reckoned the husband's equal; she was an object of chivalrous respect. She was free to choose her own husband,† to bind him to have no other wife than herself. She went to the mosque as well as men, a practice now unheard of. . . " (*Academy*, 1878). See Job, I. 4 seq. Marshman, in his essay on the Chi-

* Wilkinson 'Manners and Customs of the Ancient Egyptians II. p. 8 &c.

† So in the vedic times. "*Contemporary*" June, 1878.

nese language many years ago remarked with regard to the character 閨 as follows: To pass in and out, composed of 門 a door, and 女 a woman. This could not surely suggest to the Chinese sages the idea of binding up their feet from their birth, in order to incapacitate them for this motion in riper years. And he adds, "As the practice referred to is of later date than the origin of the character, it is probable that by this means we may account for the little use made of the word now—the idea of female freedom being incompatible with practice among the modern Chinese." In India the state of women may be gathered from an able paper in *The contemporary Review* for June, 1878. Johnson, "Oriental Religions—India," has some excellent remarks on the subject; pp. 155, 654 &c., See "*North China Herald*," Sept. 7. 1878. "*Fraser*," April, 1878 p. 474, Wilkinson's *Egyptians* Vol II., &c. Women were in early times held in high esteem. "The honour in which women were held in Ancient Babylonia is indicated by the ideograph for mother, which signifies 'House-divinity.'" Compare the etymology of "Madam," and especially of the Assamese "*ai dea*," lady. "Every mother in India is an object of veneration to her offspring." But I must say no more on this point. Much has been written on it already, and we may hope some day to have a complete analysis of the subject of filial piety from the pen of an able Chinese scholar.

Having dwelt somewhat at length on the History of our system in relation to the past, let us now devote a few moments to viewing the present state of things, especially in China. One matter of great importance in the formation of a clan is to provide as soon as possible an ancestral temple. Here a genealogical register of those of the same clan is kept. The place is known as 宗廟. The desire for male progeny is as strong in China as among the ancient Hebrews, and various devices are resorted to where there is danger of a man dying without an heir. In early times it was lawful to marry again into the same family after the fifth generation, but this has given way before the increase in population, and is seldom done now. In the time of the Vedas likewise, relationship with the Hindûs stops with every fourth person, so that those who are five generations removed, as in China of old, may marry. Some however reckoned to the seventh degree. Literary candidates are supposed to be able to trace their ancestry to the fifth degree. In the family, the father has unlimited power over his wife and offspring, and can even sell them to discharge a debt or bury a relative. He can beat his child even till it dies (comp. p. 304). Outside the family it is general to look upon the oldest members of the clan in a kind of archpatriarchal sense, and "all the children of the family must respectfully serve the chief of the clan." These with the

literati or graduates are often looked upon by the magistrates as representative men, and in some degree responsible for the conduct of their clan. The "*Chinese Repository*" has a few notes on this subject, and from it we may gather some ideas. "The people in general throughout China live in villages, in many of which no governmental officers are stationed. Yet every village must have its head man, and if necessary a police. The headman is chosen by the resident villagers of their own freewill, receives such annual salary as they please to give, holds his office during good behaviour (!), but may be deposed, and another substituted in his place by consent of the principal village. He has power to settle, if possible, any affairs of a petty nature, although not a government official." Comp. Wilkinson's "*Manners and customs of the ancient Egyptians*" II. 38. As to the punishments inflicted upon delinquents, we need only notice one or two. Of the most serious character are those which cut off a man from his family and friends. We hear of 出族, or disowning, putting out of the clan; and this is further defined as temporary, for a generation, or eternally, according to the nature and gravity of the offence. If a man can endure the reproach of being an outcast, he can still in some cases remain in his native place, but his name is written up at the temple door, erased from the record, and he is shunned by the rest of his clan. Thus we see a man's crime may or may not affect his offspring. The father may be ejected, yet the son remain; or the son ejected, but the father's name remain untarnished. Another term in use is 革胙 which is translated by Dr. Williams 'to reject the oblation of an undutiful son.' We are all aware how pork is esteemed by this people. Although its use in hot countries is generally supposed to induce cutaneous disorders, and was forbidden the Jews and Arabs, it seems to have been equally prized by them each. The roast pork of the Chinese offered in sacrifice is called 胙, which on removal from the altar is divided among the various families, and to be cut off from the enjoyment of one's portion is a great punishment. An interesting passage in Caesar cannot be here passed over. Speaking of the position of the Druids he says "They take the lead in all public and private controversies, and if any crime has been committed they fix the punishment. *If any person, whether private or public abide not by their decision, they interdict the sacrifices. This he adds is considered the greatest of penalties.*" Amongst the Irish similar punishments existed, and a *Findhir* was one who had been obliged to leave his own clan, with his tribal rights, and enter some strange tribe, often as the lowest menial. The number of persons of this class seems among the Celts to have been large. While on the question of sacrifices we may observe that to worship the gods or not, is pretty much a matter of choice, but to

neglect one's duty to departed ancestors is the gravest of crimes. How often is it objected—I cannot be a Christian, not because I must give up my idols, but, because I shall not be allowed to worship (or honour) my deceased progenitors. We should expect this from a system such as the Chinese have adopted, and the excavations going on to-day are bringing to light tombs and altars which witnessed in Greece and Rome the same practices as those carried on in our midst in China at the present time. Notice the custom of presenting food to the manes at certain seasons. “In pagan systems it was usual to erect altars and offer libations to the manes of departed relatives, with a view to propitiating them. Also when it was not known whether a corpse was buried or not a cenotaph was erected, and the manes solemnly invited to enter there, so that they might be spared the pain of wandering about the world in search of the body which they once inhabited.” Compare the Chinese 燒衣, for a similar idea. Devotions are performed before the 神主牌 (ancestral tablet), and to it, as the representative of the deceased, the food and libations are presented. Comp. the Hindû *Pinda* (Chinese 餅).

There are many interesting questions which must be left unconsidered, such as the names of villages, of 姓, for which see “*Chinese Repository*,” IV, 153, and comp. the Basque customs; of different clans of one name, of the Imperial clan and feuds between members of different clans, both of which subjects have been treated of in the “*Repository*,” also the laws of clans, education of children, use of the 社學 and local 書院, marriage and mourning customs, return from adopted to original name, &c., &c.

Though we cannot admire all we know of the Chinese, yet of some we may say as has been said of a widely separated people, “Like all people of the same kind, they have many peculiarities, keeping themselves very much to themselves, yet it would be wrong to say less of them than that they are, bating some defects, a most worthy and industrious community.”

ERRATA.

Page 301,	Line 13	from bottom	for “claim”	read “clainn.”
“	“	“	“not”	“now.”
“ 302	“	5 “	top “Icelandis”	“Icelandic.”
“ 303	“	5 “	“jungs”	“jungo.”

A MISSIONARY HYMN OF PRAISE.

By H. C. G. MOULE.

Chief Shepherd of thy people,
We own with joy the union
Of souls that know, where'er below,
The Spirits' blest communion.

Our voices join the concert,
The strain of rapturous cadence,
That springs and rolls between the poles
Swift as the solar radiance.

When o'er Pacific billows
 Tho Sabbath wakes in glory,
 Their praises due Thy scattered few
 In China sing before Thee :
 They sing ; and westward ever
 The day-light speeds the chorus,
 From Burmah's shore to far Lahore
 From Araby to Taurus.

Anon awakening Europe
 Begins her loud devotion ;
 Her song that flies from Lapland's ice
 To Moorish gates of Ocean :
 And hymns from Britain mingle
 With voices gathering ever
 Where rises bright Leon's height
 Where Niger pours his river.

Soon as the arch of morning
 Atlantic waves embraces,
 From zone to zone before the Throne
 Ascend Columbia's praises :
 And onward swells the echoes,
 On Southern waters flying,
 To blend with songs of island tongues
 From rock to rock replying.

All, all as one we praise Thee
 Great Giver of salvation !
 Whose equal grace, nor time nor place
 Nor language knows, nor nation.
 We praise—and wait imploring
 Thy hour of final favour :
 Call in Thine own ! Reveal Thy Throne !
 And o'er us reign for ever !

Correspondence.

DEAR SIR:—

Many of the readers of the "Chinese Recorder" will be interested in the following extract from a Mohammedan book called the 至聖實錄年譜 a work of 10 vols printed in Nanking written by a man named Lien about 200 years ago.

The writer attempts to prove Mohammed's divine commission from the Holy Scriptures, which he designates as the Law, the Prophets and the Gospel. 討喇忒 To-la will be recognized as the Torah *i. e.* the law. 母撒 Mu-sa is the Chinese Mohammedan way of pronouncing Moses, just as it is pronounced by them in the Holy Land.

The testimony of Moses to Mohammed evidently refers to Deut. 18: 15118. The circumstances that he would be a descendant of Ishmael, and be born at Mecca could be easily supplied from imagination. The next collection of proof texts is from the 引支勒 Yin Chi leh that is the Evangel, in Moslem Lands usually called Injeel. 爾撒 Er Sa is the well known name for Jesus corresponding to Isa the pronunciation in the Orient. The promise of the Paraclete is here made to predict Mohammed's birth and mission.

In the term 朱乎得 Chu-hu-teh, they come nearer our word Jews then the 猶太 Yu-t'ai commonly used in China. In an explanation of the book called Evangel I find the order of the Gospels given as Matthew 謨他 Mu-t'a John 郁合納 Yo-ho-na Mark 穆賴格 Luke 老噶 with the statement that Syriac was the original language in which they were written.

The Koran 古爾阿納 having been never translated out of its original Arabic remains perfect of course. In meeting the Mohammedans on the ground that they profess to believe the Holy Scriptures, and should therefore accept their testimony to the divinity of Jesus and the necessity of a sacrifice of God's Son for sin, we must of course admit that in Mohammed's day there were corrupt copies of Scripture and Apocryphal Gospels, for it is the truth, and the fact explains the origin of the puerile stories about Jesus in the Koran ; but

how shall we prove satisfactorily to a Chinese Mohammedan that the translation of the Old and New Testament into Chinese, which we put into his hand, is made from the uncorrupt original? I loan them Arabic and Persian Bibles and New Testaments, which they can read and see that the Chinese, Arabic, and Persian editions all agree, but they go farther back and deny that any original text exists.

I wish some Christian Scholar in China, would put into Chinese the well known, and to us, convincing arguments for the authenticity and genuineness of the Bible. No doubt in India and other countries, where Mohammedans are met by Christian missions, this has been done, and as it would be adapted for the Moslems, a translation into Chinese would be a desideratum.

The term 則道爾 I do not understand. It evidently means the Psalms or Prophets as 達五德 Ta-wu-teh is David. Following the extract which I have given you, are quotations from other Ancient Classics the first being 述而巴 Shu-er-pa, terms which like the word for the Psalms I should like to have explained.

From what I have given, it will be seen that as a testimony to convince the heathen Chinese that our Sacred books are not of recent production, we have old Mohammedan books which show that the Bible has existed for hundreds of years, with the same division of the books as at the present day. For the Mohammedan Chinese, on the other hand, who accept the fact of an ancient Divine Scripture we need a very different line of argument.

I have in my possession two books translated into English and published by the Church Missionary Society, London, which I should like to see translated into Mandarin. One is the "Mizan Ul Hazy" or Balance of Truth by Rev. Dr. Pfander and the other "Food for Reflection," both written for Mohammedans. As the Mohammedans in China are not very literary it would be all the more necessary to follow their terminology in books prepared for them, as their attention would be attracted by familiar words. In Rev. Dr. Allen's "China and Her Neighbors" and Rev. H. Corbett's "Church History," there are chapters relating to Islamism, but because the terms used are not recognized the Mohammedan reads them with no interest.

The names of the Bible sages are well known by even the illiterate Mohammedan women in China. The cook whom I have employed for the past two years, was named David at his birth and among my Moslem friends there are Josephs, and Abrahams, and Jesus and many other familiar Bible names.

I am sorry to say that as yet I know of no genuine conversions from Islam to Christ in this Province, although we have worked hard to show them the light. My colleague Rev. J. S. McIlvaine has prepared a book in Mandarin to make plain the Gospel to these disciples of Mohammed, but it has not yet been printed.

Books published by Mohammedans, can be purchased in Nanking and Chinkiang, but although I can borrow them in this city, I have never found any for sale.

J. F. C.

Chenan foo, Capital of Shantung.

The Extracts Referred to in the Preceding Letter are as Follows:—

討喇忒

降與母
撒經名

經云、維繫生長墨克、受命於墨克、降敕於墨克、廼易司馬儀之嫡派也。

引支勒

降與爾
撒經名

經云、爾撒諭其宗徒曰、爾輩愛我信我、領我囑付、真主告我、我後無聖、惟穆罕默德一

人而已、萬聖之領袖、封聖印者也、教化闡于四極、德澤流于永世、萬教皆革、歸其一教、至於歿世不更、若此聖受命、汝輩或汝輩子孫生當其時、切須實言告人、服從其教、有朱乎得不信汝輩之言、且每事毀之、可投伏于聖、聖必信汝輩之言、吾之教生、將有誣吾為主、不信末世之聖者、汝輩毋與和同亂教、否則世代教門、皆成虛謬、永無脫離。

按引支勒經、有四家音者、曰謨他、曰郁合納、曰穆賴格、曰老噶、皆稱主降之經、爾撒之言、不知原只素爾雅尼一音、後爲宗徒各變爲一家、以傳於四方也、文字既異、義理難同、不能不漸相訛誤、多失其本、二氏之衆、不能復見古本、惟聽學人口傳心受、四部經亦漸以混、古本經更不復有人間矣、故引支勒經、雖有如無也、聖人之世、惟魯密尙存古本、其後亦漸以廢、真主命吾聖人、傳教各方、古爾阿納只以阿爾壁一音、誦習書寫、不變別音、此所以千古同音、萬國一理也。

則通爾

降達五
德經名

經云、真主預曉達五德、爾撒爲聖、而民以爲主、達五德告曰主也、蓋降天差、宣白衆生、

爾撒乃受造僕、非受拜之主、真主諭云、吾以此試驗世人、誰爲忠佞賢奸也、又預曉達五德、穆罕默德爲末世封印之聖、其品高於前聖、若日之強於羣星、達五德曰、主也、何以致然、諭曰、慈憫爲性、救度爲心、禮儀表善、威儀制強、功行自然、百物順應、賞罰公正、衆自傾服、從生至卒、不立一私。

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Foochow, on September 21st, the wife of Rev. NATHAN SITES, of the American Methodist Episcopal Mission, of a son.

At Foochow, on October 6th, the wife of D. W. OSGOOD, M.D., of the American Board Mission, of a son.

At Hangchow, on October 7th, the wife of Rev. D. N. LYON, of the American Presbyterian Mission, North, of a daughter.

At Ningpo, on October 24th, the wife of Rev. J. BUTLER, of the American Presbyterian Mission, of a son.

MARRIAGES.

At Osaka Japan, on May 30th, Rev. C. GOODRICH, A. B. C. F. Mission, T'ungchow, to Miss J. E. WHEELER of the same Mission, Osaka.

At Chefoo, in October, at the English Consulate and afterward by Rev. A. WILLIAMSON, LL.D., Mr. JAMES and Miss HUBERTY, both of the China Inland Mission.

DEATHS.

At Wenchow, on August 24th, Mrs. JACKSON, wife of Mr. J. A. JACKSON, of the China Inland Mission.

At T'ungchow, on September 3rd, the wife of Rev. CHAUNCEY GOODRICH, A. B. C. F. Mission.

ARRIVALS.—Per M. B. M. S. S. Co. s. s. "Genkai Maru" on Sept. 12th Mr. and Mrs. W. C. Noble, to join the A. B. C. F. Mission at Peking.

Per s. s. Gleneagles on Sept 12th Dr. and Mrs. Stenhouse and Rev. Mr. Candlin to join the Methodist new Connexion Mission at Laouling.

Per s. s. "Nagoya Maru" on Oct. 2nd, Rev. and Mrs. Wherry and four children, of American Presbyterian Mission, North, Peking, on their return. Miss A. D. H. Kelsey, M.D. to join the American Presbyterian

Mis. North, at Tengechow foo, Miss J. Anderson to join the American Presbyterian Mission, North, at Chefoo, and Miss Warner to join the Am. Presbyterian Mission at Ningpo.

On Oct. 20th per M. M. s. s. Ava. Rt. Rev. J. Schereschewsky, Bishop of the American Episcopal Church for North China, accompanied by Mrs. Schereschewsky and two children.

* * *

DEPARTURES.—Per s. s. "Speko Hall," on September 12th, Mrs. A. Whiting of the American Presbyterian Mission, North, Nanking, for Constantinople.

Per s. s. "Genkai Maru" on Sept. 18th Miss B. L. Houston of the Am. Presbyterian Mission, North, Ningpo, for U. S. A. on account of ill health.

Per M. M. s. s. Tigre on Oct. 11th Rev. and Mrs. Hodge, Mrs. Hall and two children of the Methodist New Connexion Mission, Tientsin, for London. Mr. Budd of the C. I. M. for England.

* * *

TIENTSIN.—Rev. C. A. Stanley, writing on the 14th of October, says. "The most important item of news here is that on Thursday morning, the 10th instant, Rev. and Mrs. Robinson, Dr. and Mrs. Stenhouse and Rev. Mr. Candlin of the Methodist New Connexion Mission, left us to settle at Laou-ling in Shantung Province.

A large party of the China Inland Missionaries have also gone to T'aiyuen foo, viz. Rev. F. W. Baller,

Mr. and Mrs. James, Mrs. J. H. Taylor and two young ladies."

* * *

HANKOW.—Several changes have taken place in the working staff of the missions represented at this port. The Rev. J. Taylor, B. A., of the London Mission left Hankow on the 5th August owing to the severe illness of his wife and after a brief visit to Chefoo, has returned to Shanghai.

Dr Langley left on the 16th of the same month, having resigned his connexion with the Wesleyan Missionary Society, after a short period of less than two years service at Hankow.

We hear also that the American Methodist Mission at Kiukiang has lost one of its agents, the Rev. W. G. Benton who only arrived in China about the close of last year.

Since the recent extension of the *Inland Mission*, Hankow has become the basis of operation for the distant provinces of Kwei-chow, Sz-chuen, Kan-suh and Shen-si. Mr. Bromton, and Mr. Landale (the latter unconnected with any Society) are still labouring in peace, and with some encouragement in Kwei-yang, the Capital of Kwei-chow.

Mr. Nicoll's hands have been strengthened by the arrival of Messrs. Clark and Riley in *Ch'ung-k'ing*. Messrs. King and Easton have also proceeded to Ch'ung-k'ing, with the view of attempting to settle if possible, in one of the towns near the south of Kan-suh.

Messrs. Baller and Markwick who made a journey to the capital of Shensi, with money for the relief of the famine sufferers, returned to Hankow on the 11th September. Their journey was fruitless so far

as its main object was concerned. The missionaries were treated with the greatest rudeness by the mandarins, and plainly told that neither they nor their money were wanted.

Scotland alone shares with the Inland Mission the honour of taking advantage of the openings for evangelistic work provided by the Chefoo Convention. The Established Church of Scotland has commenced a mission in the recently opened port of *I-chang*, under the direction of the Rev. G. Cockburn, assisted by three Colporteurs, Messrs. Paton, Ewen, and Wood; and a medical missionary is expected to join them shortly.

On the 11th October, Messrs. Wilson and Burnett, of the National Bible Society of Scotland arrived here from Chefoo, having traveled overland to Chinkiang. They proceed immediately to Ch'ung-k'ing, and hope from that centre to sow broad-cast over the western provinces the good seed of the kingdom. Mr. Archibald, a most indefatigable agent of the same Society, is now travelling in Hunan—that most anti-foreign of all the provinces of China. He encountered considerable opposition on the part of both mandarins and people at Chang-sha, but has hitherto been able to hold on his way, obeying the Master's command "when they persecute you in one city, flee ye to another;" and thus instead of turning his head homewards, as the mandarins wished, he has penetrated still further into the interior of the province.

Reinforcements are shortly expected for both the London and Wesleyan Societies at Hankow.

* * *

FOOCHOW.—Rev. S. L. Baldwin, the

Editor of the *Recorder*, has recently received the Degree of D. D. The modest Dr. has never mentioned it hence it becomes the pleasant duty of a warm personal friend to send the intelligence to the *Recorder* office.

A new building erected by the English Church Mission on their property at Wu-shih-shan was destroyed by a mob on the night of the 6th of September. Threats were freely made that all the property of the Mission would be destroyed, and foreigners expelled from the city. The native officials looked coolly on, while the work of destruction proceeded. Rev. Mr. Wolfe was struck, and injured, by some of the mob, in the presence of the officials, who professed themselves powerless to restrain the mob. It is in evidence that the vagabonds who committed the outrage were hired for the purpose by one of the gentry surnamed Ling. It was in no sense a popular rising; but the officials are undoubtedly exposed to the charge of conniving at the crime. An attempt is being made at present to invalidate the title of the Mission to property which it has held unquestioned for many years. The officials would be glad to drive them from the hill they occupy; but it is not to be expected that they will succeed in the attempt.

The Foochow Conference of the Methodist Episcopal Church met at Foochow, Oct. 10th-17th. Rev. S. L. Baldwin was elected President; and Rev. N. J. Plumb, Rev. Hu Sing Mi, Ling Ming Chiong and Wong Kin Mi Secretaries. The session was harmonious and of great interest throughout. We hope for a full report in our next number.

* * *

SWATOW.—Rev. H. L. Mackenzie writes August 5th:—When I last wrote to you I was on my way to Lu tung District city in connection with the severe persecution in that quarter. Mr. Gibson and I spent twelve days at the City, doing what we could to help on the case, and so far as we can judge, it was well that we did so, for it was pretty evident that the native Authorities were ready to let the matter drop or be hushed up. We met with six of the seven men who had been so savagely beaten, and heard the whole story from them. The assault was evidently premeditated, and with a deliberate intention to kill one or two of the leading brethren. Happily one of the two (as I informed you in a note written from Ho Teen) reported dead, recovered; but the poor man, though now able to go about, will all his days feel the effects of the terrible beating he received. It was touching to hear him and the others speak of their sufferings; there was no word of revenge, no bitterness against their persecutors, but a readiness to endure further wrong for the truth's sake, if such were the will of God. We were very glad that we had opportunities of meeting with these brethren and with others in that new region, and are hopeful that, through the blessing of Him who maketh the wrath of man to praise Him and who restraineth the remainder thereof, the way of the Gospel may in some measure be opened up through our visit to Lu Fung. Since our return to Swatow we have heard that some steps have been taken by the Native Authorities which are essential to a just settlement of the case. Thus the body of the murdered man has

been officially examined, a few of the accomplices of the murderer have been seized and beaten, and a reward is said to be offered for the arrest of the murderer. But you know how slowly and with what indifference to truth and justice such cases are conducted in the Yamens of this unhappy land. If only what has been done, and what little may yet be done by the Mandarins in this sad case, results in a reasonable degree of protection from open violence and outrage, we shall indeed be thankful. It must not be forgotten that what might seem to us and to the native brethren a great triumph in the Native Courts in such a case, would be something full of risk to the highest interests of the Native Church. Reliance on "an arm of flesh" is apt to become a very passion with the Chinese Christians, and a great snare to them. We must try to point them continually to the Lord their God as their true Defense and Stay, their Refuge and their Strength, a very present help in trouble. If it is given to them in the behalf of

Christ to believe on Him, it is also given to them to suffer for His sake.

I have not much of special interest in the way of Mission news to send to you. Mr. Gibson and myself have been much occupied with the Lu Fung case for some time now; but we are doing what we can to visit the Stations also. At one of these, Fow-shan (see Map in Conference Records) I administered the Communion and baptized two adults on the 21st and at another, Kee Yang, Mr. G. administered the Communion and also baptized two adults on the 28th. Since Kee Yang was occupied about 12 years ago, five congregations have "swarmed" from it, and now meet at their own Stations. The latest of these stations was opened yesterday at Pang Khau, a small market town some 6 miles on this side of Kee Yang.

O how we need to pray the Lord of the harvest to send forth labourers, for indeed in this land "the harvest truly is plenteous, but the labourers are few."

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

WE must remind our readers, (from a number of whom we have received expressions of satisfaction with the editorship, for which we are duly grateful,) that the success of such a periodical as the RECORDER does not

depend so much upon the editor as upon the contributors. The call is imperative for the immediate revival of practical interest in the preparation of contributions to its columns; and for taking care to secure sufficient time from other duties to accomplish this. A little effort in this direction in all quarters would speedily fill our hoppers with grist; and the meal we should then grind out would not have so musty a flavor as that which we have lately been compelled to search out from certain ancient bins. We are not unduly ambitious, we hope; but our ambition goes somewhat beyond editing a reprint of musty publications. We do not at all object to bringing forth old things from our treasure occasionally, if we can have a due proportion of new things to accompany them; but we have not enough of the antiquarian in our disposition to be satisfied with antiquities alone. Will our brethren kindly take this hint, and, if "a word to the wise is sufficient," forgive us for having said two hundred and nineteen words more than were necessary?

* * *

WE are glad to benefit by anything of good that we find among our Roman Catholic neighbors; and we extract from the *Hongkong Catholic Register* the following article on the "True Meaning of the Answer of Cana," which, originally appeared in the "*Catholic Universe*."

Rev. Father Albertus, of the order of St. Dominic, of the earliest missionaries to Kurdistan, when asked for an explanation of several passages and expressions in Holy Scripture which appear to us to be

obscure or unsuitable, gave it by describing the manners and customs of the East, which often throw a new light on such passages. Among others was the reply given by our Lord to His Mother at the marriage feast of Cana, which the missionary explained as follows: The Prefect of the Dominican mission in Kurdistan had resolved to place in the hands of the Archbishop a sum of money for the repairs of a church which belongs to his See. Soon after, when this Prelate paid the Father a visit, the Superior bade the proctor hand him the sum of two hundred and fifty francs (a considerable sum for that country) and remarked the money was given simply to repair the above named church, which would otherwise fall to ruin. At these words and at the sight of the money, the Bishop raised his hands, gazed earnestly at the Fathers, then leaning back in his divan, he cried out: "*Man bain anta unanal*" The proctor, who understood the Chaldean language, recognized to his astonishment those words of the Saviour to Mary, which are usually translated, "What is that to me and to thee?" In much surprise he communicated the answer to the Superior, and neither of them could refrain from expressing his surprise and dissatisfaction at this utterance.

In obedience to his Superior, the proctor asked the Archbishop why he was not satisfied, as the missionaries had already made him so many presents. "How! not satisfied!" replied the Archbishop, "Why, I am delighted; you have surpassed my expectations. You have divined my thoughts. To obtain aid for that church was my greatest wish;

in fact it was for that I came to you." He then repeated the words given above, and was not a little surprised that the missionaries did not understand the expression in the Bible, and he explained to them that in Chaldee it was an asseveration of the most intimate union of sentiment, being meant to express: "There is nothing between us: what is in thy heart is also in mine;" (*Nous n'avons pense*),—"We have had but one thought between us."

Attention being thus called to the matter, the missionaries soon found, in the common parlance of the Chaldee dialect, full and frequent confirmation of the Bishop's assertion.

Father Albertus also related the following circumstance as a further voucher for the correctness of this interpretation:

A rich man of some consequence (a Kurdistan chieftain, who although a Catholic, had many times taken part against the church), once forgot himself so far as to lift his arm to strike a priest, but, on the instant, he was visited by a punishment from God—his arm stiffened. (In countries where the Faith has not yet taken much root these extraordinary signs from God are not rare.) After a while the missionaries took advantage of the circumstance to make an appeal to the conscience of this officer, and so far succeeded that he took the resolution of making the exercises in the monastery of Mar Tacub, cherishing the hope thereby of regaining the use of his arm. Now, the arm continued stiff as before, but the man's heart was changed, and when at the conclusion of this holy time he was

on the point of departure, he was in the best possible frame of mind. He knelt before the Superior to kiss the hem of his habit and to receive his holy blessing. The Superior admonished him to be mindful of the duty incumbent on him to repair the evil he had done, and as a means of thus satisfying for past delinquencies recommended him to rebuild a church which had fallen into decay, and also to afford succour to a Christian village, which had been almost destroyed by an inundation. In a joyful tone, and without a moment's hesitation, the Kurdistan chief replied:—"Man bain antu un ana!" and, continuing, "I thought of this the whole time of the exercises; Father, you have hit on my own thought!" and repeating, "Man bain antu un ana!" he left the monastery, mounted his horse, and as he slowly rode away, the Fathers heard him again call out, as if it were the echo of his joy:—"Man bain anta un ana!" These words ascended as a thanksgiving from the fullness of his overflowing heart.

In this manner the missionaries became more and more convinced that the expression, "*Man bain anta un ana!*" which St. Jerome has rendered in the Latin Bible by the words, "*Quid Mihi et tibi!*" is incorrectly translated in modern languages by an equivalent of "What is that to me and to thee?" Throughout the East it never occurs to any one to consider it otherwise than as an expression of the most intimate union of soul between our Jesus and Mary.

We see that Emory College, Georgia, U. S. A., has conferred the degree of LL.D. on Rev. Y. J.

Allen, D.D. our confrere of the *Globe Magazine*. There are many laws hereabouts that need doctoring, and we hope that Dr. Allen will proceed to magnify his office, on his return.

Notices of Recent Publications.

The Social Circle. A Weekly News-paper for the Family. Conducted by a Lady.

THIS is a New enterprise in Journalism in the Far East. It aims to provide a paper adapted to the wants of the household. As a newspaper it will give current news gleaned from all sources. It has a correspondence column, which patrons can use to ask questions about household economy or other matters interesting to the *mater familias*.

Of course the fashions must also have space, although they are no more a monopoly in the paper than they are in any true woman's life and thought. The road to a man's heart demands attention in such a household paper, hence we find

recipes for good things for the table. Recreation for a few leisure moments is found in the Amusement column, and last and of ever increasing importance is a department "For the Wee Lambs O' the Fauld." The paper will find a welcome at many a fireside, and is an index of the fact that home life is demanding more attention from foreigners, many of whom are compelled to reside with their families, for a number of years in China.

The price of the paper is \$12.00 per annum and it may be obtained from J. R. Black Esq., Far East Printing Office, Shanghai.

The Story of the Cheh-kiang Mission of the Church Missionary Society. By the Rev. Arthur E. Moule.

THIS little book is a gem in missionary literature—an excellent, modest, straight forward narration of the work of one of the most interesting Missions in China. The field of the Mission is well described, and its earlier and later history is well written up. The difficulties, discouragements and disappointments connected with mission work are frankly stated; and its triumphs and hopes are modestly set forth. The dark side is not painted in too sombre colors, nor is the light side made brighter than facts fully warrant. The appendix contains some notes

on *Fung-shui*, interesting items of missionary news from Hangchow, a Chinese Flower Ballad, translated and annotated by Rev. Geo. E. Moule, chronological notes, statistics, &c. The statistics for 1876 show a total of 29 native Christian teachers, 565 adherents, 288 communicants and 210 scholars.

The illustrations are uniformly good. Bishop Russell appropriately appears at the opening of the book, and is fortunate in being much better represented than is usual in such pictures. We have read the story of this Mission with deep in-

terest, and shall look eagerly for news of greater successes in the future. We wish that a copy of the

book could be speedily placed in every Mission Library.

The Story of the Fuh-kien Mission of the Church Missionary Society, By EUGENE STOCK, London, 1877.

WE are happy to adopt, in place of any review of our own, the following appreciative notice of the above book from the columns of our contemporary, the NORTH CHINA HERALD:—

THE recent outrages at Foochow against the Missionaries naturally attract attention to the work going on in the province of Fuh-kien, and render the volume before us timely and acceptable. The book opens with a careful description of the scene of the Church Missionary Society's labours. The city of Foochow is well described, and the writer, by a clever and vivid word picture, has enabled the stay-at-home traveller to realize the movement and bustle of the crowded Chinese streets with remarkable accuracy. The second chapter gives an account of the beginning of the work at Foochow. The first Missionaries of the great English Society, Messrs. Welton and Jackson, landed in 1850, and were not allowed to live inside the walls, but only at the suburb of Nantai. Mr. Welton opened a dispensary which was useful in affording relief to the natives, and seems naturally enough to have predisposed them in favour of Christianity. The pioneers were soon reinforced by other clergymen, and a hopeful work was commenced. The energy of Mr. Wolfe and Mr. Cribb has been well directed, and their industry has been rewarded with

the sight of unusual results. The preaching of the catechists at Liengkong, Lo-nguon, Achia, and Kacheng, has been successful, and the European residents have liberally contributed to assist a Mission which they saw was in the truest sense alive. There seems, however, to have been a strong feeling kindled amongst the Mandarins against the rising Church. Here is an account of a persecution which took place nine years ago:—

On the night of Sunday, June 20th, 1869, a body of the Chinese soldiers and police, accompanied by some of the gentry and *literati*, attacked and broke open the Mission chapel, destroyed the furniture, and seriously damaged the building. Having plundered the catechist, who lived in an adjoining room, they proceed to the house of old Siek, and committed a similar outrage there, turning the inmates, who had retired to rest, out into the street. The old man was not in Lo-nguon at the time, we must say providentially, for he would scarcely have escaped with his life had he been at home. This outbreak was but the first of a series of acts of lawless violence perpetrated by the police upon unoffending Christians. It was pleaded by the mandarins that Siek and two or three others had wantonly destroyed the idols in one of the temples; but this was never proved, though it seems probable

that some of the converts had been more zealous than discreet in their conduct, and had failed to "walk in wisdom towards them that were without." There was, however, no pretence that the Christians generally had done anything to irritate their heathen neighbours; yet the whole community was for several months subjected to a distressing persecution. Some were beaten, some robbed of their little all, some dragged before the magistrates upon false charges, and compelled to purchase their liberty by heavy payments. One man had a dying thief laid at his door by the district policeman, who then accused him of murder. Another was kept in prison for many months, and died there. This persecution seems to have been the work almost exclusively of the governing classes, the people generally taking little or no part in it, and in some cases even showing sympathy for the sufferers.

As a contrast to this discouraging picture of "The Church Tested," we give an extract of a more satisfactory character from the chapter headed "The Church Growing:"—

Sunday.—It was very pleasant to awake in a large airy upper room, through the window of which we could see the east end of the church. For a time we forgot that we were in the midst of a heathen city. The Christians kept coming in for the service, arriving from the neighbouring villages. We missed the "church-going bell." This is one deficiency of the church, which, we trust, will be supplied in due time. All being ready for service, the examination of candidates for baptism took place in the hall of the catechist's house, and six men and five

women were accepted out of those present. The church, which seats about 200, was well filled with men; it lacks accommodation for the women, who were crowded together on the right of the chancel. About 100 Christian men were present, and behind them the heathen pressed in. Besides the eleven adults, two children were baptized. What made the service of special interest was the fact that one of the women was the wife of old Sick, the lime-burner, once a deadly enemy to the faith, who used to taunt her husband, "What has Christianity done for you?" Grace has triumphed at last, and she has been given to the believing prayers of her husband. It was a joyous day for him, in spite of the persecution he is still enduring. Then, after the sermon, it was our further privilege to partake of the Lord's Supper with forty-one Chinamen and eight women, making, with our three selves, fifty-two communicants. It was a happy season. Non-communicating attendance is a necessity here—it prevents the heathen having any ground for a suspicion of evil in connection with the Christian rites, and stimulates the inquirers to press on towards the full realisation of their fellowship as believers in a crucified Saviour.

The country people in China accept Christianity with greater readiness than the dwellers in towns, and Mr. Stock suggests that the word *urban* may in future become synonymous with heathen as the word *pagan* did in Europe. We find in these pages, as in every Missionary report, that hostility to our religion is shown specially by the *literati* and gentry, and that the

common people, if left to themselves will rarely give other than a friendly welcome to the Missionary. We have some sensible remarks from Bishop Burdon at page 268, which are not without a bearing on the recent troubles in the provincial capital of Fuh-kien. The Bishop of Victoria entirely acquits Missionaries of "hankering after the inevitable guboa." He remarks that in asking for Consular interference, they only take it for granted that the Consuls themselves are Christian men, who, before a heathen magistrate, will not be ashamed to show that they take an interest in Christians even though they are natives of China, and to try every moral means in their power to instill the principles of toleration and fair dealing into the minds of the rulers of the land. This is the sound and sensible view of the question which commends itself to every one whose mind is not warped by those perverse doctrines which make

a man the friend of every country but his own. An Englishman does not cease to be an Englishman because he is a Missionary, and we hope that from the present occurrences at Foochow we shall date a policy based on this common sense view of the situation. The volume before us is a clearly written unsensational account of good work well done, and those who have the interest of the Chinese at heart must rejoice in hearing such satisfactory reports of progress. The tacit conspiracy between the doctrinaire statesmen at Home and the tyrannous Mandarins in China has done more to keep the Chinese in a state of mental and social slavery than anything else. The Missionary and the Merchant are really the best friends of the masses. Their worst enemies are at Peking and in the provincial yaméns. We must not leave Mr. Stock's volume without a word of praise to the artist. Some of the woodcuts are very well done.

The Gospel in China. July, 1878. August, 1878.

WE cannot refrain from expressing our hearty admiration of the good work Dr. Maxwell is doing, in conducting this publication for the Foreign Missions Committee of the Presbyterian Church of England. The July number contains an account of the Girls' Boarding-school at Amoy by Mrs. Gordon; an account of a remarkable meeting of the Amoy Presbytery, by Rev. W. S. Swanson, in which the attachment of the Chinese Christians to Dr. Douglas was shown by sobs and weeping all over the Church, when his memorial was read by a native

pastor; an account of a new station by Rev. H. L. Mackenzie; a report of the opening of the New Hospital at Swatow, by Dr. Gauld; a letter on the value of the Medical Mission at Swatow, by Rev. H. L. Mackenzie; a description of the Pagoda near Ch'ao-chow foo, by Rev. Wm. Duffus, accompanied by an excellent engraving; some notes concerning the Training College at Tai-wan foo, by Rev. T. Barclay; and several miscellaneous items of Missionary News.

The August number contains statements of the severe persecution

at Tsah-kia, resulting in the death of one of the members; of fresh encouragements at Yam-tsan; of the Hak-ka station in Formosa; of the Sek-hvan tribes in Formosa; and a description of the Bridge at Ch'ao-chow foo, accompanied by two excellent illustrations.

This enumeration of the contents of these two numbers will show at once how thoroughly the publication is made up from the living experiences of the Missionaries in their work. It cannot fail to deeply interest the home church in its work in China. There ought to be some way in which a publication of this sort could find its way to every Mission. Nothing is more helpful to a

Missionary than the actual experiences of his brethren in other fields. The English Presbyterian Mission has wisely concentrated its force in the region of Amoy, Swatow and Southern Formosa; and it is exceedingly fortunate in having now, as it has had from the first, a set of earnest, devoted and able men in its service. If one of them is laid aside, like Dr. Maxwell, and not permitted to move about, he uses his brains and his pen in the most effective way to promote the objects of his Mission. The "Gospel in China" cannot be too highly praised. It is one of the very best of missionary publications.

Lessons in Astronomy. Republished from the Child's Paper. By the Rev, C. C. Baldwin, D.D.

THESE elementary lessons in Astronomy are put in easy Wun-li by Dr. Baldwin, and will be very useful in the numerous schools that are carried on by missionaries in different parts of the Empire. The book has

only ten Chinese pages, but these ten pages contain a very considerable amount of astronomical knowledge. Applications for copies should be made to Rev. J. M. W. Farnham, Shanghai.

Our China Visitor. Mission of the M. E. Church, South, U. S. A. Shanghai, China, July 1st 1878. Quarterly. Vol. III. No. 1.

THIS is another excellent publication, intended, like the "Gospel in China" to interest the members of a particular church in its own Mission in China. It is conducted by Rev. J. W. Lambuth. The present number contains a variety of interesting articles on the work of the Mission, and others of a more general nature, including a translation of a Chinese Book of Instruction for Females, a brief history of Bud-

dha, Miss Fielde's article on Infanticide &c., &c. We are glad to observe the Rev. Walter R. Lambuth, M. D., is making good use of his Medical knowledge, and like the first apostles of the faith, goes about healing as well as preaching. We wish him great success in both lines of Missionary work; and we are among those who believe that, when circumstances call a man to attend to both, success is quite possible to

him. Of course, we prefer, when possible, to have one man fully devoted to preaching, and another to healing; but this is not always possible, and it is not necessary that a man should be a poor preacher, because he is a good doctor, or *vice versa*.

The China Review, Vol. VII, No. 1. July and August, 1878.

THIS is a fair average number of a periodical that is always interesting to students of the Chinese language, and others who wish to know what is to be found in Chinese literature. Of course such a publication is not expected to be very lively in its nature, and has a prescriptive right to dryness. In its notice of our May and June number, it seems to complain that we have infringed on its prerogative in this respect; and we confess that the complaint is not unfounded. We acknowledge the transgression, hereby make full apology, and like boys at school, say "We didn't mean to do it, and will not do it again—if we can help it." If this is not satisfactory to our contemporary, we submit that said contemporary must be the most unreasonable of Magazines,

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

Vol. IX.

NOVEMBER-DECEMBER, 1878.

No. 6.

A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries April, 1878. (enlarged).

By REV. ERNEST FABER OF THE RHENISH MISSION.

(Continued from Page 343).

聖治章第九

曾子曰：敢問聖人之德，無以加於孝乎？子曰：天地之性，人為貴，人之行，莫大於孝。孝莫大於嚴父，嚴父莫大於配天，則周公其人也。昔者周公郊祀后稷，以配天，宗祀文王於明堂，以配上帝，是以四海之內，各以其職來祭。夫聖人之德，又何以加於孝乎？故親生之膝下，以養父母，曰嚴。聖人因嚴以教敬，因親以教愛，聖人之教，不肅而成，其政不嚴而治，其所因者本也。父子之道，天性也，君臣之義也，父母生之，續莫大焉，君親臨之，厚莫重焉，故不愛其親而愛他人者，謂之悖德，不敬其親而敬他人者，謂之悖禮。以順則逆，民無則焉，不在於善，而皆在於凶德，雖得之，君子不貴也。君子則不然，言思可道，行思可樂，德義可尊，作事可法，容止可觀，進退可度，以臨其民，是以其民畏而愛之，則而象之，故能成其德教，而行其政令。詩云：淑人君子，其儀不忒。

CHAPTER IX.—On Holy Government.

1. Tsang Tsz said, I venture to ask whether the virtue of saints has not something additional to filial piety? The Master answered, "of heaven and earth's nature man is the noblest, of the actions of man none is greater than filial piety. In filial piety nothing is greater than to dignify (exalt) one's father. The dignity of the father cannot be greater than to make him the equal of heaven. Duke Chow then was such a man. Formerly duke Chow sacrificed on the round hill to Hên Tsieh (his remotest ancestor) to make him equal to heaven; he sacrificed in the state-hall to King Wen to make him equal to Shang-ti. For this reason all within the four seas came to sacrifice according to their respective ranks. What then could the virtue of a saint add to filial piety? For attachment is

engendered on the knees, and by supporting them the parents are daily dignified. The saints taught reverence as a consequence of dignity; they taught love as a consequence of attachment. The teaching of the saints brought perfection without severity, their government brought order without rigour. What they corresponded to has been the very origin.

2. The intercourse (tao) between father and son is of a heavenly nature (illustrating) the right between (ruler) lord and minister. Father and mother gave life to him, no connection is greater than that; the affection of the ruler (father) comes down on him, no generosity weighs heavier than that. Hence not to love his parents but to love other men is called repugnance to virtue, not to respect his parents but to respect other men is called repugnance to propriety. If submission itself becomes opposition, the people will be without a model (an ideal) and will not be accomplished in what is good, but altogether in what is obnoxious to virtue. Though he could gain them (by becoming their superior), the superior-man will not care for it. The superior man is not so, he thinks upon his words whether they are to be spoken (and the people will believe them), he thinks upon his actions, whether they can be delighted in (by other persons). His virtue and righteousness may be honored, his management of business (affairs) may be a model. His attitude and pausing may be looked upon, (as guide) his advance and retiring may become a standard. For this reason his people, when he comes to them, will fear him and love him, will imitate and model themselves after him. He is able, therefore, to complete his virtuous instruction and to make his governmental-order effective (His influence, 風化, ought to be such.)

The ode says:—(Shi I 13 III 3).

“The good man, the princely man
Has nothing wrong in his deportment.”

The Li-ki, chap. 禮運 says, 人者五行之秀氣也, man is the sublimest substance of the five elements. The Shu says, heaven and earth are the parents of all things and man is the intelligence 靈 of all things.

Another chapter of the Li-ki, 曲禮 gives the injunction 父之讐弗與共戴天 one must not be under the same heaven with the father's enemy. The commentator 鄭玄 explains it, the father is the son's heaven 父者子之天也 etc. It is also said, that females at home honor the father as heaven 在室則天父, after their marriage the husband is their heaven 出則天夫, so that in the human relations the father is regarded as heaven.

嚴父=尊嚴其父, 尊=崇, 嚴=敬 to give highest honor to his father. To make the father the equal of heaven and to sacrifice to him as such originated with duke Chow.

On Hen Tsieh (vid. Mr. Mayer's Manual). He lived about 2350

B. C. King Ki, 王季 the father of Wen, Wu and duke Chow lived about 1200 B. C., there is an interval of 1150 years between them, yet the Com. says, that from one to the other, only 15 generations 十五世 had passed, which make only 300-450 years. Nothing is said about this discrepancy. 郊 is a round hill 50 *li* to the south on which heaven was sacrificed to at the time of the winter solstice.

明堂, or bright hall is 天子布政之宮也, the palace where open court was held, it stood 7 *li* to the south of the kings city.

上帝 Shang-ti, 在天爲上帝分王五方爲五帝 *in* heaven (observe not *as* heaven, or heaven itself) he is God, distinguished as king over the five regions, the same as five *Ti*. Ta Tei Li-ki says, the bright hall had nine rooms 九室, each with four folding doors, altogether 36 doors or 72 valves, the house has been round above and square below.

膝下 = 孩幼之時 in tender childhood.

Affectionate love is borne in earliest childhood, the parents exemplify it 教示之. It is said here, that the human relations and correct nature must be taught in tender age, then (the children will be) bright, if not taught they are stupid, 人倫正性必在蒙幼之年教之則明不教則昧. On education of children 內則 (Li-ki) and 曲禮 give some advice.

(“因 is supposed to be understood. The King-tsieh-chuen-kwu explains it 1., = 依 2., = 就 3., = 仍 4., = 猶順 5., = 猶受 6., = 舊 7., = 親 8., = 猶親.”)

Reverence is put first and love after it. Music is mutual, propriety is separate; mutual, thence affection for one another, separate, thence respect for one another, 樂者爲同禮者爲異同則相親異則相敬.

聖人, saint, or sage. 聖者通也稱明王者言在位無不照也稱聖人者言用心無不通也, holiness means penetration. If applied to the illustrious kings, it says, that on their throne everything is luminous; if applied to holy men, the term says that they penetrate everything to which they turn the mind. (The qualification for a Chinese saint appears thus to be merely intellectual, which, however does not agree with the meaning of other classics, Comp. Confucius and Mencius).

2. 續 = 連 connection; here taken as continuation 子繼於父母相連不絕也.

凶德 = 悖 or 害於德, obnoxious to virtue.

言者心之聲也思者心之慮也可者事之合也道者陳說也行謂施行也樂謂使人悅服也, the sense of these sentences is easy to understand.

德義 = 立德行義 or 得於理宜於事 partaker of principles, proper in business, for this he gets the esteem of other men.

容止 = 威儀 etiquette, proper appearance in society, must agree to the established usage 必合規矩. His entering into the agitation of public service or retiring in the calmness of private life, will not overstep propriety and law; he will then be looked upon and become a model.

畏其力而愛其德 they fear his power and love his virtue.

淑 = 善 good, 忒 = 差 or 爽 perverse, false.

(†) Though the Commentary makes the Saint rather a sage, that is shifts his excellency from the ethical to the intellectual ground, we are justified by the text itself in regarding the Saint as complete in virtue, as the perfect man in all moral qualities (of course in the Chinese sense). Yet with all virtue complete he exhibits nothing in addition to filial piety, which is the most adequate expression of the most noble human nature. Here is a point where this Canon stands alone in all the philosophies of the classic period. Not filial piety, but love and righteousness (仁 alone, or 仁, 義, or 仁, 義, 禮, 知, or 仁, 義, 禮, 知, 信), are said to be the natural productions of human nature. But we shall again be turned to the subject by later writers (see the other parts of this investigation). I may point, however, at the very expression of the text that filial piety is immediately brought in connection with the actions (行) of man. The great difference between the nature of man 性 and his actions is overlooked by the native writers.

In the following sentences our moral feeling, must be repulsed. Deification of the deceased father is considered as the culmination of human morality! Here we have arrived at the great gulf between natural religion and revelation. Filial piety is made the whole of *religion* and this Canon makes it the *only* religion to living men; all other worship is nothing, but a means to achieve the higher end, of which nothing can be higher than the parents. This idolatry was introduced into China by the duke of Chow (1111 B.C.). It is important, in investigations into the early religion of the Chinese to keep this fact well in mind.

Here again a distinction is made between heaven and Shang-ti. *Heaven* appears as deity (die Gottheit, ἡ θεϊότης) and corresponds as such to the remotest ancestor. Shang-ti on the other side appears as God (die Gottheit, ὁ θεός) and corresponds as such to the actual cause of our life, the father.

To what is said on *teaching* we can readily give our consent; education must not become abstract, but remain in constant contact with what is natural, with the rudiments of human life itself.

2. Here at last we arrive at the definite meaning of 孝 or filial

(†) Under this mark my own remarks are given at the end of each chapter, E. F.

piety. Though *of* heavenly nature, it cannot be called *the* heavenly nature of man; though the culmination of human action, it does not comprise all moral activity—it is the exponent of the intercourse between father and son and of all similar human relationships of which that between lord and minister is, for the Chinese, the most prominent; both father and ruler, son and minister correspond to each other. The natural connection between parent and son is the strongest, so the love of the son to the parent must be the most fervent and unabating, to other persons only some degrees less are to be tolerated. So it is with the expression of respect to others. Love and respect due to a higher power above man are never thought of. From the next sentences in the text we can understand why the very best among the Chinese have nothing better than pity for missionaries, who leave their parents to go work and die in foreign countries. It is well to tell the Chinese that we would not go, and no Missionary Society would send a man without the consent of his parents, that we would not go when the parents would suffer for the need of our personal service, and if going in the proper way, we always keep our relationship not only for this world, but even for the life to come, last but not least, that our earthly fathers are only shadows of the eternal father of life and that all paternal authority is but derived from Him on high.*

The model of the superior man is well drawn; he will not comply with the evil propensities of the people to gain their favour, but will be in every respect a pattern to elevate the people.

也、養、日、三、醜、而、驕、不、下、居、事、備、致、致、致、致、事、子、
 猶、用、者、而、則、爭、上、親、矣、其、其、其、其、親、曰、
 爲、三、不、亂、居、不、然、其、其、其、其、也、孝、
 不、牲、除、刑、爲、上、驕、後、哀、樂、病、養、居、子、
 孝、之、雖、兵、在、醜、而、醜、爲、者、則、則、則、則、之、
 第十 紀孝行章

CHAPTER X.—*Filial conduct exemplified.*

The Master said, "The service of filial sons to their parents is this:—dwelling with them, they exhibit their respect, in supporting them they exhibit their cheerfulness, in sickness they exhibit their sorrow, in mourning for them they exhibit their grief, in sacrificing to them they exhibit their solemnity. After these five things are well in order, one is then able to serve his parents. Those who serve their parents are not proud in elevated positions, not disorderly in working below, in riots not contentious. (For) pride ruins those in elevated positions, disorder brings

* Against the Chinese we may also say:—To love his parents and *not* to love other persons, etc., is also a sin, that Christianity never teaches *not* to love his parents and love other persons, but to love God more than any man, that we love and honor our parents and then love and honor also other people.

punishment on those working below, contention in riots produces fighting (war). If these three (evils) are not put away, though every day the three kinds of sacrificial animals are used as provision (for the parents) one is yet unfilial.

紀=紀錄 to narrate, to record. To the heading, two characters, 犯法, "to break the ruler," were added after 行 which now are left out.

到=盡 to complete, to finish, to exhaust. 居=平常在家 the usual residence at home. How the parents must be respected in serving them is exemplified in the Li-ki, chapter 內則, the support in 檀弓, the behaviour during the parents illness in chapter 文王世子; on mourning see the last chapter of this Canon; the sacrifice is accompanied with 齋戒沐浴明發不寐, fasting, washing and abstaining from sleep.

醜=衆 a multitude, 爭=爭競 to quarrel.

The three kinds of sacrificial animals are, cattle, sheep, and pigs.

(†) As we have had five kinds of filial piety according to the position of the son, chapter I-VI. so we find here five kinds of service according to the circumstances every parent is placed in. The circumstances represent the five periods of life of all parents, 1, in their strength, 2, in their old age, or in time of want, 3, in sickness, 4, in death, 5, as spirits. The services done do not consist in external works only, but especially in the moral attitude of the mind. Respect, cheerfulness, sorrow, grief, solemnity are all moral qualities and not one of them is allowed to be missing. But besides these positive requirements, there are three negative ones given. They refer to the position of the son in a high or low station and among associates or other connections. No pride, no disorderly and no contentious spirit are the three requirements of the negative form. The injunction of them is even more severe than that of the five positive ones. As the Chinese have a great tendency to merely external show and as their very worship of ancestors is, at the present day, nearly altogether void of the moral qualities required in these chapters, we have another proof that even the best precepts are of no avail where the *spirit* is wanting. A new life is needed.

也、亂、親、孝、無、聖、無、要、於、罪、三、刑、子、第、五
之、道、此、者、法、人、上、君、不、莫、千、之、曰、十、
道、大、無、非、者、非、孝、大、而、屬、五、一、章

CHAPTER XI.—On the five Punishments.

The Master said, "among the three thousand cases assorted under the five punishments no crime is greater than unfilial conduct. Pressure

on the ruler (acknowledges) no supremacy, condemnation of the saints (acknowledges) no law (ideal), condemnation of filial piety, no relationship. This is the way of great disorder."

The five degrees of punishment are 墨, a black mark on the front of the head, also called 黥, 劓 cutting off the nose, 剕 cutting off the feet = 剕, 宮 castration, and 大辟, death. The cases which fell under the penalty of these five punishment numbered three thousand; though the offence differed the guilt was the same 所犯雖異其罪乃同. The first three of these punishments were abolished by emperor Wen of the Han 179-157 B.C., castration was abolished by the first emperor of the Sui 589 ff. A. D. The punishment of parricide is detailed in Li-ki, 檀弓.

The pressure on the ruler is made by the minister to carry his own opinion 以從已, it indicates a heart which does not submit to authority 是有無上之心.

非 = 非毀 to revile, discredit. To sum up, the Commentary says:—"If man is not devoted to the ruler, finds not his laws in the saints, has no love to his parents, all these things are unfilial, it is the culmination of wickedness, the Canon therefore connects it with great disorder (rebellion)," 人不忠於君不法於聖不愛於親此皆為不孝乃是罪惡之極故經以大亂結之也.

(+) This chapter seems a continuation of the former, where the expression "unfilial" is the very last of the text. We have there three cases of what is unfilial and in this chapter again three somewhat corresponding cases, if we may use the word "cases." The peculiarity of this chapter seems to be that what constitutes unfilial conduct is not so much taken hold of in certain criminal actions, but rather in the disposition of careless haughtiness where one's own mind is taken as highest authority, one's own ways are regarded as the best and one's own person is considered the only subject of love. Such a disposition is certainly always at the root of social and political disorders. In taking great care not to enter Charybdis the Chinese have, however, fallen into Scylla. There is an absence of boldness of opinion among the Chinese scholars really surprising among such a great number of men of considerable abilities. Yet to criticise the government institutions or the doctrines of their saints, or their family customs, which are all regarded as constituent parts of filial piety—is considered a crime of equal enormity with high treason. Great filial piety, taken in this sense, has made grey children of the Chinese. All their productions are on that account more or less puerile.

也、此寡人君則子故者莫樂易善教愛子
 之而悅一則弟敬敬悅敬其父已善安俗民禮莫善於孝
 謂悅所臣悅敬其兄矣上治民順莫善於孝
 要道者萬敬其兄矣民風莫善於孝
 道衆者萬敬其兄矣民風莫善於孝
 廣要道章第十二

CHAPTER XII.—*Amplification of the important way, (principles).*

The Master said:—"For teaching the people attachment and love nothing is better than filial piety; for teaching the people propriety and obedience nothing is better than brotherly precedence; for reformation of fashion and change of customs nothing is better than music; for the security of superiors and the order of the people nothing is better than propriety. Propriety is nothing but respect. If, (superiors) therefore, respect their parents, then the sons will rejoice, if they respect their elder brothers, then the younger brothers will rejoice (to imitate it), if they respect their ruler, then the ministers will rejoice; if one man is respected then thousands and myriads will rejoice. That those who are respected are few and those who rejoice (to follow the example) are multitudes—this is called the important way."

This and the next chapter are expositions of phrases used in chapter I, but in reverse order to show that truth 道, virtue 德, perfect each other, 相成以互爲先後也.

The ruler will teach his people in the most effective way by his own practice of filial piety and brotherly love. 親愛=親於君而愛之.

Music has its root in the natural disposition of man and the tones correspond to the governmental instruction, 樂者本於情性聲者因乎政教; if the governmental instruction is bad 失, or lost, the natural disposition (or feeling) of man becomes corrupt, 壞, and from that cause the tones of music become extravagant 移. The rulers have to listen what kind of music their subjects perform and correct 正 it (this would mean in the connection here, that they had to rectify their instruction and by it the hearts of men, so that from purified dispositions should issue a purified music).

Propriety distinguishes between ruler and minister, superior and inferior, older and younger, male and female, that is, everybody is treated according to his social rank. The root 本, of propriety is respect 敬.

悅 means here more stimulation to cheerful imitation of the pattern set before them. 一人 refers to 父兄 and 君.

(†) The chapter does not give a definition of what *tao* means, yet we observe that it not only expresses the metaphorical meaning of "way" but also the connection of cause and effect, we may also say, the means in reference to the aim (comp. Digest of Confucius p. 113 ff.)*

* As only a small number of this work (English translation with Chinese text) is sold

(+) We are again referred to teaching but it is highest virtue from which it issues and to which it tends. Virtue corresponds to duty, a certain degree of accomplishment in the fulfilment of his duty is called virtue. The duties of all men are here comprehended under three heads, as a son, as a brother (in the wider sense including clan brethren) and as a subject. On the other side there is the father, the elder brother, the ruler. The instruction to be given is again of a practical nature, not theoretical teaching, we might say experimental, as the pupils only imitate what they see practised before their eyes. But it is said here, that it is not necessary that the teacher come in personal contact with the people to be instructed; if he only reaches the highest virtue in doing his duties, his influence will accomplish everything among the inferiors. This is true to a certain extent, but the mere influence of virtue is generally overrated in the Chinese Classics. There will always be found a positive opposition of sin and passion and selfish interest among the people. The history of China bears sufficient testimony to this, our statement.

後名於以於治家於順兄於忠親子子四章廣
世立內、行官、可理、長、可悌、君、可孝、之曰、第揚
矣、於、成、是、移、故、居、移、故、事、移、故、事、君、十、名

CHAPTER XIV.—*Amplification of spreading the name.*

The Master said:—"As the superior man serves his parents with filial piety, he may, therefore, bring faithfulness to the ruler (prince); as he serves the elder brother fraternally, he may, therefore, bring obedience to the elders; as he is reasonable in his family, he may, therefore, bring good order into office. Thus by his conduct being perfect at home, his name will be established in after ages. (comp. chapt. I, 2.)

脩上三德於內名自傳於後代 if the above mentioned three virtues are cultivated at home, the name goes spontaneously down to after ages. As illustration a sentence from the Analects is quoted.

君子不器, the superior man acts not as a fool. His actions get their impulse not from without, but from his own virtuous motives and he thus always remains in harmony with himself.

(+) To get a name, or to spread his name, means to get honor, to become of renown even in after generations. We may call this the *summum bonum* of the Confucianists. A name is the highest good they can expect after all their struggles for virtue. That many of the very best men have to live a life of indigence, detraction and disgrace among their fellow-men is a fact not acknowledged by this sort of Chinese writers. The early Taoists differ in that respect, comp. 列子 and

莊子。 Though we disagree with the aim set forth in such a way, we have to acknowledge our approval regarding the means to seek honor. We are referred here to the conscious discharge of the small and often despised or overlooked duties of our very nearest surroundings, especially in family-life, towards parents and brethren, and we might add wife and children. From this ground of exercise at home man "brings his virtue into public life, to his prince, to other superiors and in his office. As he comes with a sense of duty, with a habit of virtuous behaviour and of moral perseverance, he must, under ordinary circumstances, become crowned with success. It is to be regretted that only very few men of renown have gained this honor in this most honorable way.

諫諍章第十五

曾子曰：若夫慈愛、恭
敬、安親、揚名、則聞命
矣。敢問：子從父之令、
可謂孝乎？子曰：是何
言與？是何言與？昔者、
天子有爭臣七人、雖
無道、不失其天下、諸
侯有爭臣五人、雖無
道、不失其國、大夫有
爭臣三人、雖無道、不
失其家、士有爭友、則
身不離於令名、父有
爭子、則身不陷於不
義。故當不義、則子不
可以不爭於父、臣不
可以不爭於君、故當
不義、則爭之、從父之
令、又焉得爲孝乎、

CHAPTER XV.—On remonstrance,

Tsang Tsz said:—"As about tender love, reverent respect, giving ease to the parents and spreading the name, I have heard the injunction (direction); may I presume to ask whether a son who (under all circumstances) follows his father's commands may be called filial?" The Master said, "what words are these! what words are these! Formerly if the emperor had seven remonstrating ministers, though (he ruled) without principles, he lost not his empire; if a prince had five remonstrating ministers, though (he governed) without principles, he lost not his state; if a governor had three remonstrating ministers, though he acted without principles, he lost not his estate (family); if a scholar had a remonstrating friend his person became not separated from a good name; if a father had a remonstrating son, his person would not commit what is unjust. When iniquity is, therefore, imminent, a son may not refrain from remonstrating with his father, nor a minister abstain from remonstrating with his sovereign. When, therefore, iniquity is imminent, and they remonstrate against it, to follow the father's commands, how could that be filial piety?"

慈 and 恭 are best taken as Adjectives. The repetition of 是何言與 indicates that the question was very much out of question, 深不可也. 昔 = as usual, during Ollims reign. 極諫爲爭 utmost admonishing is remonstrating.

The seven men of the emperor were the four tutors 輔 and the three dukes 三公. The five ministers of princes of states are said to be the 三卿, 內史 and 外史, three governors, the secretary of the interior and the secretary of the exterior affairs. The three ministers of governors were 家相, 室老 and 側室, for the latter another commentary gives 邑宰. It is not to be inferred, however, that only the great ministers and only the eldest son had the duty of remonstrating, but every one, 凡爲臣子者不可以不諫爭.

四輔 is here explained by 左右前後 left, right, before and behind i.e. 四鄰, the four neighbours, all surrounding. The numbers 7, 5, 3, 1 diminish in accordance with the ritual due to the places of honor.

不失 occurs three times and 不離, which is of the same meaning, only twice.

Regarding the son's remonstrating with his father it is said in 曲禮 that the son, serving his parents, remonstrates three times, if the parents do not give hearing he with lamentations allows them to go on 子之事親也三諫而不聽則號泣而隨之.

(†) In this chapter the Chinese author goes beyond himself. If neither the prince, nor the father can be regarded as highest authorities who then? Both prince and father are liable to errors and to sins, and it would be sinful to follow them in such cases. Yea, the son or minister is not allowed to remain passive, but is to make a firm and resolute resistance by remonstrating against the evil intention of the father, etc. It is very remarkable that they have to do this not from fear of the evil consequences of the wickedness when enacted, but because it is 不義, immoral, or unrighteous. "What is right," is then the highest standard for the conduct. Though nothing is said here about this highest authority we can only infer that it means "the example of the Saints." But how do we know that the Saints are models of righteousness? The Chinese can only answer from their stand-point; they agree with what we think is according to the good human nature which heaven has conferred upon man. This comes near to saying that the Saints are the revelation of what is right and good. But we see at once how the Chinese, though they themselves feel the insufficiency of their creed, cannot by their own resources go beyond. We do not find an objective rule, the will of God revealed by those in nearest connection with him, but the subjective opinion of the son and minister on what is right, that is what they "think" to be so. For this reason the rule laid down here has not been so effective as it might have been, backed by an objective authority; it has done however, some good, being a check to the absolute despotism of the Chinese rulers and to the absolute authority of the parent.

服、南、云、海、於、矣、廟、行、忘、也、有、也、雖、察、上、地、明、事、子
 自、自、自、無、神、孝、致、恐、宗、先、言、天、神、下、察、事、父、曰
 北、西、所、明、敬、辱、先、有、子、明、長、母、孝、昔
 無、不、道、光、之、鬼、言、必、彰、幼、孝、者
 思、自、四、通、神、不、兄、矣、順、故、事、明
 不、自、詩、著、慎、不、尊、故、事、王

六 感應章第十

CHAPTER XVI.—On Retribution.

The Master said :—" The ancient kings served their fathers filially, they, therefore, served heaven intelligently ; they served their mothers filially, hence they served the earth discriminately. Between seniors and juniors there reigned subordination, hence superiors and inferiors kept order. If heaven and earth are served intelligently and discriminately, the brightness of spirits will be manifested. Hence even the emperor must have somebody to honor, namely a father ; he must have somebody before him, namely an elder brother. In the ancestral temple he presents reverence who does not forget the parents ; he refines himself, who is careful in his conduct being in fear to dishonor his progenitors. When he presents reverence in the ancestral temple, demons and spirits manifest themselves. The utmost of filial piety and fraternal submission penetrates into spiritual brightness and sheds light upon the four seas, there will be nothing beyond its influence."

The Ode says :—(She III, 1, X, 6.)

" From West, from East

From South, from North

None thinks of not submitting."

明 = 能明天之道, able to understand the way or the principles of heaven.

察 = 能察地之理, able to discriminate the principles of earth (for 理 commonly 利 stands, profit). In one of the appendices to the I-king, 說卦 heaven 乾, (rather the productive power of heaven) is called, "father" and earth 坤, is called "mother." With such a service as described the spirits of heaven and earth 神祇, are effected 感, and confer fortunes 降福, on the worshippers, and answer to them with rendering assistance 應以佑助之.

Under 父 are understood 諸父, the paternal relations, also called 父之昆弟 or 伯父 and 叔父. After the sacrifice the emperor feasted his relations ; 兄 is also taken as 諸兄, the clan—brethren 天子祭畢同姓則留之謂與族人燕. Others explain 父 as ancestors 祖考. 先 in the first place means "brethren" in the second place, however it indicates "ancestors." In the Li-ki, chapter 坊記, it is said, 天無二日土無二王家無二主尊無二上謂普天之下天子至尊也, heaven has no two suns, the land (earth) no two

kings, the family no two lords, the nobles no two superiors, which means that in the empire (everywhere below the heavens) the emperor is of highest dignity.

If due honors are given in the ancestral temple, the spirit of the ancestors come near 祖考之神來格, 格=至.

The first part of this chapter speaks of 神明,* the spirits of heaven and earth, the second part speaks of 鬼神 the spirits of the ancestors.

The utmost of filial piety consists in the reverence paid in the ancestral temple.

(†) The welfare and all the fortune men enjoy are, after all, dependent on the blessings of higher powers, especially, it seems here, that the spirits of heaven and earth are the sources of happiness. As their movement to propitiate the worshippers is made rather dependent upon the manifestations of the ancestral spirits, the latter are regarded, as it were, as mediators. Nothing else is said on the relation between the two kinds of spirits. It also seems quite a matter of course that all the deceased ancestors are in a free and happy state, none of them seem to suffer the consequences of his evil deeds, all retribution seems to be exhausted in this life. The nonsense of such doctrines soon became apparent even to the Chinese and the exaggerations of Buddhistic rewards and punishments were accepted as welcome supplements to the Confucianistic doctrines. We doubt, however, whether Confucius himself gave his consent to the contents of this chapter. Confucius did not venture to go beyond the visible world in his doctrines. This chapter seems one of the concessions made by the disciples of Confucius to the doctrines of Mih Teh or Micius (comp. doctrines of Micius chapter 31 *Grundgedanken des Socialismus bei den alten Chinesen*).

之、何 心 謂 矣、心 也、能 故 救 其 過、退 思 上 子 子 第 事
日 藏 矣、遇 乎 詩 相 上 其 美、將 思 盡 也、之 曰、十 君
忘 之、中 不 愛 云、親 下 惡、匡 順 補 忠、進 事 君 七 章

CHAPTER XVII.—On serving the sovereign (ruler).

The Master said: "The superior man in serving the superiors thinks of consummate fidelity when advancing (entering the court); he

* I cannot enter here into a lengthy discussion on 神明, as the text itself does not give a clue. My own opinion is that Sun and Moon, etc., are understood. So Ching Hong-shing to Chow-li chapter 秋官司盟 on the phrase 詔明神. He says:—明神神之明察者謂日月山川也. There are other phrases used in the Li-ki, chapter 檀弓上 and 下 as 明器神明之也, the *ming-hi* are vessels used in mourning, so 明衣言明神之衣 which must point to ancestors.

thinks of amending his faults when retiring; he will be yielding to his (sovereign's) excellency and rescue him from evil. Superior and inferior will in consequence be attached to each other."

The Ode says :—(Shi III 8 IV 4).

"The heart, it loves him,

The distance does not matter,

In the core of the heart he is kept,

Not for a day he will be forgotten." (Dr. Legge's

translation differs).

上 = 君 the ruler, sovereign. 進 = 見於君 interview with the ruler. 退 coming back from the court—he then reflects on his official duties and meditates on amending the rulers faults (or his own).

The 君子 the man of character, or man of highest moral aspiration is mentioned in the text seven times. 忠 = 節 or 操 = 善事君之名, name for serving the ruler well. 美 is understood of the ruler's actions or of his notions (views) which are in that case to be carried out by the minister.

匡 = 正 to rectify, to reform. 救 = 止 to stop.

遐 = 遠 far, though the ruler is far away, his court officers will not speak of his absence, for he is present in their hearts.

(†) It is one of the most peculiar features of the Confucianistic school in distinction from the Taoistic and Buddhistic moralists, that the service in public life, as offices of the government or, what in China means the same, of the prince, is regarded as indispensable duty to every one qualified for it. It seems a matter of course to the Confucianist to prepare himself for office and do his best to succeed in entering one and then to rise as high as possible. We also find a characteristic feature in the circumstance that only the moral qualification is thought worth mentioning. There can be no doubt that a state will be in the happiest condition, if all officers are devoted to their lord in sincere fidelity, if they concentrate their mental powers and activity on their duties, to discharge them in the most efficient and to the public in the most beneficial way. One of the good qualities of the office mentioned in the text we want to lay a special stress on, as many of our modern officials might learn something from it, of great benefit to themselves and to others. On the way back from their official posts, these old heathen Chinese Officers are supposed to think about amending their faults. This implies that they acknowledge as matter of fact that as officers they commit many faults and blunders, that many things, perhaps nearly everything, could have been done better etc.

喪親章第十八
子曰孝子之喪親也、
哭不偯、禮無容、言不
文、服美不安、聞樂不
樂、食旨不甘、此哀戚
之情也、三日而食、教
民無以死傷生、毀不
滅性、此聖人之政也、
喪不過三年、示民有
終也、爲之棺槨衣衾
而舉之、陳其簠簋、而
哀感之、擗踊哭泣、哀
以送之、卜其宅兆、而
安措之、爲之宗廟、以
鬼享之、春秋祭祀、以
時思之、生事愛敬、死
事哀感、生民之本盡
矣、死生之義備矣、孝
子之事親終矣、

CHAPTER XVIII.—On Mourning for Parents.

The Master said, "The filial son in mourning for his parents laments without overgrief, the rites impose no restraint, the speech will be without adornment, elegant dress makes him feel uneasy, to hear music is unpleasant (to him) delicate food he does not find delicious. Such is the nature of grief. After three days he eats to teach the people not to injure the living for the dead, nor that sorrow should destroy the mental faculties. Such is the institution of the Saints. Mourning did not surpass three years to show the people that it has an end. Inner and outer coffins are made for (the deceased), in garments and covers they are laid therein; the sacrificial vessels are arranged and lamentation is made for them. With beating (the breasts) and jumping, crying, weeping and lamentation they are attended on (when laid in the coffin). Their grave is selected by divination and they are laid down in it to their rest. An ancestral temple is erected to gratify their departed spirits. In spring and autumn sacrifices are offered in order to keep their memory along with the seasons.

The service to the living in love and respect and the service to the dead in lamentation and grief exhaust the fundamental (duties) of the living people, comprehend the duties for the dead and for the living and finish a filial son's service to his parents.

喪 = 亡 = 失 loss. It is narrated of emperor K'ang 1078-1053 B. C. that he after his father's death ascended the throne, but put on mourning dress again as soon the ceremony of this occasion had been finished.—無容 = 稽顙觸地 to knock the head on the ground and beat the earth 哀之至也 is the utmost of grief.

From the Li-ki, chapter 問喪 it appears that the son had to abstain from any kind of food for three days and after that congee became his daily nourishment. It is presupposed that a filial son would grieve for the loss of his parents all his life long, the Saints, however, confined this time to three years which is finished in 25 months.

There are four periods of mourning distinguished.

1. the first three days 三日不怠 (of no remission, i. e. intense grief.

2. three months not loosening 三月不解.
3. one years deep lamentation 則悲哀.
4. three years grief 三年憂.

The male persons jumped (grief) and the females beat their breasts. On burial Li-ki, chapt. 檀弓 says 葬也者藏也藏也者欲人之弗得見也是故衣足以飾身棺周於衣槨周於棺土周於槨, burial means to hide away; in hiding it is desirable that the corpse should not be visible to men, hence the cloths are to be sufficient to adorn the body, the coffin to surround the cloths, the outer-coffin to surround the coffin, the tumulus to surround the outer-coffin. (This sentence may be used against the practise now thought very important for the sake of Feng-shui, of raising again the bones of the parents).

From the appendix 1 to the I-king we learn that the fore-fathers of the Chinese buried their dead in plenty of clothes, amongst the jungle (fire-wood, coarse grass, shrubs) of the the wilds; they neither raised a tumulus nor planted trees; their time for mourning was indefinite. Yu shi (Yao) is said to have had a coffin of burnt clay 瓦 (We are not told where this passage first occurs). 簠 a square vessel, 簋 a round one, both have been used to hold grain for the sacrifice.

The corpse in the coffin is called 柩, on the bed 尸. At the time of placing the corpse in the coffin the male relatives jumped, the females beat their breasts. Why divination, 卜, was used it is difficult to tell, certainly not for the same reason as now. One commentator says, because burying is such a great affair 葬事大故卜之, 孔安國 thinks in digging the grave they were afraid of meeting rocks or water.

Of ancestral temples the emperor had ten, with five different names, 考廟, 王考廟, 皇考廟, 顯考廟 and 祖考廟 with monthly sacrifices. Princes of state had five temples, with the first three names, governors had three temples and the graduates two, the low officials 官師 one and *the common people none*, 庶人無廟. An old Commentary explains the meaning of the ancestral-temple 宗 = 尊, 廟 = 貌 as at the sacrifices in the temple the ancestors' dignified appearance is seen, 見先祖之尊貌也.

(†) The characteristic feature of the Chinese mourning is its being without hope. Though the spirits of the deceased parents are thought to live, as it were eternally, they seem to know no other source of enjoyment than what is allowed them by their offspring, the offerings in the temple have to gratify them. Yet we have here and in Chapter VIII, the proof of the Confucianist belief in the immortality of the soul. The text itself does not speak on the future state of men; they appear neither in heaven nor in hell, but in a state between, in hades.

It is presumed to be natural for children to suffer the utmost grief at the death of their parents, only the compassion of the Saints has restrained this overwhelming passion in proper limits, so that the living are not injured by it. The culmination of grief is shown when the deceased are put in the coffin and therewith out of sight. The divination to find a proper place for the grave is a peculiar feature at so early a period; we may, however, presume that such was only the case for the graves of nobles. That the memory of the deceased is kept along with the recurrence of the four seasons is a custom which shows pure and affectionate sentiments. The sacrifices, however, are our stumbling block and in modern times most of the Chinese meet at those sacrifices not *in memoriam* of their ancestors, but for their own bellies, to feast on the rich food prepared for the sacrifice, from which the deceased, however, only get a smell. In the following discussions we shall find opportunities to return to some of the doctrines set forth in this Canon.

Contents.

CHAPTER I.—Exposition of the origin and illustration of the Principles. Confucius and Tsang Tsz. The subject is; to *make the empire submissive*. The means for this end is Filial piety, the root of virtue, the basis of education. Preservation of the own body. Service to the parents, to the prince and to oneself.

CHAPTER II.—Of the Emperor's Love and respect—not hateful, not negligent. Education in virtue.

CHAPTER III.—Of the princes' of state. Not proud, economical and regular. Nobility and riches are secured.

CHAPTER IV.—Of the Governors'. Dress, speech and practice are exemplary.

CHAPTER V.—Of the Scholars'. Service to the father in love and reverence, to the mother love, to the prince reverence, thence devotion and to other superiors submission (obedience.)

CHAPTER VI.—Of common peoples'. Course of heaven, profits of the earth, economy in consumption. Resumé.

CHAPTER VII.—The three powers. Norm of heaven, right of earth and practice of the people. Consequence on the empire. 2., Instruction of the people by their kings thence no neglect of parents, success in practice, no contentions, peace and harmony, understanding of the laws.

CHAPTER VIII.—On filial government. A kind regard even to the lowest with whom the three classes of nobles come in contact.

CHAPTER IX.—On holy government. Saints can add nothing to filial piety. To dignify the father so as to make him an equal to God is the *non plus ultra*.* The duke of Chow. Reverence in connection with dignity, love with attachment. 2., Connection, generosity, repugnance to virtue and propriety, no ideal. The superior man, his words, actions, virtue, management, attitude, influence.

CHAPTER X.—Filial conduct exemplified. Respect, cheerfulness. sorrow, grief, solemnity, not proud, not disorderly, not contentious.

CHAPTER XI.—On the five punishments. To be unfilial is the greatest crime. Opposition to the ruler, criticism of saints and of filial piety constitute this highest crime.

CHAPTER XII.—Amplification of the important way. Filial piety, brotherly precedence, music and propriety. Nothing but respect.

CHAPTER XIII.—Amplification of the highest virtue. Influence on sons, brothers and subordinates.

CHAPTER XIV.—Amplification of spreading the name. Faithfulness to the ruler, obedience to the elders, good order in office.

CHAPTER XV.—On Remonstrance. Remonstrating with ministers.

CHAPTER XVI.—On Retribution. Service to heaven and earth, brightness of the spirits manifested, also demons and spirits. Great influence from it.

CHAPTER XVII.—On serving the sovereign. Fidelity, amending faults, yielding to his excellencies, saving him from evil, attachment.

CHAPTER XVIII.—On mourning for the parents. Symptoms of grief, restrictions, coffin, grave, ancestral temple, memory, end.

KITAN.

THE "History of the Holy Wars" of the Manjoos informs us that the Kitan sprung from the regions known as Hoolunbeir north of the Songari, and that the present Solon people are their descendants. This places them at the foot of the *Hinganling* Mts., in the north-east of Outer Mongolia. It is not impossible that the Solon people are their descendants; for if the "Liao" founded one dynasty to the west of China after the Kin conquest, many of the Kitan,—all of whom by no means marched westwards,—might have fled as far northwards. But the statement that they sprang thence must be either incorrect, or refer to a period long before they were known as Kitan.

The Mayoong family, which founded an active kingdom in Liao-tung and Liaosi, and an empire afterwards in the north of China,

* Is it not very strange that in a Latin phrase there appears a difference between the English and the German minds. The Germans always use *non* in this sentence, while the English prefer *no*, but why?

drove away the *Kitan* and *Koomosi*, both Eastern *Hoo*, and compelled them to take "refuge between Soong and Mo." And the Mayoong family never, as far as can be known, marched so far north as Hing-anling.

The history of the Liao dynasty states that they had from the beginning lived on the south of *Hungshwi*, or the Hung river, in the land of *Yelimili* of *Lai-yish-lie*, whence they were called the family of Yeli. The Hungshwi was 1100 *li* from *Yügwan*; and *Yügwan* either must have been, or been near to, the present *Shanhaigwan*. Hence the Hungshwi would be the *Sira muren* and the Kitan would have sprung from the N. W., of Liaotung. The history of Liaotung states that three of their five Capitals were in lands now under the government of the Prefecture of Mukden or *Fungtien*. Shangking was built by Abaoji in the original country of Kitan, and this capital was *West* of Liaoyang; Abaoji was the seventh ruler of Kitan after their return from the borders of Shamo. During all that time they had retained the old name of Kitan, and the "Twenty-one Dynasties," locates their country in the land of "Yen." This name the Moyoong family found in existence, applied to the region in which Peking lies. After their conquest of the land they retained the name, and extended its limits, including in it all Chihli, and the South of Mongolia, stretching eastwards to Liaotung. The Tang dynasty established a "Yen Kingdom" east of the Songari from Kirin, but as the Kitan had been long in their "Yen lands," we at once throw the more recent kingdom aside.

After the Kitan were compelled by the Moyoongs to hide on the confines of Gobi, they seem to have again recovered themselves. They were at all events worth plundering, and Gaoli, then at the height of its power, pounced upon them from the east, and again they had to flee. They moved southwards to the borders of Wei land in A. D. 479 praying for protection. Their chief was Woogan Mohofo. Over 10,000 souls,—apparently including the families of the warriors,—took their tents and what else they could, away south. They lived on the East of Bailang river. "The *Bailang* flowed from the S. E., of Bailang hien of Yowbeiping, flowing N. E., past Holoong-chung, then S. W., then S. E., to Fang hien of Liaotung, where it enters the *Liao shui*, or Liao river." This note occurs repeatedly in the *Toong hien* of *Su Magwang*, but is beset with difficulties. Yowbeiping was north of Yoongping foo, and is now known as Tsunhwa. There is a Bailang shan, 40 *li* N. W., Yoongping, and most authorities place *Bailang hien* and *Holopong* in that neighbourhood. But *Fang hien* is said in the same history to have been in Liaotung. A river rising in southern Mongolia, flowing N. E., S. W., and S. E., into the Liao can apply only to the *Sira muren*.

The Sira muren and Lan rivers rise in the same neighbourhood, and spite of the course given to the *Bailang*, I prefer to believe the Lan river is meant. Indeed the name *Lan* may have come from *Lang*. At all events, the north of Chihli was then beyond the limits of China, and if the Kitan fled to Wei for refuge, they must have in the first instance, been further south than the Sira muren entering Manchuria. Their home was also *east* of the river, whereas it should have been *north* of the Sira muren, *if* the latter were intended. Thus they were again located not far from the "South of the Hungshwi," and their country would be the region north of Zehol, south of Sira muren and west of Gwangning.

The history of Liao, like the history of every famous people, and for that matter, of every famous man,—traces the Kitan back to an ancient and noble ancestry. In fact it says they were the direct descendants of the Emperor Yen, the God of Agriculture, who flourished B. C. 2737. It states that they were then known as the *Shanji* kingdom. They must have lost the art for which their ancestor was deified, for after many generations of their people had come and gone, appeared Owlisu, who was a man of immense talent, yet, (rare combination!), without the least desire for personal aggrandisement. He had only to speak and the savage became civilized, the lawless, good citizens. He was called Soo (Firm) Ancestor. Salidua, his son was styled Yi (Generous) Ancestor; whose son again it was who taught the people first to plough and sow, and to tame and feed domestic animals. It was under him wealth began to accumulate,—which bears its own lesson. He was called Yuen (Original) Ancestor. His son Satsudi, was extremely fond of all kinds of novelties and instruments. He was their Tubal-cain and first taught his people to work in iron, to make musical instruments both stringed and drum, and the casting of metal. He was called *Dua* (Meritorious) Ancestor, and was the father of Yi or Abaoji.

They had a tradition handed down the ages, that a man riding a white horse, met a woman riding a grey ox, on the bank of the Liao river; that they became husband and wife and had a family of 8 sons, Danlijie, Yisho, Shuhado, Nawei, Pinmo, Nahwiji, Jijie, and Siwun, each of whom became king in succession, (king of what!). Chinese General History gives the more reasonable version of the eight Kings or Kingdoms, when stating that Abaoji conquered the Hwinguoo (Huns) and Toogrie (Turks, dividing them into 8 provinces; after which he defeated the Nüjun on his east and compelled Si (Koomosi) to acknowledge his sway, bringing to his feet all the N. E., barbarians.

The Kitan delighted in drinking human blood. The husband cut open a small slit in his wife's back and drank! A novel mode truly

if true, of showing the superiority of the male sex! Strange that Chinese story makes no mention of talented females advocating Woman's Rights;—they should have at least demanded reciprocity. They were nevertheless very hospitable, and lovers of strong drink. They were painters, and when they entered China they had a literature of several thousand volumes, among which were medical works unknown to the Chinese.

In the reign of Duagwang, Hoo Jiao, the *Ling* or *Chi hien* of Goyang, in company with Siashan, visited the land of Kitan, and minutely related what he saw. Some of the curious stories of this traveller we give below.

Ten days journey N. from Yowjow (Peking) was the Pass* of "Scale-the-heaven,"—to the east and west of which is a series of mountain. Clouds were so dense on the pass that it seemed as if darkness had set in, and nothing could be seen at even a short distance. The only things seen were yellow clouds and white grass in endless succession. This Pass is called by these going to Kitan the "Home-sick" Pass, as looking southward it seems to the traveller as if it were impossible ever to return. The attendants wept bitterly as they went down its North side. Ten days further on, Heishwi, "Black water" river was crossed and *Tangchung ding* reached. On this hill the air was so mild and warm, that people living in the neighbourhood suffering from the great colds went to live there for a time.

On that mountain were strange varieties of wild flowers, one called *Hanjin*, of a golden colour large as the palm of one's hand, affected the eyes when the sun glistened upon it. Other ten days brought then to Shangking† (Upper Capital), called Silow. There are villages round about,—and in the city a Hanlin magistrate. There were *Siwtsais*, (graduates), Buddhist and Taoist monks and nuns, handicraftsmen, actors, conjurors,—all Chinese. There are houses and merchandise, the latter by exchange, not by money, of which there is none. The Chinese were mostly from Pingchow, Fungchow Yowchow and Kichow, (N. and S. of Chihli and N. of Shansi). From Shangking several hundred li eastwards is Pingchuen where he first

* In 1690 an army went against the Mongols marching N. through Jangjiakow (Kalgan) pass; One day's march 50 li beyond was Jolomiao, next day 60 li to Shubalatai, third day 50 li crossing Dabahan ling or Pass 30 li high,—the path for a considerable distance being only 4 or 5 feet wide. Height is estimated by the time taken from the foot to the top of the mountain. This is probably "Scale-Heaven" Pass. And the hon. Mr. Hoo could not have gone more than 56 li a day. From Jangjiakow to the verge of Goli Desert slight over 1000 li. But Mr. Hoo must have gone N. E. or E. N. E. to get to Kitan.

† *Hist of Liaotung* states that this Capital was N. W. of Gwangning. If so it must have been difficult of access, for the ordinary 60 li per day will bring the traveller in 20 days from Peking to Moukden.

tasted water-melons. It was said the Kitan got the seed when devastating the land of *Whichi* to their N. W. Eastwards still was *Hiangtan* where the traveller first saw willow trees, and where wild flower and water scenery was very beautiful. There was one plant, *Siji*, of great beauty, ten of whose roots sufficed to feed a horse. Still advancing great mountains were entered and 20 days further on were houses, and tombstones indicating the Kitan imperial burial-place.* The Yuen dynasty sent a messenger who desired to see the tombs. But the messenger was allowed to enter alone, and only by taking sacrificial vessel in his hands. He was no sooner in than the gate was closed upon him, and opened only next day, nor could he get an explanation for this curious conduct. Beyond this to the East, not far from the sea was *Tiedien*, the water of which is brackish and of a bloody colour, requiring to be left long standing in jars ere drunk. The *Nüjun* are further east still, excellent archers, who imitate the sound of the deer so well that they entice them to approach, when the archer shoots his arrow, kills and eats the flesh uncooked.

Far to the North is the Ox foot Toogue, with men's bodies and Ox-feet! N. W. of those Ox feet is the Kingdom of *Wajiedsu*, the heads of whose inhabitants rise straight up. They are excellent archers, hit, kill and eat uncooked every man they see. They are the terror of the neighbouring kingdoms,—and no wonder!

Still further north is the *Dog* kingdom, whose males have men's bodies but dog-heads; whose women are like ordinary mortals and can speak Chinese! Every male born resembles a dog, with much hair and no clothing, every female, a woman. The male and female mate by their own individual choice (no middlemen!). The women pity every Chinaman wandering so far away, and warning him of his danger, give him 10 chopsticks, telling him as he flees to drop one every few hundred yards. When therefore her dog-headed husband comes home, or ascertains before coming home that a human male was there about, he pursues, and as he pursues he comes across his own chopstick which he recognises, takes up, and runs back with it to his own house when he again pursues and again meets a chopstick, and thus the Chinaman escapes!

North of *Tiedien* all speak the language of Kitan. When travelling Kitan men used to take with them 20 horses per man and 1000 days' provender, travelling 100 *li* per day. The traveller thus passed through 43 kingdoms in the course of a years' travels, but they were all like the above!

* If this is true the burial place might certainly be as far away as *Hoolunbeir*. But the Yuen dynasty was long after our traveller, and after the *Liao* had long disappeared.

Toyi Kingdom was N. of the Dog tribe and still more barbarous. On the occasion of the death of father or mother, they think it noble to manifest no trace of sorrow. The dead body is placed on the top of a tree. After three years have passed, the bones are picked up and burnt. The son pours out a libation and prays to his deceased parent, "In summer to look south, in winter to look north and help him to more wild boar and venison." The spirit is apparently a bird of passage!

In the centre of Shamo (Gobi) the winds are most bitterly cold. The people have no houses, they live either on carts or on horseback. In summer and autumn the desert is equally hot again. The people live where there is water and grass and thus find a subsistence. There is a particular gathering place for each of the four seasons called *Tsabua*. The Spring *Tsabua* is *Yadsu ho*.^{*} There Willows and Elms cover the lands. On the first moon 10th day (Feb-Marh.) their King goes thither just before the arrival of the migrating Swan,[†] and pitches his tent on the ice. Men are placed on sentries everywhere, to look out for the arrival of the swans. As soon as a swan flock is seen, the lucky observer unfurls a flag to inform his King, who, in his regal robes and hat leads out his men who with their arrows shoot the swans as they fly. The summer *Tsabua* is in *Toorho*, North east of which 100 *li* is *Jinliendsu ho*. The hills to the west of this are very cool. *Fookoolin* is the autumn *Tsabua*, and the winter one is in *Gwangping dien*.

In the beginning of Spring women cut out the character for "Spring" and some other similar ones. They also make a flag on which they paint a dragon and a frog. On the 6th day of the first moon they eat wheaten loaves in the central hall of the house. On the 5th of 5th moon the cook prepares a dessert of *Wlangmi* (glutinous small millet) and milk. The people then string cash on a five coloured thread, put it over the shoulder, and call it the String of Concord and Happiness. Another coloured thread is worked into the form of a man and placed on the head; This is called the Braid of Immortality.

On the 9th of the 9th moon, the King leads out all his great officials to hunt, choosing a high place for his tent, hanging them spirits in which the sun-flower has been steeped. Some of these spirits poured out before the door keep away all evil spirits.

At the winter solstice a white sheep, white horse, and a white wild goose are killed, and their blood mixed in the spirits which are drunk. The King then at a great distance worships *Hishau* (Black mountain). This mountain is in the extreme north of the kingdom.

^{*} *Yadsu* River is an ancient name of the Songari flowing North (Hist. Liaotung.)

[†] I have seen several flocks of swans, though in Munchuria they are rare compared with those of ducks and geese, and Manchurian cranes. If the swan here was a goose it would more resemble present facts.

There congregate all the deceased ancestors of his majesty, and the spirits of all dead men belonging to the kingdom. It is an extremely high mountain and approached only by sacrifice.

How much is true, how much of Munchausen there is in the above story of travels, it is bootless to examine. It is given here as a specimen of the stories of a Chinese traveller, with several improbabilities besides its impossibilities.

We find the Kitan again active enough long after the Yen Kingdom which scattered them was abolished.

The Kitan were under the sway of the Yowyan. Toomun a chief of the Toogue rising attacked and overthrew the Yowyan Kokhan, Towling, who thereupon committed suicide. Towling's son, D'ungjoo and other leaders with all their men fled for protection to the newly erected northern Chinese Kingdom of Chi, (Tsi), in 552. Tiedai the second son of D'ungjoo was elected Kokhan by those who remained in their own land. But he was not a year on the throne ere the Kitan murdered him, placing on the throne D'ungjoo his father, who had been shortly before escorted to his own country by Chi, along with one Kooti. Another chief Afooti (Afti?) murdered D'ungjoo and Kooti was elected. The once terrible Yowyan was thus dwindling down from internal decay, when Kitan began to venture on its own account into the territories of Chi, though the latter power had still, in unabated vigour, the energy which every new dynasty displays in China. Kitan had probably received large accessions from the dying Yowyan and thus believed itself able to deal a blow.

The Kingdom of Chi followed the example of that of Wei in paying special attention to its northern borders,—for the north being defended against those restless nomads, the other parts of the Kingdom were easily defended; while if the north fell no power could save the Kingdom. The first care of Chi therefore was to place powerful garrisons from Looloong* gwan to Jwundoo gwan; Tan, Commandant of Yowchow occupying Loongwan.

The Lord of Chi on reaching Pingchow with the combined armies of Yichow, Tingchow, Yowchow and Anchow (of Chihli), marched westwards through Looloong pass. He sent 5000 picked horse by the east road to Chingshan, Bailang chung and Chang-li. Another of 4000 light horse was sent east to cut off the Kitan retreat. These got to Yangshwai† river.

* "Looloong is in Feiyoo hien of *Liaosi*,"—"200 li N. W. of Looloong hien of Pingchow." "N. 15 li from Changping hien of Yowchow is Jwundoojing; N. W. of which 35 li is Nakwungwan, the former Jwundoo gwan." *Tung History*, i. c. the Passes Kalgan and Sifungkow (?). Looloong is still so named.

† Daling? A note says that Kitan Shiwei tribes ruled from Shwaichow, which is the Yangshwai hien and station of Yingchow.

The Lord of Chi was able to undergo a great deal of fatigue, he therefore rested not day nor night, but pushed on for Yüeshan ling 1000 *li** distant (from Pingjow ?),—his men eating only flesh, and drinking only water were of giant strength and in splendid spirits. As soon as they came up with the Kitan they completely defeated them, taking over 100,000 captives with millions of cattle. Another force broke up the Kitan tribes on Chingshan, and Lord Chi returned to Yingchow.

So frequent and serious were the irruptions from the north that the Lord of Chi followed the example of the former Tsin emperor and sent 1,800,000 men to build the great wall from Hiakow† of Yowchow to Hungchow‡ a distance of 900 *li*.

The Kitan got eclipsed by the rapidly rising power of Toogue to their west who made incessant and terrible raids into China, the divisions of which were healed by the Swi dynasty, which like Moses' rod swallowed up all the other rods.

It is in 605 the Kitan again make themselves sufficiently troublesome to deserve a place in Chinese story. They then plunder the country round Yingchow of Liaosi. A Chinese general, Wei Yunchi was ordered against them in company with a Toogue commander, who had 20,000 horse. Yunchi divided his army into 24 camps, each marching one *li* distant from the other. They marched when they heard the drum; and the sound of the horn was the signal to halt.

The Toogue and Kitan were formerly on good terms and Yunchi got into the Kitan border, by ordering the Toogue to give out that they were on the way to Liwehung to attack the Coreans.¶ They therefore marched on to within 50 *li* of the Kitan camp, before the latter were aware of their real intentions. With a dash forward they took 40,000 men and women prisoners, the former of whom were slain, the latter equally divided with the seized cattle between the Chinese and the Toogue camps. The Emperor was greatly rejoiced, and Yunchi promoted.

In 608 the Swi Emperor sent 200,000 men to build the great wall from Yügoo§ eastwards. Just then, when the Swi had just attained the acme of its power,—not satisfied with having a splendid empire, which could be defended with ease against all comers,—the

* This would go to show the Kitan on the Daliang river W. of Jinchow or Yingchow then, as when Anlooshan attacked them in the last days of Tang (see below).

† This is doubtless the Nankow pass for a "stream springing N. W. of Jwundoo hien, and flowing S. E. of Dsooyang hien of Shanggoo (Shangchow) (Huenhwa) flows through Hiakow."

‡ H. is Daitoong (Jatung foo) of Shansi.

¶ This shows the extreme western limit of Gaoli rule, for Liwehung was immediately N. of Yingchow or Jinjow.

§ "A gully west of Yülin."

Emperor began to lay his plans for the conquest of Gaoli, which could have done him no harm as a foe; and infinitely small would be the gain of a thorough conquest. He set the example which lost his dynasty the throne, China millions of lives and led into wars which cost millions more in the next reign.

We have seen the rapid and great growth of the Kitan since the Wei period. Coming to A.D. 648 we find that the Kitan acknowledged the supremacy of the Chinese Court. From the previous weakness of China they had found it hitherto more profitable to make ceaseless raids into Chinese soil. The Tang Emperor formed their Eastern Portion into the Prefectural Department of *Soongmo*, with nine Sub-prefectures. Their Chief was named *Doodoo* or Governor. This Soongmo was north of and not far from Liwehung. The west Kitan were formed into the Prefecture of *Yaolqfoo*, with five Sub-prefectures,—their Chief being also nominated Governor. All those magistracies were placed under the care of the Yowehow Governor. In the winter of 654, the Governor of Soongmo routed a combined Gaoli and Mogo army at Sinchung of Liaotung, which was on its way to harry his lands.

In 714 the Tang Emperor was compelled to order the Governor of Yingchow to look after the Kitan, who now, that Gaoli was crushed to the ground and the Tang dynasty none the stronger, gave evidence of a desire for a course of independent action, which boded no good to the north of China. But the watchman slept, and before he got to his post at Yingchow, the Kitan pounced upon and defeated him, driving him westwards to the city of Yuyang, as the modern Pingku, 150 *li* N. of Peking was called. Both Yingchow and Liwehung fell into the hands of the Kitan, who having "drawn blood" saw greater things before them.

Mogo in the far east, was, it was reported to the Emperor, as eager as ever to lean on the arm of the Tang, for they were more than ever exposed to the fiery visits of the Toogoe chief Mocho; but now that Yingchow was fallen they had no place to look to for aid, and even their visits to the Court were rendered impossible. The ministers who had vainly protested against the former expedition against the Kitan, remained silent now, and the Emperor resolved to make an effort to recover the remote city of Yingchow. The officials who had fled to Yingchow were of course warm in their approval of a fresh expedition which might recover them their post.

Just then Buddhism, introduced some short time before into China, received an extraordinary impetus. A universal craze spread among high and low to become the inmates of devotional and chanting monasteries. Generals forsook their armies, ministers their

portfolios, members of the imperial family their palaces, to build or dwell in the monasteries, away from the clash of arms, the cares of state or the din and bustle of life. So general did the contagion become, that memorial after memorial came pouring in upon the Emperor, who felt compelled to take action and sent out orders which recalled 12,000 vowed monks to their duties, and prevented the building of additional monasteries. No European monarch acted so during the monkish crazes.

The army against Kitan was formed, placed under the command of Hüe Na and 60,000 men marched on to Tanchow (Kaichow of Chihli) in June. The Sub-prefect of Yingchow protested against marching them in the heat, when the soldiers had necessarily to carry so much provisions, and for so great a distance. He however retorted that now,—with good grass, plenty of it, sheep and cows grazing fat with their young by the way as they went,—was just the time to march, and as to grain the Kitan had plenty and would have to disgorge.

They therefore marched on and came upon the river Lanho* N. E., of Kieh. When they got among the mountains N. E., of the Lanho the Kitan made a rapid move and set a force on flank and rear of the camp, attacking at the same time as another force from the hill above. The Tang men were completely defeated, four-fifths perishing. The commander fought his way through the force on his rear and escaped with a few men. He was looted on the road as he fled, and called an "old wife." The Commander threw all the blame upon the generals under him, one of whom, Hüendao, having retired with his men when he heard of the catastrophe in front of him and the flight of the Commander. Hüendao with six other generals and one Hoo general, the Commander put to death in Yowchow. He himself was spared, but stripped of all his titles. The only responsible officer found blameless being the Sub-prefect who recommended delay. Hue Na immediately after redeemed his character by defeating the Toofan (Thibet).

The Kitan were now established beyond dispute in their new territories, including the best of Liaosi; for the Tang could not afford to make a third attempt at ousting them, as the dynasty had already passed its meridian. Communications were therefore opened which resulted in the appearance of Li Shuho, Chief of Soongmo Kitan at the Imperial Chinese Court to be invested with the vassal kingship of his former territories and recent conquests. He was created a Künun

* Present Lanho beside Yoongping was anciently called Sichiang. Swi established a Lanjow ho; Han had a Giuchung (Gold) there and Chin (Ts'in) a Hojow.

Wang and Doodoo of Soongmo, to rule over the eight clans formerly under his sway, now converted into so many Sub-prefectures, their eight chiefs being nominated Tsushus or Sub-prefects. Li Dafoo of (W.) Kitan was also invested with the vassal kingship, and created a Künwang and Doodoo. But Shuho left his new dignity to Sogoo his younger brother before he was king a year. And the young great grand-daughter of the second Tang Emperor, given him in marriage, became a widow.

The Toogoe had for many years been the scourge of the N. and N. W. of China. Wang Jwun the Commander in the northern districts of China promised to attempt to crush them by a combined attack by the Basimi from the north and the Kitan from the East, threatening to drown the Yajang Pijia, Emperor or Kokhan of the Toogoe in the Jilo river. Pijia was in great fear when he heard of the combination, but an old counsellor said that there was no reason for fear, for that Basimi* was in the northern regions far removed from Kitan, that the Chinese general Jang Jiajun was on bad terms with the Chinese commander, and would put every obstacle in the way of a quick march; that as Basimi was light armed and greedy of spoil, it would be in the field long before its allies and would be easily defeated, after which the Chinese would not dare advance. And it turned out as he foretold. Basimi marched South-wards to find neither Kitan nor Chinese in the field; and as they were thus alone against the warriors of Toogoe, they retreated in fear. They were 1000 *li* from home and Pijia, though eager to attack at once, listened to the same counsellor,—to harass them in the rear and attack when they were within two days of home, when weary with their marchings, eager to gain their home, and therefore not ready to fight so desperately as when every individual life depended on success. When they were within 200 *li* of their city of *Zenting*, general Dun, who had given the above advice, set off by forced marches and a circuitous route. He got to *Zenting* before the Basimi men, and destroyed it. The main body of the Toogoe fell upon the rear of the retiring foe, completely routing and almost annihilating the wearied troops, who fled towards their city to find it already in the hands of the enemy.

Kitan had internal affairs to settle just then, for Kotoogan a brave man, won the hearts of all the people. King Swogoo was both jealous

* Basimi is therefore the original Mongol, or living immediately to their east about Hingan ling. It is difficult to decide between the two, though if they were from Karka, the real Mongol land, they would have to cross Shamo, which is not mentioned; and again if they lived east of Goli why did they not communicate with Kitan on the way? Their way back was a *weary* one and it is not impossible that the Great Desert may have been the cause of the weariness. Probability would therefore place Basimi to the north of Goli, for the "Turks" occupied Inner Mongolia.

and afraid of him, and therefore aimed at his destruction. Kotoogan got timely warning, collected some troops, marched against and defeated his king, who fled to Yingchow, to which the nominal Doodoo of Yingchow sent a force of 500 Chinese to aid him. This force was waylaid, entirely destroyed, and its leader taken alive by Kotoogan; and Yingchow was in the greatest terror. The Doodoo retired with his own army to Yingwan.*

Kotoogan therefore placed Toogan, a nephew of Swogoo, on the throne, at the same time sending messengers to the Chinese Court to acknowledge his crimes, which the Emperor graciously forgave,—like the popes of western lands,—because he could not help himself. Toogan was nominated Soongmo Doodoo, and Loosoo, brother of Dafoo was made Yolo Doodoo. This was in 719 and in 725 this eastern king-maker and his king were again at daggers drawn. The king escorted the princess† back to China, and dared not himself return to his native kingdom. He was nominated Liaoyang Wang and sent thither to look after the country. Kotoogan enthroned Shaogoo of the regal family. Next month (Feb. 726) the emperor invested Shaogoo with the vassal kingship of Gwanghwa Wang, giving him the princess, his own grand-daughter in marriage. Another princess was given at the same time to Loosoo.

Kotoogan had been sent as the bearer of tribute in the days of Swogoo and his manner led several ministers to infer future trouble from Kitan. His reception seems not to have satisfied him, for when in 720, the second king of his own creation ordered him on the same errand he refused to go, and on the king persisting, Kotoogan killed him and fled to the Toogoe. The people had up to the last clung to him. Loosoo was also in terror and fled with the two princesses to the Chinese Court. The Commandant of Yowchow was ordered to march against and take him at all costs. Large armies were ordered to be mustered and sent from east and north of the Whang river to exterminate the regicide. Perhaps this was as much because, as another history states, the regicide marched his army into China to plunder, and defeated the Chinese army at Kinloo shan.

At all events the first army was insufficient, and another was marched two years after. As soon as the van appeared the W. Kitan retreated, "not," as one Chinese officer said, "from fear, but to entice the van after them." This officer counselled caution, but the commander thought he knew better and marched on. He came upon them at Baishan, a short distance N. of Kaiyuen. But though his main

* This Yügan, from all the information I can collect on the subject seems to be the very defensible pass at Shanhaigwan, just west of which is the city of Lin Yü. almost certainly a reminiscence of the Yü Pass of Tang.

† Apparently the widow of the first king.

army was thoroughly defeated, he led a band, which he had kept in order and fiercely attacked their right and stopped them in their victorious career. A short time thereafter he gained a complete victory over the Kitan, Kotoogan fleeing with only a few men, and 5000 tents submitting to the conqueror. He then led his army back to China.

The Kitan again gathered their forces, against which the Taotai of Yowehow marched but got completely defeated, with over 6000 of his men slain. The result of that battle was that the Kitan marched up to Yüguan. Thenceforward Kotoogan became the terror and scourge of the border, defeating all the armies sent against him. At length Jang Showgwei, the Jidooshu of Yowehow was pitted against and defeated him in several engagements, and pressed him so hard that he pretended to be willing to surrender. Showgwei sent an officer Wang Whi to receive his allegiance, but the messenger found that the *Yajang* had no intention of surrendering. Instead of yielding himself prisoner, he moved his army towards the N. W. in the direction of Toogue, from whom he prayed for assistance, designing to put Whi to death. But the latter knew it.

Dividing the command of the army, both cavalry and infantry, with Kotoogan was the Yagwan Li Gwoja; and the two were not on good terms. This latter, Whi employed to serve his purposes, and Gwoja went by night with a trusty band of men, killed his king and the king-maker Kotoogan, with their chief supporters, he, with the remaining troops submitting to the Chinese. Showgwei marched out to Tsumungjow at the head of all his army to meet and welcome him. The heads of the King and of Kotoogan were exposed on the S. wall of Tientsin. Pijia the Kokhan was poisoned at the same time by one of his ministers, but he did not die before he put to death the minister and his clique.

Gwoja was invested King and Doodoo of Soongmo for his noble deeds,—for the secret dagger is as honourable as the sun-light sword, in the politics of China. He did not long enjoy his blood-got crown, for he was slain, in that same year with all his sons, save Tsuchien who fled to Andoong, the Tang Capital of Liaotung. Niefung the minister, who murdered him, sent a messenger and a memorial to the Chinese Court, setting forth that Gwoja had been guilty of the most heinous crimes deserving death;—and he received in reply the title of Soongmo Doodoo, his crime was pardoned, but he was reprimanded for it, and told that he had set an evil example which might endanger his own life.

Niefung was apparently able to defend what he had thus obtained, for he drove back an army of Toogue which had come to plunder his land.

The morality and gallantry of war may be estimated from the following incident. Soogan, a Chinese Official, was censured by his superior official, for some fault. Whether from fear or pride he fled to Kitan, where he was about to be put to death, when the happy thought occurred to him, that he should declare himself superior minister of Tang come to make terms of peace, and that if he were slain the Emperor would certainly avenge his death. His captor was therefore afraid.

To carry out his deceit, he would not bow to the King when presented, and though the King was very angry, he treated him with the respect due to a minister from the Tang court. When he was departing the King sent an escort of 100 men with him. But instead of being thankful, he said that this was wholly inadequate to manifest respect to the honour of the Chinese court, and though the men were good men, when they appeared at Court the Emperor would not have a high estimate of the ability of Kitan. The King therefore ordered 300 of his best men to attend.

When they were near Pingloo, Soogan sent a messenger with a letter before him stating that 300 of the best men of Kitan were coming nominally on terms of amity, but in reality to take Pingloo by surprise. Pingloo should therefore be ready to receive them. Acting on this information, an army was got ready as if to honour the escort, which when it came up was butchered to the last man, the commander alone being kept a prisoner and sent to Yonchow. Showgwei considered the act of Soogan as one of extraordinary merit, and recommended him to the Emperor, who agreed as to the merit of the perfidious liar, praised him and gave him the name of "Brilliant-thought," with more substantial rewards.

It is impossible here to overlook the remarkable career of a man saved from execution to shake all China to its centre. An Looshan was a native of Yingchow, his first name being Amdioshan. When his father died his mother taking her boy with her returned to her original home among the Toogue to Anting, which was sometime after broken up, and she, again with her boy, fled back into China. Shu Soogan the Brilliant-Thoughted man, was born on the same day and the two were bosom friends. Another intimate was Li Han.

Looshan was a man of undoubted parts for he appears first on the scene as an officer sent by Showgwei at the head of a force against Kitan. He was defeated and sentenced to beheading. When sentence was about to be carried out he turned round and said, Does not General Showgwei desire the extinction of Kitan? Why then kill Looshan"? The general pitied his young officer, respited and sent him to the capital. The old minister Jiw Lingpi strenuously objected against

any annulling or abatement of the original sentence, pleading ancient history to prove this a dangerous clemency. The Emperor seeing he was a young man of parts, pitied and reprieved him. Ji-w however, persisted in his opposition, avowing that in the man's appearance there was indicated danger for the future, if he were permitted to live. The Emperor simply rebuked the old minister for his suspicions and pardoned Looshan. The latter returned to Yowchow and with a few horsemen seized, one day, some dozen Kitan and drove them into camp. Showgwei loved him as his own son.

In 739 Looshan seems to have had command in Pingloo, for every one brought excellent reports of his conduct there,—so much so that he was elevated to the rank of Yingchow Doodoo to look after the four foo of Bohai, Heishwi and the two Kitan. There had been little interval during the past few years from Kitan raids, which however were driven back.

In 742 the Emperor raised him to be Jidooshu. He had under him 37,500 men stationed chiefly at Yingchow and Pingchow* to guard against Shiwei and Mogo. There were besides 30,000 men camped in Yowchow, and 61,400 in the chows of Ki, Wei, Tan, Yi, Hung, Ting, Mo† and Tsang, all of which were to guard against Kitan and Toogue. There were then in camp on the frontiers of China, and in more or less severe active service 490,000 men with over 80,000 horses. Thirty years before the military expenditure was two million taels, in this year ten and a quarter, besides four million Chinese pecks of grain.

Next year Looshan went to pay his new-year's respects to the Emperor and was received with great favour. He reported a terrible visitation of locusts in Yingchow; that he had burnt incense and prayed to heaven saying, "If I am not upright in business and faithful to my prince let the locusts eat all up; if I am faithful and upright let the spirits above and those of the earth cause the locusts to scatter;"—and immediately there came an immense flock of birds from the north and completely ate up all the locusts. He prayed that this his memorial might be put on record and the Emperor agreed, besides giving him a higher title.

In order to distinguish himself, Looshan, in 745, scoured the country of the west Kitan; and they retaliated by murdering the Princess' queen as the signal of revolt. Looshan defeated them and pursued them to Beiping District (Tsunhwa). But Looshan's head was being turned with success and applause. His conduct on one occasion caused a feeling of uneasiness and suspicion among the

* Linyu in N. E. of Chilli; (Chinese Imp. Directory.)

† Paoting foo.

ministers. In 747, being one day in the presence of the Emperor, who had all along treated him with uniform kindness, the imperial heir came in, and while all the ministers made their obeisance according to custom, Looshan took no notice. As a matter of course his neglect was pointed out to him, he however apologised and excused himself as a man ignorant of etiquette. The Emperor then said that when he was a child he received the honour due to the Emperor. Whereupon Looshan at once made his obeisance and the Emperor was delighted at the docility of his favourite soldier. Looshan always seated himself above the ministers.

In the Imperial Harem were several concubines related to Looshan, and through them he had free access to the "Forbidden" apartment. To one of these he stood in the relation of "Son,"—a relationship implying more than is apparent, like a pope or cardinal's "nephews." To this mother, if in presence of the Emperor, he made obeisance before doing so to the Emperor, and on being asked why, replied that,—"We Hoo men pay our respects first to our mother then to our father."

One officer, Wang Joongsu, was rapidly pushing to the front and daily becoming more widely famous. A superior officer, Li Lin, was jealous and feared for his own reputation. He made Looshan his friend and got him to do what he could to pull down Joongsu. They were then all at court. Looshan informed Joongsu that the city of Hiwngwoo was attacked by rebels and asked the loan of Joongsu's men to drive off the enemy,—his object being to amalgamate the men with his own army. Joongsu first went in to make his obeisance to the Emperor, after which he went out to consult with Looshan, but the latter had disappeared. Joongsu returned to the Emperor stating his conviction that Looshan was preparing for rebellion. Li Lin, who was present was extremely angry.

Joongsu was advanced to be Jidoo of North of the (Yellow) River. Under him he had some excellent commanders, among them one who was a Kitan. By the aid of these he kept Toofan (Jibet) always at bay, and on one occasion by a simultaneous front and rear attack, suffered not a man of them to escape.

Toofan had one very strong city, their capital, which he did not attack, because he knew its capture would cost him more men than the conquest was worth. This was an excellent pretence, which was by no means overlooked for accusing him of neglect of duty, and the Emperor therefore ordered him to attack the city. He saw the Emperor personally and gave his reasons why he objected to attack the place,—that its capture was of little practical utility, while it would cost many lives. Another officer undertook to take the city and Joong-

su was ordered to second him, but he again refused to lose the lives of his men for nothing. Though supported by one or two able ministers, his enemies gained the day, and he was ordered to a secondary post in another portion of the empire. There was another brave officer, originally a Corean, similarly served.

This narrative will serve to show the relationship between these soldiers of fortune and the Emperor, as early as the 8th century. Indeed it was similar a century before, for it has been all along true of the Chinese common soldier, without distinction of race or parentage, that he carried a Marshal's baton in his knapsack.

Looshan still continued to be the bulwark against the Kitan. In 749 he invited, at a time when there was no hostile action going on, the principal Kitan men to a feast, at which he provided a great deal of spirits. Chinese were then themselves much addicted to drunkenness, and the Kitan were not likely to be more moderate drinkers than the present Mongols, who get drunk on every possible opportunity. They therefore drank themselves drunk at this feast, and he had them all murdered, sending the head of their chief officer to the Emperor. He got leave to visit the Capital soon thereafter and took with him 8000 Kitan captives. He was highly rewarded, among other gifts receiving a gold* sword. He also received the title of "Gwojoong," the "Most Faithful of the empire."

Two years thereafter he marched at the head of 60,000 troops through Yowchow, Pingchow and Hodoong† (E. of River) against Kitan, his van consisting of 2000 W. Kitan cavalry as guides. After passing 1000 *li* beyond Pingloo, he came up to Toohoojun‡ river, where heavy rains were falling. He pressed on day and night for other 300 *li*, getting up to the Yajang|| of Kitan, and Kitan was thrown into a state of terror. But the uninterrupted torrents of rain had rendered useless the bows and catapults of his army. His lieutenant Ho Sudua urged him therefore to rest his men, many of whom were faint and weary, and that in three days the Kitan, from sheer fear because of the size of the army, would surrender themselves. Looshan was very angry and was about to order Ho's death; but the latter said that *if* they were to fight, he would prove himself not

* At that time silver was not used, except in extremely rare instances; there was copper cash and gold ingots, but no silver currency. Hence silver, which is the only currency now, is often at present called so many omus of "gold," or at times "white gold."

† E. of River is N. E., of Shansi, whose troops went to swell the army.

‡ Moukden is over 1500 *li* from Peking;—the Toohoojun is therefore the Daliang flowing from Mongolia, the Liao being too far north. And the Daliang must have flowed right through Chidan land. I find too, there was a Tooho at Jinchow (Kinchow).

|| Yajang from its use seems to indicate a great Commander or General, of whom there was more than one at the same time. (Cf Kotoogun's death.)

afraid to die, by fighting in front of his Commander. Thus he did fight and soon fell. He was a large bodied and a stout man like Looshan, whom he also resembled in feature. When the Kitan saw him fall, they fought with redoubled vigour and great spirits believing they had slain Looshan.

Just at that critical moment Looshan was repaid for his many mean treacheries, by the desertion bodily of the W. Kitan men, who fought by the side of their own people. The Tang men were all but annihilated. Looshan had his saddle pierced through by an arrow, and throwing away his official hat so that he could not be recognised, and losing his shoes, he galloped off the field with 20 men and fled into Shichow. He blamed Gosie, a Toogue, who had deserted to the Chinese, for the defeat, making the Commander of the Hodoong contingent share the blame with him. Both these he beheaded. The Commander of the Pingloo Contingent fearing a similar fate fled to the mountain gullies, where he remained 20 days during which time 700 of the run-away soldiers gathered about him.

Looshan's old friend Brilliant-Thought was the Magistrate of Pingloo, and sent on 3000 picked men to take Looshan off. When he got to Pingloo he wept that he had not a single soldier of his own, but when the Magistrate went to call upon him, he rose off his seat, took Brilliant-Thought by the hand saying, "Why should I grieve now that I have found you." But Brilliant-Thought was not easily deceived, for on going out he said, "Had I been with him in the field my head would have followed Gosie's." As Shijow was besieged by the victorious Kitan, Brilliant-Thought was ordered against, them and compelled them to raise the siege.

To wipe out his disgrace Looshan collected an army of 260,000 men to march against Kitan.

There was then at the Chinese Court another Toogue, the chief, Aboosu, who had joined the Court cause and was by the Emperor made a Wang, treated well and given a Chinese complimentary name. He was a man of considerable ability, for which reason Looshan desired to have him as a subordinate, and for the same reason he would not have a subordinate position. Looshan now prayed the Emperor to order him at the head of some myriad horse against Kitan. Aboosu, knowing that Looshan heartily hated him for previously refusing to become a subordinate, was afraid of foul play if once he were entirely in Looshan's power. He therefore through one of the ministers,—none of whom was very friendly towards Looshan,—prayed the Emperor to permit him to remain at Court. But fearing his prayer would not be granted, he fled to the Gobi desert with all his followers. Looshan was therefore compelled to camp his men and

could not march against the Kitan,—partly perhaps from lack of proper lieutenants, partly doubtless fearing the descent of Aboosu on the unprotected north. And Aboosu justified the latter supposition by scouring the country round about Tatung of Shansi.

There seems to have been more Toogue generals and other officers in the Chinese army then, than Gothic officers in the pay of decrepit Rome. There were two, Gosoo Han and Ansu Swom, on bad terms with Looshan. The Emperor did what he could to reconcile the two, and they met with the purpose of settling their quarrels. Looshan, who as the greatest, had the greatest need of friends, made the first advances, saying to Han, "My father was a Hoo, my mother a Toogue; my grandfather was a Toogue, my grandmother a Hoo; why is it that you and I cannot be friends." Han replied that the ancients had a saying;—"The fox however far away, always dies looking towards his den." If you claim kinship with me, it is impossible for me to refuse being with all my heart your friend." Looshan interpreted this to mean that Han was taunting him with being after all a barbarian, and terribly enraged, began to abuse Han with the most opprobrious epithets. Han was about to reply in a similar strain, but a bystander winked at him to hold his peace, and he pretended to be drunk. They parted, but their enmity was deeper than ever. Han was afterwards sent against Toofan where he was very successful.

During the remaining years of that Emperor, Looshan repeatedly defeated the Kitan. He was made Commandant of Fanyang,* which city in 759 was changed to the name of Yenking a name which the present Peking bore often and long.

Another Emperor now reigned, probably the heir to whom Looshan had found it so difficult to make obeisance. He found no difficulty now in casting off his allegiance, and setting up for himself, first as Wang then as Emperor. But we find Brilliant-Thought occupying the high place formerly held by Looshan, and the Emperor again changing his name,—this time raising him to the "Equal-of-Heaven." In 761, when he received this name he marched against the son of Looshan, who had murdered his father and assumed imperial style. This son was overcome and slain by Brilliant-Thought, who true to himself, now assumed the title taken from Looshan and his family. He marched south-wards against the Tang Emperor, who had to abandon Loyang and flee for the west, leaving Loyang the capital of Brilliant-Thought. The latter's glory was short lived, for the year did not close ere he was murdered, his son, whom he proclaimed heir, was also put to death with his Empress-mother, in Loyang. Such was

* One authority makes Fanyang, Chochow, but the Imp. Ch. Directory is more likely to be correct in locating it in Tinghing of Paoting.

the strange career of those two men,—and such the results of the war against Gaoli.

Just then the W. Kitan with an overwhelming force poured down to avenge their past losses and swept all before them, the new Jidoo of Pingloo having to flee with his 20,000 men.

From the blow inflicted by Looshan the Tang never rallied, Kitan in the N. E., annexing mile after mile of territory; Toofan in the west making incessant plundering raids into the interior, and Toogoe in the N. W., not so powerful as it had been, but able to inflict heavy blows. So that in 831 the Toogoe entered the capital, which could not fight, and there put men to death in the streets, the Emperor daring not even to enquire into the matter. Yet they had then no man able to occupy the throne; they found it more profitable and easy to make the Tang dynasty their Tulchan calf.

In the history of the Tang dynasty there are interesting, but not satisfactory, accounts of a rough census several times taken.

		Families.	Head.
In A. D. 723,	there were said to be	7,861,236	45,431,265.
In ..	739	8,412,871	48,143,690.
	742	8,525,763	49,909,800.
	755	9,069,154	52,880,488.
	781	3,085,076	(18,000,000.)

Soldiers. Military Expend. in Chow & Foos. Hiens. Villages.
Money.

In		Tls.			
731	—	2,000,000	—	1528	16,829.
742	490,000	10,200,000	—	1538	16,839.
755	—	—	321	—	—
781	768,000	—	—	—	—

It is quite probable that eleven centuries ago the Chinese did not number more than fifty million head, while a very large proportion of even those were either engrafted nomads or their hybrid progeny. The family is, it may be safely assumed, just as now, a poll-tax unit. It is properly a "main-door," and inside a Chinese main-door there may be, and often is, what we would call several families, for the patriarchal great grand-father may see all his descendants, a hundred or more persons, all in his family. Ten "families" occupied a *li*,—there might be more, there might be less, but the *li* for taxing purposes, as for military, had only and had always ten families. These ten were also as now, called *Ding* each ten of which should produce a *soldier*, each ten *li* being understood in times of dire necessity to be able to send out a soldier.*

* Cf Shung Wooji on War.

The average given above for every main-door is about six, which will certainly seem small to one acquainted with the present crowded state of China, and conditions of its family life.

It will be observed that there is a gradual increase of the number of taxed families up to the time when Looshan became an actor on the political stage, and that with his rebellion a state of frightful collapse occurred, the number of families acknowledging the Tang dynasty *i.e.*, the number of doors open to Tang tax-gatherers, being just one third in 781 of what they were 26 years before. The number of individuals, of cities &c., is not given in 781, but the families are a guide.

The military expenditure of 742 was five times what it was 30 years before, but little more than half of that which crushed the reduced empire in 781.

In 609 when the power of the Swi had reached its Zenith the number of families was 8,900,000, of hien cities 1255 and of Kün (Chow and foo) 190. But this included others beyond China proper as the extent of the land was "9300 *li* E. to W. and 14,815 *li* N. to S.;"—the latter term spreading from Yunnan to Shamo.

The mother of Abaoji the "Great Ancestor" or founder of the Liao dynasty dreamed that she embraced the sun, whence the birth of Abaoji. When he was being born there was an unnaturally bright light in the room, and a strange, unknown kind of fragrance floated in the air. He could walk at three months old. The light of his eyes was so powerful that none could stand his look. He fought in the east and conquered in the west, and over a myriad *li* was spread the terror of his name. He assumed the title Emperor in 907. He built the capital of Shangking in the land of the ancient *Anping* of Han. Three years did it take in building. He occupied the throne for 20 years, dying at 55 years of age.

Such is a summary of the life of one of the Great Conquerors of mankind; strange feature of Chinese story that every man who is more able than his cotemporaries to slay, harry and destroy, is the specially born of heaven, which sends such prodigies to indicate the coming greatness of the new-born child. The prodigies however are always written after the fulfilment of their prophecy, never during the undeveloped youth of the man who is to become "glorious" by shedding rivers of blood.

In the period of Gwangchi of the Tang dynasty (885-8), Chinda the Kokhan of *Hundajin*, ravaged the *Si* and *Shiwei* (or *Si Shiwei*). He then led all the tribes to Abaoji who was elected king. Then were the eight tribes first united into one.

These *Si* were originally known as Coomosi. As *Si* they were of filthy manners; were excellent archers and had frequently harried the

northern bounds of *Wei*. They with the ancient Kitan were called Eastern *Hoo* and were both broken up by Moyoong. They were driven for shelter to the regions between Soong and Mo. As *Mo* is Shamo and *Soong* their own first inheritance on the *Sira muren* river, the locality is easily fixed. The Si were driven to seek shelter on the Wei border from the overwhelming forces of the plundering Gaoli.

In 926, after the consolidation into a compact kingdom of eastern Mongolia, the site of Moyoong,—the Kitan began to take steps for laying an empire. They marched eastwards against Bohai, taking Tooyü city, and gradually annexed all there was of Bohai west of the Hoor-ha river.

Abaoji the real founder of the Kitan power was then reigning. He appointed his eldest son Governor of East Dan, the name which he gave to the conquered Bohai, and Duagwang the second son was made General of Silow,—the original Kitan capital. He himself lived in Tooyü city. To this city came Kwun, a messenger sent by the Chinese new Emperor to report the decease of the late Emperor. King Abaoji wept his formal grief according to etiquette, and on learning the distracted state of China said he was grieved he could not at once march with all his men to aid the Emperor, but he had too much on hand fighting Bohai on his east,—for it had not yet wholly yielded. Kwun revealed the weak state of the Empire, lamenting the possibility that the heir to the Empire might never be crowned. But, like the Pard which has drawn a little blood, the king became less polite as conversation went on;—the desire doubtless growing in his mind to bury his claws deeply in the Chinese weakened Empire. He ended by imprisoning Kwun for ten days. At the end of which he had him brought into the royal presence, paper and ink set before him, with first the desire, then the command to have Yowchow ceded over to him in writing. If Kwun was weak he was no traitor, and neither smiles nor frowns, neither promises of advantage nor threats against his life, moved him from his fixed purpose not to betray his country. He was therefore again locked up, and in a few days thereafter Abaoji died in the city of Tooyü.

Shoolü, the wife of Abaoji and mother of Tooyü, was a masculine woman, of extraordinary abilities, but fiercely cruel, delighting in bloodshed. When her husband was dying she summoned all his principal officers to his bedside along with their wives, and said to the latter, "To-day I am to be a widow, it is not well that you should have husbands";—whereupon she ordered a hundred of the chief officials to be put to death, saying, "Let them follow and serve their former lord."

Su Wun a military officer of the household, both an able man and a powerful, was greatly beloved by Abaoji. His wife for some reason, was enraged against him, and employed men to take him to Mooyeshan, ("Hill of Graves") along with the others. He was apparently warmly objecting to the honour, for Shoolu said to him "Your former master delighted in you, why is it you will not go"? He replied "My late lord loved no one as he loved you, why do you not go"? She said she was most willing to go, but that her son was a child and that most important affairs relating to the welfare of the Kingdom detained her. She then turned towards her attendants, and stretching out her right arm ordered them to cut it off from the shoulder, and send it to be buried with her husband. The attendants fell on their knees and implored her not to do such a thing. She at last consented to have it cut off at the elbow joint, and this was buried with her husband to show her affection; but Su Wun had saved his life. He was liberated and no more slain. This was at the funeral, six month after the death and its holocaust.

Abaoji's body was buried in *Mooyeshan*, which in the *Toongkien* is said to be 300 *li* N. E. of Shangking; another authority makes it 300 *li* S. W. of *Yingchow*. A note to the same history sees a discrepancy and asks whether there was a Mooyeshan north of Shangking and another south of it. We know that the splendid Yiwoolü mountains of Gwangning in Liaosi, just bordering Mongol land, was the burial place of some members of the imperial house of Liao, and it is much more natural to look thereabouts for the burial place of the founder. Liaotung history states that when sacrificing to their founder, they always looked in the direction of Gwangning, which was S. E. and not N. E. of Shangking. Shangking was also called Silow (west Tower), because Abaoji raised a great tower in the centre of the city. Another called the Doonglow he erected in Bohai land, 1000 *li* to the east. The north Tower was 300 *li* to the N.; and the south Tower as many to the S.,—which south Tower was on Mooyeshan.

Tooyü was the eldest son of Abaoji and Duagwang the second. The former was appointed his successor by the father. But the mother preferred the latter, who was a most filial son, never eating when his mother was out of sorts, till she had first eaten. The eldest son had been nominated "Man-imperial king," by the father, and sent to rule over East Dan, as Bohai was called. Thence his mother, led him and the army to Silow where his younger brother was stationed as general.

When she got there she sent her eldest son to prepare her tent, and after he was gone out, she addressed the chiefs saying, that she loved both her sons extremely, and found it very difficult whom to

chose for the throne. The chiefs knew well and long what her desires were, and answering according, said that "The General would make the better king." She at once responded, that she could not trifle with the unanimous consent and assent of the ministers, and therefore had the second son proclaimed king.

Tooyü believing his life endangered, fled by night with a few hundred horse towards China, to go to the Court of Tang. But he was overtaken, brought back, and sent, but not banished, to east Dan. The new king received from his mother the title of "Heavenly-imperial" king, "*Tienhuang Wang*," in contradistinction to the more humble one conferred on her eldest son by the deceased king.

The Queen dowager was the real ruler however. She released Kwun from his captivity, and sent Asumoo along with him to report the decease of the King to the Imperial court.

Lu Loong Wun the Jidooshn of Looloong murdered his younger brother, which greatly offended the Emperor. To escape punishment he fled to Kitan by whom he was placed over a considerable number of Chinese soldiers in Yingchow. He had secret overtures made to him hinting that, as the former Emperor was dead and a new one on the throne, it might be an easy matter to annul the past if he presented himself now at court, but that it might be more difficult after the Emperor was sometime on the throne. He took the hint, and as the Chinese under him were also eager to return to their native land, they rose with him against their masters; slew the Kitan commander and his men, driving before them 100,000 people and 8000 tents and carts as captives from Yingchow. These they made a peace offering.

The Kitan had their revenge however, for in 928 they attacked and took Pingchow with its Governor Cammandant, Jang Sijoong. He was much trusted by the Kitan Commandant. His men who were also preserved alive, got home-sick when there a year and a half, and bitterly wept before him praying to find some means of returning home. He told them he could deceive and kill the Commandant, and that they could easily fight their way off in the Consequent confusion. He therefore provided a feast and when the Commandant was drunk had him killed, and the body thrown into a well, into which he had previously poured a quantity of quicklime. He then marched his man against the barracks in the north of the city, the soldiers in which, being wholly unprepared for such an attack, were easily thrown into confusion and flight. He therefore made his way with his men and 20,000 people into Chinese soil and was highly complimented by this Emperor, who made him Tsushu Sub-prefect of Yoochow.

The Kitan however did not lose any of their main posts, for ere that small meeting they had taken Dingjow, (Tingchow), and were

then plundering Yunchow, the modern Kihun of Taiyuen. And as they had so strong and firm a footing in the north of China, they interfered and effectually, among the struggling rivals for the imperial crown. They had however suffered two crushing defeats when assisting Woo, to retain Dingjow, against Choo. They had on one occasion marched to, and entered Dingjow, whence they issued by night and took Sinlo a city built hurriedly by the Choo general. He withdrew and prepared to attack the Kitan, telling his men that the day had come when they should repay the goodness of their sovereign. He ordered them to throw away their bows and arrows, take their sword and dash among the foe, thus rendering useless the formidable arrows of the latter. He led the way himself on his horse, and the Kitan were cut up in a frightful manner, leaving half their men on the field. A similar defeat overtook them a few months after,—the few survivors from which, were pursued by the villagers with white staves, as they fled northwards and scarcely a man ever returned to his home.

The survivors captured of the Kitan were sent to the Emperor by the victorious general with the desire to have them executed. But as there were many of the *elite* of the Kitan among them the emperor wisely detained them to act as a check upon the Kitan, 1st because of the hope of receiving them back again, and 2nd because of fear of revenge upon their lives for any loss by them upon the Chinese. This effectually checked them for three years, during which repeated embassies were sent to the Chinese Court to have them liberated, and a most serious and persistent effort was made in the third year of their captivity. The Emperor in deliberating with his ministers, mentioned the peace they had enjoyed ever since the capture of those men, and that with their liberty would doubtless commence the same old scenes. The Commandant of Kichow gave a still more potent argument for their retention, in that they were now aware of the hollowness of the empire and would not fail to muster all their forces on their return and overflow the land, when a dire repentance would come too late. A few of the less important prisoners were permitted to accompany the messengers; but as the Kitan did not get what they wanted they repeatedly ravaged the districts of Yunchow and Junwoo. Their raids were so frequent and sudden that Yowchow men dared not go for fuel and fodder 10 li East of the city. The grain convoys were often taken by the eneny, and frequently plundered at the very gates of the city. A fortified city had to be created on Yengow, (Liang hiang hien) in order to keep open the communication with Yowchow. A fort was also built at Loochung another at Sanho, a hundred li N. E. of Yowchow. On Sanho fort all the border people leaned, and not in vain,

for the Commandant drove back many forays of the Kitan. Jatung also gave them such a warm reception, and its Commander made such formidable preparations to resume the offensive, that the Kitan thought it best to retire to their homes. But a native of Shamo highly esteemed by the Emperor opened the gate of Weichow (Linchiw Chihli), to Kitan, because he had a private feud against Shi Jingtang, generallissimo of the large army marching north. Jingtang afterwards himself founded a short lived dynasty of Tsin.

We have followed the Kitan closely enough from their dawn till we find then masters of the north of present Chihli, and all Inner Mongolia, of Liaotung which they wrenched out of the hands of the Nüjun, of Bohai, and of the province of Kirin or Ninguta west of the Hoorha, still inhabited by the Bohai Mogo or Nüjun, distinguished from those east of the Hoorha, as the civilized Nüjun, we need not detail the assumption of imperial state and power by Kitan under the title of the Liao or "drow" dynasty; its harshness to the emperor of Tsin which it overthrew, its previous bargainings and profits among the contending aspirants to empire, and its subsequent incessant wars with the Sung dynasty.

Aboaji built, as we have seen Shangking or Silaw (W. Tower), on the south of the *Sira muren*.

Duigwang the title of the second son and successor of Abooji began to reign in 927. Three years after he built the capital first known as Doongping Kün or GÜN, changing the name afterwards to Nanking and latterly to Doongking or East capital. That wast he present Liaoyang. The walls were thirty feet high and thirty *li* in circumference. The Palaces were in the north east of the city, and their walls enclosing them were also thirty feet high. Within the palace grounds were towers so high that every portion of the city could be seen thence,—a very excellent idea, when the first leader of any rabble murdering the reigning King, stepped into the vacant throne. This city he called "Heavenly Happiness," and to dwellers in tents and feeders of cattle on the grassy slopes of eastern Mongolia, the fertile plain lying all round Liaoyang, covered with waving green crops far as the eye could see, would certainly seem a paradise.

He had taken Pingehow before building this capital. He was then apparently living where his father had elected to live,—in Foo-yü,—hence the name of Nanking, for it was South, just as Liaoyang is, from Kaiyuen. He afterwards changed his residence to *Lin hwang foo*,—another name for Shangking, when the new city was renamed Doongking, for it was now east of the chief capital. He was nominated a *Hou* (Marquis) by Tsin Emperor, and assumed the title of "Liao" or "Iron" for his dynasty.

Under the jurisdiction of Doongking were seven Prefectures and Sub-prefectures, with nine district cities. East of the Hwuntoong were the Sub-prefecture of Bin, Ning Giang, Chang, and Chwun. It is impossible now to localize them, though we know they were all enclosed within the Songari and Hoorka, or on the banks of the former.

The fifth ruler from Abaoji built Joongking, or Central Capital, in the land of Anping of Han. It was west of Gwangning, just within the border of modern Mongolia,—hence the name “Central.” It was changed by the Kin dynasty to Beiking in the “North Capital;” the name gives to the Modern Capital of *China*.

J.

THE FAMILY SAYINGS OF CONFUCIUS. .

BY REV. A. B. HUTCHINSON.

孔子家語原註 “The Family Sayings of Confucius with original annotations” is the title of a book with which Dr. Legge has made students of Chinese more or less familiar, from the frequent references which he makes to it in the prolegomena to the Chinese Classics. He says “it is a very valuable fragment of antiquity and it would be worth while to incorporate it with the *Analects*.”

I propose to offer through these pages a translation of the work in its entirety believing that it will tend to throw increased light upon the popular Chinese idea of the great sage, even if as some think portions of the narratives it contains are apocryphal.

The work before us is in two small volumes, 12mo, of about 120 Chinese pages altogether, and is the same edition as that used by Dr. Legge. It is undoubtedly the compilation of one Wang Suh, who flourished in the early part of the third century of our present era.

No one of the many critics who have examined his book charges him with inventing or fabricating the contents, but it is allowed that he omitted from an earlier edition some things which he says were already included in other extant works and added some details from these same works to complete the accounts contained in the original “Family Sayings.”

Thus when Mr. Wylie states that the present work is the *production* of Wang Suh, we are not to let the word mislead us into thinking that it is Wang’s composition but simply that it is a recompilation and revision made by him, about the year A.D. 225, of a much older work. This more ancient volume seems like the Lun Yü to have existed in different forms, substantially the same though varying in details. It was one of the books found in the wall of the home of

Confucius in the middle of the second century B. C., and edited and published by Kung Ngan Kwoh. This ancient volume seems to have perished, as have also all the various editions with notes which have been made from time to time, saving this of Wang Suh.

The earliest notice of this edition will be found in the catalogue of the books extant in the Sui dynasty (A.D. 589-618) by Chang Sun which says, "The Family Sayings of Confucius, 21 books (卷)" "Wang Suh's commentary was in existence under the Liang dynasty (502-555) in 2 books. A doctor of the Wei dynasty named Chang Yung 張融 revised the original but his work is lost."

The original Family Sayings is mentioned in Liu Heang's catalogue of the former Han books as noted by Dr. Legge, but it is significant that in the catalogue of the T'ang dynasty by Yen Sze Koo (A.D. 618-649), he speaks of "The Family Sayings of Confucius annotated by Wang Suh in 10 vols.," and makes no note of the 2 volume edition of the Siu dynasty

No one seems to doubt that the book we now have is the veritable edition by Wang Suh, therefore we must leave these various statements as we find them, taking it for granted that different copyists or publishers have divided the contents variously.

I append a tabular statement with the dates of the various notices which may be helpful to some future investigator.

The account subjoined is from the imperial catalogue A.D. 1772, coupled with the prefaces which I give *in extenso*, it will enable us to form a tolerably correct idea of the estimation in which the work is held at the present day.

Tabular view of various editions of the Family Sayings of Confucius, with Wang Suh's annotations.

1. Le Yung's Edition. A. D. 1780, 2 vols.,	4 kün,	44 pin.
2. Imperial Catalogue A. D. 1772-90 says,	10 kün,	
3. " " mentions that of the		
Ming Dynasty A. D. 1368-1628,	2 kün,	
4. Imp. Catalogues mentions also Wang		
Feh's remarks A. D. 1250,		44 pin.
5. Yen Sz Koo in T'ang Dynasty Cata-		
logue, A. D. 618-649,	10 kün,	
6. Siu Catalogue as belonging to the Leang		
A. D. 502-555,	2 kün,	
7. Wang Suh's Preface A. D. 220-260,		44 pin.
<i>The original work is noted in</i>		
8. Liu Hiang's Catalogue B. C. 80-9 as,	27 kün,	
9. Siu Catalogue A. D. 589-617 as in	21 kün,	

* From the above it is clear that Wang Suh's Work still retains its original number of chapters, but they appear to have been grouped differently into kün by various publishers. The original work has disappeared since the seventh century.

In the *Kin teng sze K'oo tsuen shoo tsung muh* 1772-1790 (Wylie's note, p. 61) 91st section page 4, we find the following account of "The Family Sayings of Confucius."

10 Kün; deposited in the imperial library. "Wang Suh of the Wei dynasty annotated it. His marriage name was 子雍 Tsze Yung, a man of Tung Hoi, held office, and his acts are recorded in the "San Kwoh Chi." After quoting from Wang's preface, the writer goes on, "Thus Wang Suh was the first to make this public. Examining the list of the Han books in the *E wan chi* there is "Confucius Family Sayings 27 Kün. Yen Sze-koo makes a note saying, "This is not the present Ka Yü."

The *Lai Ngok Ki, says, "Shun played the five stringed harp and sang of the south wind" Ch'ing comments on this, saying, I have never heard of this, †K'ung Ying Ta discussing this says "Suh composed the 聖證論 discourse on the witness to the Sages, "and quotes from the Family Sayings, the ode "Let riches increase and throw away anger," to show that Hong Shing was wrong; and also quotes,‡ Ma Chaou's words saying, "Wang Suh added to the Family Sayings," it was not that Ching had not seen it." Therefore || Wang Peh examining the Family Sayings remarks, "the Ka Yü with 44 chapters is what Wang Suh himself selected from § the Tso Chuen; Kwoh Yü; Suen; Mencius; the Urh Tae Ke; taking a little from one and another to make it up.

K'ung In's preface is also Wang's own composition. But ¶ Shè Shing tsoo's, *Heo chae teen peih*, says ** the Ta Tao le book, although it is ranked with the 14 King yet it is possibly only a miscellaneous selection from the book of the Family Sayings, separated and made into different chapters. It has a chapter 公冠, which says "King Ching (B. C. 1115) on attaining his majority, in the course of the prayers had the characters 先帝 and 陛下. Did the Chow dynasty at first have these? "The Family Sayings only uses the character 王, we ought to regard the Family Sayings as correct" and so on. Now if we examine the (Ta Tao le) 陛下. "Your Majesty, bright as the morning, displays the brilliant glory of the former Emperors," and in the contents of the chapter succeeding it clearly speaks of what Hiao Chaou the Emperor said on attaining his majority. Shing ts'oo erroneously joined these together thinking they were Chuk Yung's words for he did not look carefully into it. Wang Suh no doubt abstracted from the section on "People attaining majority" that which he made into the chapter "Praise on attaining majority," [this is the 33rd in the

* See Lai Ke 19.

† M. M. p. 106 No. 324 (A. D. 574.)

‡ see San Kwoh Chi.

|| M. M. p. 245, No. 811 (A. D. 1250).

§ 左傳國語, 荀, 孟, 二記戴.

¶ See Wylie's notes p. 129, "a second rate work."

** Wylie's notes p. 5.

Ka Yü] having erroneously joined together the prayer of Hiao Chaou on attaining his majority with that of King Shing on a like occasion, therefore he left out the four characters for "Former Emperors Your Majesty,"* quietly and craftily altering them to the character for King (王). That is to say, the Ka Yü plagiarises the Ta Tae, not the Ta Tae, the Ka Yü. The above instance is a clear case in proof. He repeatedly made extracts from other books in the same way. I made careful examination with repeated comparison to be assured of this and there is no doubt that this is Wang Suh's own compilation. But this book has now circulated for a long time. The words bequeathed to us which have come down are many of them to be met with in this book.

Therefore from the T'ang dynasty to the present time, though it is known not to be † genuine it is not to be rejected. His book had but a small circulation until the Ming dynasty, therefore Ho Mangchun in the "Family Sayings which he annotated says "I have not seen Wang Suh's volume. ‡ Wong Gow in his || Chin Chak Cheung Yü, also says, "the Family Sayings in its present form makes the present generation confused and stupid by its alterations and rejections, but there is that which Wang Suh annotated of which now there are very few to be had in fact it is scarcely ever to be seen."

That which was published in the Ming dynasty has 2 vols. In Fuhkien, in the house of Seu Po, § (徐焯) amongst the books is one lacking 20 leaves. In Hoi Yü, in Maou Tsun's house, ¶ (晋毛) is one which slightly differs but which is complete. Whether Seu's book is in existence I do not know; the present is that which Maou Tsun, corrected and published. Compared with what the shops publish it is perhaps a little more like the ancient one.

I may observe here with regard to the assertion of Wang Peh, that the (third) preface is a forgery by Wang Suh, that the assertion is unsupported, and was made 10 centuries after the original publication. Comparing the (second) preface by Wang Suh with that which professes to be by the original compiler of the Ka Yü, any one will I think be inclined to take it as genuine. Wang seems to have incurred the obloquy which always attaches to those who venture, in defence of the truth, to differ from popular and older authorities. Had he really forged the preface, would he not have been more likely to have made the writer assert that the Ka Yü had been found with the other books in the wall of K'ung's house? We now proceed to the book itself, it is styled; the "Family Sayings of Confucius, with original explanations."

* 先帝陛下.

† 知其僞 that is not to be the original Ka Yü.

‡ Wylie's notes p. 37 Ming Dynasty.

|| 震澤長語.

§ Wylie's notes p. 186.

¶ Wylie's notes 124.

Annotated by Wong Tze Yuh 王子雍,* of Tung Hoi, in the Wei dynasty, (230-260.) The Title page is headed, "This was engraved in the reign of Kia K'ing, (A. D. 1805) 乙丑." Preface,—The Family Sayings; 博士, (a Doctor named K'ung Gan Kwo) 孔安國;† came upon this book in a wall; in the classified catalogue *I' man chi*, made by Liu Hiang 劉向,‡ (B. C. 30.) It is stated that the Family Saying had 27 books. || Yen Sze Koo, (A. D. 650.) says in a note "the present Ka-ü is not the same as the old one."

Thus the annotated edition of Wang Suh, § 散騎常侍, an official of the Wei dynasty, (A. B. 220-260) in 44 parts is that which he received from K'ung Mang and is not Gan Kwo's revised edition, made when he was ¶ 中壘, (a high literary office). Afterwards in course of time it became mutilated and mixed up, and those who afterwards sought to explain it, followed their own ideas and opinions. Wong Kwong Mau's edition is very poor for he expurgated it. Luk-pau Shan's edition is not good because the order of events is disarranged. During the reign of Chêng Teh (A. D. 1506-22.) Ho in tsuen of Pan Yeung, although he blamed Kwong Mau's book as not at all correct, yet did not make use of Wang Suh's annotations. It is difficult to award unstinted praise to him. At the present time people prefer to buy before all others Chan San Chün's *Ka-ü* yet his explanations are not uniform with any one authority. I could not then find the old annotations of Wang Suh, and when I read this work of Chan's I shut it up saying I really cannot tell which is right. On this account I went about for some years diligently seeking the original *Ka-ü*. Suddenly I fortunately met with Maou Ü Shan's *Keih Koo Ko*,** and from it I learned where I might obtain the book I wanted. This was very fortunate, unexpected, and certainly not by chance, but as is said (Mencius, p. 283,) "anticipated my mind."

Therefore I again diligently examined and looked into the authority of this book and handed it to the printer. I gave it the name of *original explanations*, in order to distinguish it from the four editions of Wang, Luk, Ho, and Chan.

From this time those who consult this book, although they cannot see the book which was found in the wall of the house of Confucius, yet may see the book which Wang Suh annotated, after it had been mutilated and mixed up for three hundred years; is not this to enable

* Mayer's Manual, p. 246, sec. 820. Legge's Shoo. Proleg p. 26.

† Mayer's Manual, (M. M.) p. 106, sec. 323.

‡ M. M., p. 130, sec. 404, and Wylie's notes 4. 7. 26, &c.

|| W. Notes 14. 16. M. M. p. 275, sec. 912.

§ Same as Wong Tsze Yuh. M. M. p. 246.

¶ See Kang Hi 士 Rad. Art. 壘.

** For interesting note see Wylie, p. 60.

men "to see clearly the feature of the Lo mountain"* I have therefore penned these few words to make known my good fortune.

In the reign of Kien Lung (1780), summer quarter, 5th month, 15th day, at Ts'in Tong, by me Le Yung 李容. See Legge's classics Vol. I. p. 133.

PREFACE BY THE EDITOR 王肅 WANG SUH.

What 鄭† Ching taught, circulated 50 years, I Suh, when I was about 15 years old first applied my heart to learning, and was taught on Ching's principles.

I searched diligently the true meaning of his book, and found the method from beginning to end not even the contradictions and mistakes very many, therefore I rejected and altered. The world did not understand my meaning, and said, that I was blaming and cavilling at a former master so as to get called a remarkable man. Alas! alas! I am deeply grieved; I am not fond of doing difficult things, but it is inevitable in this case. The sage's door is so blocked up that one cannot enter. Confucius way is choked with thorns and briars, can I do less than clear these away? If no one then likes to use it, it is not my fault. Therefore I make selections from the ‡ *King lai*, to make quite clear the meaning of this book; also the official style of speaking in laws and regulations, as far as my ability enables me.

In the 22nd generation after Confucius, (i.e. about 700 years) there was Hung Mang (孔猛), in whose house was a book by one of his ancestors. Formerly I studied with him, and then returned home. Taking up that which he formerly discussed with me it corresponds exactly with my book. Anciently Confucius said (see Analects, p. 81.)

"After the death of King Wan was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of Kwang do to me?" That is to say "Heaven because the cause of truth perities, causes me to proclaim the cause of truth to the world." At the present time perhaps because heaven does not desire the destruction of the truth, it therefore causes me according to what I have learnt, and according to what I heard from Mang, to make it clear that my book is in conformity to Confucius, and not opposed to him.

* This 廬山面目 refers to a Taoist legend, concerning a fabulous mountain which was enveloped in mist to all but those who thoroughly understood the Taoist doctrine.

† See M. M., p. 19, sec. 59.

‡ Probably the Six Canonical works are here meant M. M., p. 324, sec. 194.

For fear that this narration of all that the Sage actually did might perish, I specially made this annotated edition so as to hand it down to those who love the study of good things.

The Lun Yu says, (p. 82) "Laou said the Master remarked having no official employment I acquired many arts." Those who explain this do not know who this Laou was, many use mistaken language. In the Family Sayings of Confucius there is a disciple named K'in Chang also called Laou, his marriage title was Tsze-k'ae and also Tsze-chang, and he was a native of Wei.

When Tsung Loo died Laou went and paid a visit of respect to him, Confucius prevented him. (See Legge's Ch'un Tsew, p. 682, 2nd column for this incident).

In the Ch'un Tsew Ngai Chün (see Wylie's notes p. 6), it is said, "To govern the people he used five. This is explained, Yaou for five years went only once on a tour of inspection; once in five years to go on a tour of inspection he cannot be termed, "in governing the people to use five."

The Shoo King, says (Vol. III, part I, p. 37) "In five years there was one tour of inspection," this is said in the text of Shun, not of Yaou. Confucius discussed the affairs of the 5 emperors, declaring the singular things of each, Confucius said concerning Shun "going on a tour of inspection throught the Empire once in 5 years"—thus how often Yaou's tour of inspection took place is not to be known.*

In the Chow dynasty there was one tour of inspection in twelve years. How could we say of the Chow dynasty that in governing the empire it used twelve? Confucius said Yaou, because he had the virtue of earth (the 8th element) went about the empire, and he was fond of yellow colour. This yellow colour virtue of earth is the fifth in the order of the earths; therefore it is said in governing the people he used the fifth, this is the meaning.

THE LATTER PREFACE (TO THE KA Ü.)

The "Family Sayings of Confucius" contains narratives which the *Kung*,† the chief ministers, the scholars, and great officers together with the 72 disciples, were able to find out by enquiry and by mutual questioning. Afterwards the disciples each wrote down what he had enquired into, at the same time as the Lun Yu, and Hau King, were compiled. The disciples selected the most important, correct, and true of his sayings to form the Lün Yü. Those remaining they

* Legge's Shooking Proleg, p. 198.

† See Mencius B. V., p. II, ch. 2, p. 249.

collected and wrote down calling them "The Family Sayings of Confucius." All that he said in conversation on various subjects from first to last was verily Confucius own original idea.

The style of this book in many places is somewhat redundant, and much is not important. It seems as if the 72 disciples, each as he remembered things, related them and first and last made improvements giving elegance and finish. Some were more, others less talented, which accounts for this-inequality in style.

With the death of Confucius, his abstruse sayings came to an end; when the 72 disciples died, his great principles were perverted.

In the time of the six states* (B.C. 250 circa) the doctrine of the Yü (Confucianity) extended on all sides. There were travelling counsellors who sought to please and profit rather than to teach truth, multiplying twigs and leaves, but neglecting the root. But Mencius and Suen Hing† held fast to that which they had learnt. In the time of King Chao 昭‡ of the Ts'in dynasty Suen Hing entered Ts'in, and King Chin sought to learn from him the Confucian doctrines.

Suen Hing used the words of Confucius with the affairs of the various Kingdoms, and the sayings of the 72 disciples, altogether more than 100 chapters or books. Because of this the Ts'in kingdom had the Ü Kau Confucian books.

In the time of She 始皇 Wong-tai (B.C. 221) Li Sze§ 李斯 (Died B.C. 208) burnt the books, but the Family Sayings of Confucius being then on a level with the other philosophes, it did not perish.

Kao Tsu of the Han dynasty (B.C. 194) conquered Ts'in and collected all the books which were written on tablets of bamboo 2 feet in length,¶ many ancient characters having been used in writing them.** When the Emperor Lü ruled Han, She put there books in her library—the Lü princes were afterwards slain, and destroyed, and the Family Sayings of Confucius were scattered in various directions.

Those scholars who loved to examine, each used his own ideas in adding to or diminishing from these, so it comes to pass that though the matters related in this book are the same, the language differs.

In the last year of his reign the Emperor Han King (B.C. 141) made a general appeal, seeking for all books on rites in the empire. At that time the graduates and great officials presented their books to the officer superintending the collection. They obtained then the copy of the Family Sayings of Confucius which the Emperor Lu had

* M. M., p. 324, sec. 198.

† M. M., p. 197, sec. 649.

‡ M. M., p. 369.

¶ M. M., p. 370.

§ M. M., p. 192, sec. 368.

¶ See Legge's Classics, Vol. I, proleg. p. 13 note. The object being to keep knowledge in the power of a few only and it is attributed to She Wong-tai (B.C. 221-209).

** M. M., p. 144, sec. 458.

taken possession of together with the affairs of all the states, and the sayings of the 72 disciples—which all got mixed up in inextricable confusion.

The Emperor handed them over to the Department of Literature, together with the **Huk* Lai and the other sections all mixed up together, and they received these and deposited them in the imperial library.

In the time of 元封 Fung (B.C. 110), I was in office at the capital, and of my own idea, fearing the ancients works and sayings were in great danger of being defaced and lost, so with the aid of the Kung, the chief ministers, scholars and great officers endeavoured to collect complete copies of all I could. I then separated them into their appropriate sections and in proper order. I revised and collected these 44 sections, and there was one section “Tsang Sze† 曾子, enquiring into rites” which belonged to the Li Ki. Therefore I did not include it in the things contained in the books of his disciples which witnessed to Confucius words and were not written in the Family Sayings because they had been already included in other volumes. Therefore I did not include any chapter which is in those.

The students of later days cannot, but perceives this.

To be continued.

THE PLANTS OF THE BIBLE.

BY REV. R. H. GRAVES, M. D.

A STANDARD version of the Holy Scriptures has been proposed and is no doubt a great desideration. But before a version can be made which will bid fair to take its place for generations a great deal of preliminary study is needed. As a small contribution to such preliminary work I propose to take up the *Plants of the Bible*.

The greatest confusion exists as to the rendering of the original Hebrew and Greek botanical terms in Chinese. Not only do different translators employ different Chinese terms, but the same translator uses different terms in different passages, for rendering the same word from the original tongues. With regard to verbs and particles the force of the passage often compels us to employ different renderings, but there is no excuse for doing this with names of plants. I know very well that these are difficulties in the way of a uniform rendering in some cases; the precise plant meant by the original is often uncertain, and one translator will lean to one meaning and another to

* Lai Ki, part 1, 曲禮.

† See Lai Ki, section 7. Also Legge's Classics, Vol. I, p. 3 note.

another. Still uniformity is so desirable and the meaning of most of the terms is so generally agreed upon by botanists that there need be no serious divergence in translating.

While I have used all the means at my command to arrive at a right conclusion, and have endeavored to obviate the present confusion by recommending some definite word, I still look upon this effort as but tentative, and would feel much obliged to friends in any part of China to point out any errors and offer any suggestions.

One source of divergence in translating is the fact that the Chinese have no definite, universally acknowledged names for many of their plants. Not only are the ancient and modern names different, but the same plant is called by different names, in different parts of the empire and even in the same locality. Fortunately however, these names appertain to various species and varieties rather than to genera, orders and classes. So different are the ancient from the modern names that few even of the best read Chinese could recognize a plant by the name given in the *I Ya* (爾雅), or even the *Shi King* (詩經). As an instance of local names take the *Hibiscus esculentus*, which Dr. Porter Smith gives as 黃蜀葵 (Hwang-shuh-kwei), while it is known in Canton, as 潺茄 (Chan-kia) *i.e.* *slimy squash*, or 毛茄 (Mao-kia) *hairy squash*; so 木瓜 (Muh-kw) "tree melon," means Quince in the North, and the Papaya in the South.

Notwithstanding these difficulties it is not impossible at least to aim at a common terminology for scripture, and I am persuaded in most cases to find one.

I purpose to take up first, the trees and then the flowers and herbs of the Bible, following alphabetical order, after the example of Tristram, who is the most generally acknowledged modern authority on the subject. I have already collected some notes on this subject during leisure moments, and as I have time from more important duties, will (D. V.) write them out for publication.

Algun Alqumnuin.—(I. Kings x, 11, 12) (II. Chron. II, 8) &c. This was probably the Red Sandal wood (*Pterocarpus Santaliums*), see Tristram, Smith's Dictionary of Bible, &c. Medhurst and Bridgman tender it 檀木; the Mandarin version—Shereshewsky, 檀香木. Dr. Legge translates 檀木 in the Shi King, by Sandal trees, and refers it to a variety indigenous to China which is without fragrance. We had better therefore with Shereshewsky translate 檀香木.

ALMOND.—*Shaked*.—See Gen. xliii, 11; Ex. xxv, 33, 34; Jer. i, 11, &c. This word is applied both to the fruit and the wood, as an examination of the passages in which it occurs will show. It is undoubtedly the *Amygdalus communis* or Almond. All translate 杏.

This or 杏仁 is the best word. Perhaps it would be best to use 杏 for the tree, and 杏仁 for the fruit.

In Gen. xxx, 37, *luz* is translated "hazel," in English version "Interpreters are divided, but the former (*almond*) seems the more probable." Gesenius.*

ALOES.—*Ahalim*.—Ps. xlv, 8; Prov. vii, 17; Cant. iv, 14; John xix, 39. "The Aloes of Scripture has nothing to do with the Aloes of medicine." Tristram interpreters are agreed, that the plant referred to is the *lignum aloës* (*Aquilana agallochum*), the Calambac, or Eagle wood. See Tristram, Porter Smith *sub voc.* "Liqu aloes," Hanbury's Chinese Mat. Medhurst p. 34, Gesenius, *sub voc.* *Ahalim*, for full accounts. All have translated wrongly by 蘆薈, which Williams gives as "helebere" (Mand. Dict). Tatasinos, (catalogue, Medhurst Sinen.) gives "*Aloë et catechu*" as equivalent of the above, but writes the Chinese without 140th radical 卅. Porter Smith writes 蘆薈.

The original should undoubtedly be translated by 沉香, which is the Chinese for Eagle wood; see Tatasinos, Hanbury, Porter Smith and Williams.

In Num. xxiv, 6, where the English vers. has "liqu-aloes," Medhurst translates 南香, and Bridgman and Shereshevsky, rightly, 沉香. The Septuagint has, through some different reading probably, σκηναί "tents."†

APPLE.—*Tappuach*.—Cant. ii, 3, &c.; Prov. xxv, 11. "Critics and commentators have roamed through the orchards of Europe and Asia to identify the fruit indicated," Tristram. Some, as Tristram and Caruthers, incline to the *Apricot*; others as Royle and Haughton in Smith's Dictionary prefer the *Citrou*, others again the *Quince*; Gesenius gives *Apple*, and Thomson "(Land and Book)" insists that the apple is found so far South.

All the Chinese translators give *Apple*, 蘋果; perhaps this might as well remain, tho' the weight of authority is against *Apple*, and *Citrou* seems to answer best. If this is preferred 香櫟 (*Sarcodactylis*) will be the proper word.

ASH.—*Oren*.—Is. xlv, 14, only. "The Septuagint translates it as a pine tree, and this interpretation, which is supported by the best critics, seems the most, probable." Tristram, he prefers the Syrian pine (*Pinus Halepensis*) but suggests that it may be the Arabian Mountain Ash, "*aran*." All translate rightly 杉樹

* *Almond*. The Heb. *laz*, Gesenius identifies with Lat. *nuk*, Eng. *nut*. Compare Cantonese *lut* 栗 used for Chestnut, Acorn &c.

† *Aloes*. The Hel. *ahālim* and Greek *αγάλ λοχον agallochou*, are derived from Sauser. *agura*, Gesenius; whence also the name in commerce *Garroo* wood.

(*Cunninghamia Sineusis*), unless any one would prefer 松樹 (*Pinus Sineusis*).

BALM.—*Tsori*, Septuagint, ῥητινη, *resina*.—Gen. xxxvii, 25; Ezek. xxvii, 17; Jer. viii, 22. This is either the Mastich (*pistacia lentiscus*), the Modern Balm of Gilead (*Balanites cegyptiaca*), or the True Balm of Gilead (*Balsamodendrou gileadense*), Tristram. Tristram suggests that the name *tsori* may apply to the gum or oil from any of these. Gesenius confines it to the *opobalsamum* or True Balm of Gilead.

The Chinese translators all give 乳香. Williams says, this is "olibanum; the gum rosin obtained from the *Bosevellia papyric fera*, and gum sanderach." Porter Smith gives 芸香 as Sanderach, and 乳香 as Olibanum. 松香 is applied to Mastich according to Williams and others; in Canton however I have never heard it applied to any thing but common rosin or pitch. Perhaps we cannot do better than use 乳香, but then we make no distinction between *tsori* mastich and *lebonah*, frankincense or olibanum.

BAY.—*Ezrach*.—Ps. xxxvii, 35. This word should probably be translated "native, indigenous," as in margin of English vers.; so Gesenius. Canon Cook ("Com. on Biber by Bishops and Clergy of Anglican Church") suggests the oleander as the plant referred to, but not as translation. The Septuagint has Cedar of Lebanon. If specific it may be Sweet Bay (*laurus nobilis*), Tristram. All translate correctly "flourishing tree."

BOX.—*Teasshur*.—Is. xli, 19; lx, 13. Ezek. xxvii, 6, (?). The last text is very obscure; see note in Anglican Commentaries. "It is held by all the best commentators to be a contraction of *teasshur*," Tristram.

The *teasshur* is probably the Box (*Buxus longifolia*), but the Syrian and Hebrew interpreters refer it to the *Sherbin* (*Juniperas phoenicea*) "The weight of evidence is in favor of Box," Tristram. All translate correctly by 黃楊 *Buxus*, Williams; *Buxus sempervirens*, Porter Smith.

CAMPHIRE.—*Copher*.—Cant. i, 14; iv, 13. The English word *Camphire* is *Camphor*. The word *Copher* does not mean camphor, but *Henna*, (*Lawsonia alba* or *inermis*). The translators have imitated the Heb. sound. Medhurst gives 古伯花; and Shereshevsky 古珀露, Bridgman however gives 香樟 *i. e.* *fragrant camphor*, and 柏香. Translate 指甲花樹, which is the Chinese for *Henna*; Williams, Porter Smith. The same term 指甲花 is applied to the *Impatiens balsamina*; 草 "herb" however added when the latter is referred to, and 樹 when the former is intended, when a distinction is wished.

CASSIA.—*Kiddah*.—Ex. xxx, 24; Ezek. xxvii, 19. Cassia is used in the English version for two Hebrew words; (1) *Kiddah*, which is the *Cassia lignea* or *Zeylanicum*; and (2) *Ketziah*, which is used in plural *Ketzioth* in Ps. xlv, 8, only. Gesenius considers this also to be the Cassia, but others think it is the Indian Orris, (*Auklandia Costus* Falc. *Aplotucis lappa* Duc.; *A. auriculata*, De Cand.) Houghton in Smith's Dictionary thinks with Gesenius that this may be another name for Cassia. All translate *Ketzioth* by 肉桂. Medhurst uses the same for *Kiddah*, but Bridgman and Shereshevsky have 桂皮 for the latter.

If any prefer *Orris* for *Ketzioth* 木香 is the translation. See Hanbury, Porter Smith, Williams. I would suggest that 桂皮 be used in all three passages, and that 肉桂 be reserved for Cinnamon, which see; if the distinction between *Kiddah* and *Ketzioth* is to be preserved we had better use 木香 for the latter.

CEDAR.—*Erez*.—Judges, ix, 15 and *passim*. Applied generically to pines, and specifically to the Cedar of Lebanon (*Cedrus libani*). Tristram thinks that where Cedar wood is mentioned as a fragrant wood (Lev. xiv, 4; Num. xix, 6,) a fragrant species of Juniper is referred to. All translate by 柏香木.

CHESTNUT.—*Armon*.—Gen. xxx, 57; Ezek. xxxi, 8, only. This word undoubtedly refers not to the Chestnut but to the Plane tree (*Platanus Orientalis*), Houghton, Tristram, Gesenius. All translate by 楓 which is sufficiently wide to embrace maples and liquidambar. It is doubtless the best word.

CINNAMON.—*Kinamon*.—Ex. xxx, 23; Prov. vii, 17; Cant. iv, 14, &c. This is the Cinnamon (*Cinnamomum Zelanicum*). All translate by 肉桂 or 桂皮. I would use the former. It is written 肉桂 *i. e.* "fleshy cassia," by Williams, but 玉桂 *i. e.* "precious cassia," by Thomson, Chalmers; Porter Smith gives both. The latter is the one usually seen on sign-boards in Canton, and is to be preferred, I think. Translate therefore 玉桂.

CYPRESS.—*Tirza*.—Is. xlv., 14, 15 only. It is uncertain what tree is referred to. Some take it to be the Cypress (*Cupressus sempervinus*), others, the Syrian Juniper (*Junipans excelsa*), others prefer the oak, (Gesenius, Balfour) or some other hard grained tree.

Shereshewsky translates by 栗, "chestnut," "oak." Bridgman and Medhurst by 櫟, oak. If Cypress be preferred, 檜柏 or simply 柏 would be best. However as the word is so uncertain and "oak" has been used hitherto, we may let it remain.

EBONY.—*Hobnim*.—Ezek. xxvii, 15 only. Wood of the *Diospyros ebenus*. All translate 烏木, literally, "black wood," which is the Chinese ebony. *Diospyros Melanonylon*. Porter Smith.

ELM.—*Elah*.—Hos. iv, 13 only. This Heb. word is usually translated in English version “Oak,” once “teal tree” and here “elm”—a mistranslation. Tristram thinks it “undoubtedly” the Terebinth (*Pistacia terebinthus*) Haughton, in Smith’s Dictionary (*sub voc.*) “Oak,” thinks a deciduous Oak is here intended.

Medhurst avoids the word; Shereschewsky and Bridgman translate by 栗. If Oak be preferred this word or 橡 is correct, if terebinth is preferred some other word may be needed. There is in North China a *Pistachia Sinensis*, but I do not know the name in Chinese, nor what kind of tree it is. Will some one in the North give the needed information through the Recorder? I would also like to know if there are any distinctive words for deciduous and ever-green oaks.

FIG.—*Teenah*, *passim*. This is the *Ficus carica*. All translate by 無花果 *i.e.*, “flowerless fruit” which is the Chinese for fig. An exception occurs in Gen. iii, 7, where Medhurst, strange to say, translates by 蕉 *banana*!

FIR.—*Berôsh*. This term probably included pines, cypress and juniper. Of these the *Pinus maritima halepensis* and *juniperus excelsa* are the most common in Palestine. All translate by 松木, as also Dr. Legge, in Shi King.

FRANKINCENSE.—*Lebonah*.—This word occurs frequently and is translated in English vers. by “frankincense,” except in six passages where we have “incense.” It is the *Boswellia serrata*, the exudation from which is *olibanum*, or Indian frankincense.

Bridgman and Shereschewsky translate correctly 乳香, see Williams, Porter Smith. Tatarinoo gives “resina Sandaracae,” sandarach, with which the *olibanum* is often mixed. Medhurst, translates generally, 香 “incense,” and 芬芳之品 “fragrant substances.”

GOPHER WOOD.—Gopher.—Gen. vi, 14, only. Our English translators have simply transferred this Hebrew word. It has been variously explained, the most probable interpretation seems to be that it is the same as *Copher i.e.* “Cypress.” Tristram, Gesenius, Smith’s Dictionary.

Medhurst translates generically 木 “wood,” Shereschewsky and Bridgman give 松木 “pine.” Perhaps 栢 “Cypress” would be the best word.

GROVE.—*Eshel*.—Gen. xxi, 33; 1 Sam. xxii, 6, xxxi, 13. Two Hebrew words are rendered “grove” in our English version, the first *asberah* refers to an idol; the other *Eshel* is according to the best authorities the Tamarisk (*Tamarix gallica*.) Tristram, Gesenius.

The Chinese translators all give generally 林 "grove" in Genesis, but 垂絲柳 in Samuel. The latter is correct. It is the *Tamarix Sinensis*. This is the name under which the tamarix is known in Canton. Williams says the 垂絲柳 is a willow, and gives *Kwan Sin lin* (Kwan Sin's willow) for the tamarisk. Porter Smith gives after Tatarinoo 三春柳 "Third spring willow," and 赤檉 for the tamarisk. Dr. Legge, Shi King, II, 450, also gives Tamarisk as the translation of 檉, so also Williams. Translate in all these passages 垂絲柳.

HEATH.—*Arar*.—Jer. XVII, 6; XLVIII, 6. This Hebrew word has been variously translated. See Smith's Dictionary, but it probably means a tree, most likely the Savin (*Juniperus sabina*), Houghton in Smith's Dictionary, Tristram.

Shereschewsky following Gesenius, translates 獨人 "forlorn," "lovely ones." Bridgman, and Medhurst render 杜松 "crab-tree and pines." (?) Porter Smith gives 側柏 for juniper; Tatarinoo, and Williams give 扁柏 for the arbor vitae (*Thuia orient*). Perhaps 柏 would be the best word.

JUNIPER.—*Rothem*.—King's XIX, 5; Jor. XXX, 4; Ps. CXX, 4. This is no doubt the Arab. *retem*, Broom (*Retama retam*, or *genista retam*.) See Tristram, Smith's Dictionary. Medhurst renders correctly 金雀花. Bridgman, and Shereschewsky transfer, though Shereschewsky has also 松類.

LOCUST.—*κεράτια keratia*.—Luke XV, 16. This is without doubt the *Ceratonia siliqua* or Carob tree. All translate by 荳莢 = bean-pods, which perhaps conveys the main idea with sufficient distinctness. Perhaps however 皂角 or 皂莢 would give a better notion of the Carob tree. Porter Smith gives these as the Chinese names for the *Gleditsia sinensis*.

MULBERRY.—*Baca*.—2 Sam. V, 23, 24; 1 Chron. XIV, 14, only. This is probably the Aspen *Populus tremula*. So Tristram, Balfour; but Gesenius seems inclined to refer it to a balsam-tree, others prefer "pear," Houghton in Smith's Dictionary is quite uncertain.

All the Chinese translators follow the English version, and render "mulberry" 桑. Porter Smith and Williams give 扶移 for *populus tremula*. This would be the best translation.

The mulberry is mentioned in the N. T. (Luke XVII, 6), and is translated "sycamine" in English version. Here all the Chinese translators render correctly 桑.

MYRRH.—*Môr*. *passim*.—This is the *Balsamodendron Myrrha*. The English version translates *lôt* by "myrrh" (Gen. XXXVII, 25; XLIII, 11) but wrongly *Lôt* is *ladanum*, the gum of the *Cistus* or "rock-rose."

All translate *môr* rightly by 沒藥 which is an imitation of the Hindostani *murr* (Williams), and is the Chinese name for the drug.

The Chinese translators have followed the English version in rendering *lôt* by myrrh. It would be well if a different word were employed. I cannot find that the Chinese have any word for *ladanum*, if any one knows of such word I hope he will make it known. Unless a distinctive name can be found, perhaps *muh yeuh* 沒藥 is as good a substitute as can be found, though *ladanum* resembles opium in some of its properties, and has given its name to our tincture of opium "*laudanum*."

IN MEMORIAM.

REV. W. NELTHORPE HALL,

Of the English Methodist New Connexion Mission, Tientsin.

BY REV. J. INNOCENT.

AMONG those who have fallen victims to the epidemic of typhus fever in North China during the present year, there is none whose loss will be more deeply felt and widely regretted than the subject of the present notice.

William N. Hall, was born in the town of Sheffield, Yorkshire, April 19th, 1829. His father died when William was quite a child. To the pious and judicious training of his mother, the Church is indebted for a man of singular loveliness of character, and one who like his Master, "went about doing good." He became a member of the Church when 13 years of age. To his mother's house, ministers of the gospel and intelligent Christian men and women frequently resorted, all of whom took special interest in William as a youth of great amiability and intelligence. To some of these ministers he formed a tender and reverential attachment which lasted to the end of his days. It is not unlikely, that to one with so impressible, devout, and enthusiastic a spirit, these associations of his boyhood had much to do with his early longing to be a preacher of the gospel. The character and zeal of one of these ministers so fired his youthful fancy, that once, on returning home from a visit to his house, he asked his mother how much she thought "Mr. Henshaw would charge a week to teach him to be a preacher?" The desire, became an early and deep-rooted conviction, which determined the course of his life, and influenced his general conduct. He read extensively and carefully. Particularly had he a fondness for Christian Biography, and obtained a valuable acquaintance with the worthies of the Church in all ages. With a piety deep and earnest, and a keen relish for study he combined a delight in all plans for usefulness. He would visit the sick, conduct Prayer-meetings in the Cottages of the poor, teach the Young in the Sunday-school, and later, Preach in the Villages about his native town.

Long before he entered the ministry, he had a local fame, as a young man of singular devotion, intelligence and zeal.

Before Mr. Hall came to China, he had spent eight years in the home ministry, where his labours were characterized by great fervour and eminent usefulness. His constitution, never strong, was further weakened by his extraordinary exertions. Several times his health failed, and he was at length reluctantly compelled to retire from a work he loved so well. It was during this period of forced leisure, and when his health was greatly recruited by rest, that the Mission to China was inaugurated by the denomination of which he was a minister. His attention had then for some years, been drawn to the Mission field; and especially had the earnest appeals of the late Rev. J. Angell James, of Birmingham, kindled in his heart a lively interest for China. This new enterprize of the connexion, evoked the long cherished desire of his heart to carry the gospel to the heathen. Here was a door opened to him. Two men were asked for as Pioneers; one had already been accepted. He offered himself to the Missionary Board, was accepted, and appointed with his Colleague to China, and left the shores of England for his chosen field of labour in November, 1859.

His eight years active labours in the Home Ministry had won for him the fullest sympathy and confidence of the Churches which sent him forth; and at the same time, gave him an experience of great value, as a Missionary Pioneer. Many arduous difficulties had to be overcome, and painful personal sacrifices to be made in entering on this work, which we need not here recount. It is sufficient to testify, that they were overcome with a courage and made with a cheerfulness which showed true consecration to the cause. The *object of China's Conversion to Christianity*, was one which filled his soul with holy enthusiasm. All the strong affections and sympathies of his generous heart, and all the powers of his cultivated mind were drawn to, and concentrated on, this object. To him, with his warm love for man, and his strong faith in Christ and His Gospel, it was a glorious possibility;—so that from the first, he adopted as his watchword,—“CHINA FOR CHRIST.”

Such was the strength of his enthusiasm, that on arriving in China he could hardly brook the delay required for learning a strange and difficult language, before he could open his mission. His soul glowed with ardour to preach, or, in some way to make known to the people the saving truths of the Gospel. Restraint, even so essential, was to him a hard trial, such as less fervid natures do not feel. To be tongue-tied when he had a message of life, for the thousands who were perishing about him, was a pain, keen and strong. After he had been

only a few weeks in Shanghai, he accompanied an experienced Missionary on a country tour, and endeavoured to diffuse, by books and tracts, the truths he yearned, in vain, to tell. What he failed to express with his lips, he found to some extent, the means to convey by his actions. As he went freely among the people with these silent messengers of truth, his face lighted up with benevolent interest and pity. To the distressed and suffering he showed a warm and ready sympathy, and extended a relieving and helpful hand. Prejudice was dissipated, and confidence won, by these looks and deeds of kindness. Thus, he *acted* the Gospel of love to the end, in his daily life and impressed the heathen with the benignity and grandeur of Christian principle by such action, more than he could have done by the most eloquent pleadings.

Mr. Hall arrived in Shanghai March 23rd, 1860. The T'ai P'ing rebellion was then in the zenith of its strength, causing desolation and misery throughout some of the fairest provinces of the empire. The Allied forces of England and France, were also gathering for the campaign to the north. On these accounts the country was necessarily in a disturbed state and it was most difficult to obtain a settlement for the New Mission. Mr. Hall and his Colleague, with many Missionaries of other societies were compelled to remain in Shanghai until more peaceful times. The city of Soochow had been recommended as a most suitable centre for the opening of our New Mission, but its capture and occupation by the Rebels, prevented any peaceful settlement either there, or, in the adjacent region. After the war in the north, T'ientsin was opened as a Treaty Port, and it was decided to commence the New Mission in that city. Owing partly to domestic reasons and partly to a clinging Mr. Hall had to Soochow, which he hoped would soon become accessible he did not reach T'ientsin until September, 1861. He was joined by his wife soon afterwards, she, having been detained in England until this time, by personal and family affliction.

Being now settled, he gave himself to the study of the Mandarin dialect "with his usual vigour and painstaking application. He was stimulated by the ambition, not for literary fame, but for power to speak unto the people in 'their own tongue' "the wonderful works of God." Though he never became a fluent speaker in Chinese, yet, what he said, was always good and impressive. Moreover,—his wonderful moral influence, had a subtle efficacy, which pervaded all he said and did; so that, if his preaching in Chinese, was not with "excellency of speech," it was, "in demonstration of the Spirit and of power."

Mr. Hall was delighted with the wide and eligible sphere for mission work which the city of Tientsin opened up to him. Here his active mind and benevolent heart found ample scope, and plans of usefulness were soon put into effective operation. To establish the Mission for which he had come to China, enlisted all his powers. In addition to the ordinary preaching in the city Chapel, he would often go with books in hand on the crowded thoroughfares, or to some temple festival, and exhort the people to believe the message of salvation. Nor were these evangelistic labours confined to the city or suburbs, but many of the adjacent towns and villages and more distant cities in the province of Chihli, were occasionally visited in the same way. Mr. Hall held the opinion strongly, that the end of preaching was not gained unless individuals were made to feel that we aimed at their personal instruction and profit. Hence, after preaching he would often sit and engage in conversation with one of his hearers, and seek to bring home to individual hearts the truths set forth in public discourse. With his pleasing manner and special aptitudes he in this way often took hold of the Chinese mind, and some interesting conversions have been the result.

In the year 1866, there was a remarkable religious awakening in the district of Lao-ling, on the north-eastern border of the Shantung Province. Mr. Hall was the first to go and examine into the work of grace. He and his colleague baptized 45 persons, who were found to have eagerly embraced the Gospel. From this auspicious beginning there has been a steady growth and expansion of christian influence, so that in December 1877, there were in that region, 18 preaching stations, 636 church members, 8 schools and 14 native preachers; to watch over and direct the work in this interesting field as well as to maintain the Mission interests of Tientsin, entailed great care and much active labour on Mr. Hall and his colleagues, leaving little leisure for other pursuits. He always took the liveliest interest in this Mission and some of the happiest days of his life were spent in that district. The people truly loved and revered him, and always hailed his presence among them with joy.

For a number of years he gave special attention to the training of Christian young men for the native ministry, and projected the building of an Institution in Tientsin for this purpose. During his recent visit to England he brought this subject prominently before the Churches, and evoked a noble and sympathetic response. Over £3000, was contributed. Since his return to China a commodious and complete range of buildings has been erected, on the British Settlement in harmony with his plans, which is the material embodiment of his long, and fondly cherished design—the noble result of a

noble effort. It stands as a fitting monument of his devotion to, and zeal for, the spiritual interests of Chinese. Before his death he had the joy of seeing and directing the studies of twelve native students within its walls.

Mr. Hall's intense sympathy with the suffering—benevolence to the needy, together with his high Christian courage are well known. During the Cholera epidemic of 1862 in the city of Tientsin, he employed himself night and day in visiting the houses of the people who were stricken with the disease, to administer medicine and other relief. In the winter of 1876-7 when the famine raged with such violence in the Province of Shantung, no one took more lively interest in adopting measures for the relief of the starving masses than Mr. Hall. By his vivid descriptions of the state of the people and his earnest appeals for help, privately and publicly, he brought a considerable amount of money to the Relief Fund, and then with cheerful energy distributed this fund among the famishing multitudes in the north-eastern part of Shantung. He laboured with the zeal and devotion of a true philanthropist to mitigate the wide-spread misery, chiefly deploring, that the supply was so utterly inadequate to the demand. When that terrible outrage, the "Tientsin Massacre" was perpetrated, his christian sympathy, and courage were actively displayed. He stood to his post as a missionary pastor, and friend of the native christians, when their house were plundered and lives threatened by an infuriated mob, he opened his houses as a shelter and refuge for them. Out of his own purse and cupboard he gave the necessaries of life to these poor sufferers. When matters were being settled with the authorities he righteously insisted that suitable compensation for loss of property, (and in one case, of life) should be made to the native Christians; as though they had been his own kindred according to the flesh. Nor did he relinquish the claim notwithstanding the opposition with which he met, but carried it to a successful issue. In these public calamities as in many cases of domestic and personal affliction and distress, he identified himself with the people, and won their confidence and affection.

For more than eighteen years, Mr. Hall devoted himself to missionary work among the Chinese, with unflagging interest and zeal. He never felt his work was done. The the last he had plans before him, involving years of labour—to the carrying out of which he was giving himself with all the enthusiasm of his earlier years. But suddenly the master called him away from his anxious toils on earth to the sweeter employments and rest of heaven. He finished his course May 14th, 1878. While we feel he can ill be spared from the Church

below, we would nevertheless submissively say;—"Even so Father, for so it seemeth good in Thy sight."

That Saviour he loved so fervently, and served so faithfully, has taken him to Himself, as He said—"Where I am, there shall my servant be also."

**"THE ELIZABETH BUNN MEMORIAL HOSPITAL
FOR WOMEN AND CHILDREN."**

IN the vaults of the Pantheon in Paris, marking the grave of one of the great literary geniuses of the last century, is a monumental stone, the design of which is significant. It is shaped like a coffin, and from its half-opened lid a hand is protruded, in which is held forth a lighted torch. To the thoughtful visitor it affords a striking emblem of the blessed and abiding results of the good lives of those who have passed away. They help us still, even though they have gone from us. Light comes to us from their graves. Being dead they yet speak. Truly, the memory of the just is blessed; for the remembrance of the good and true in their lives, is calculated to stimulate and help us in our own. As the sweet-scented flower, even when severed from its stem, and dying, possesses a lingering fragrance, so the good influence of some lives is manifest for months or years after the turf on their graves is green.

These, and kindred thoughts were prominent in our minds, when, on Sunday, the 24th of November, we joined in a very solemn and impressive service, in connection with the opening of a new hospital for women and children in Wuchang. The attendance was large, most of the members of the different missions here represented being present. The devotional exercises having been conducted by the Rev. S. R. J. Hoyt, addresses followed by the Revs. T. Bryson, C. H. Judd and W. S. Tomlinson, in which touching and appropriate reference was made to the occasion and objects of the institution. Suitable hymns having been previously selected, and distributed amongst the audience, that part of the service was heartily joined in by all. It was pleasing to notice the large proportion of females present, indicating as it did, that they were not slow to appreciate the special interest such a service had for themselves. Earnest wishes were expressed by the various speakers, and earnest prayers offered by all, that the largest possible amount of good might follow the work thus inaugurated; and as we separated, and returned to our homes, from many a heart, we believe, the prayer was offered, that God would help us so to live, that when we too should have passed away and be numbered with the dead, the memory of our lives and prayers might stimulate and help in goodness those we had left behind.

To answer the purposes of Hospital and Dispensary a native house has been rented, the side-rooms having been fitted up as wards for the reception of in-patients, while the large guest-room, and the room behind, provide a waiting-room and dispensary, in which *daily* attendance is given. Large scroll's, bearing appropriate texts of scripture in Chinese, adorn the walls. It seemed to us that great advantages would be likely to accrue from having a *separate* hospital for women, and that perhaps the plan might be worthy of a trial in other places.

We notice with pleasure, that here as in Dr. Bunn's old Hospital, great and increasing prominence is given to the *spiritual* aims of the work. Each day's labour is begun by calling upon all the patients to join in prayer to God for His blessing, and then by religious conversation and preaching, the enlightenment and conversion of the patients is ardently sought. During the intervals of preaching, the religious instruction of the in-patients is provided for by the constant reading of the Scriptures or other Christian books. It will thus be seen that the end proposed is not merely the healing of the body, but that all the patients may be brought under saving Christian influences.

One thing we must not omit to mention in this brief notice, as it forms an element of hope for the future. For some time past regular instruction in clinical science has been given to several students, with the hope that in days to come, by the conscientious use of the knowledge now imparted they may be able more efficiently to serve the Church of God.*

WUCHANG, December 14th, 1878.

A BUDDHIST TEMPLE CONVERTED INTO A CHRISTIAN CHURCH.

RECENTLY, while engaged in mission work in Shantung, there came to us the temple keeper of a small Buddhist temple in Shih Chia T'ang, a small village not very far distant from Tê chow, with a proposition and an inquiry. He asked whether, if the temple were purified of idols, and together with the whole premises, *presented* to the Jesus sect, the church would accept it, be responsible for repairs, and establish a public school, in which Chinese and Christian literature should be taught in equal proportions. The "Master of Virtue," (one of the temple managers), added that though his ears were deaf, (he was a very old man)—his heart was not blind. He had seen the famine relief, and *knew* the Jesus doctrine was true.

* See "Chinese Recorder" for January—February, 1878. pp. 64, 65.

We accepted it on these conditions, the school, however, to be only temporarily supported by us. This temple keeper, Mr. Chu, is a man of strong convictions but extremely unobtrusive, and had long since decided to leave the temple, if it remained such, although he has a family and no other means of support but the temple land. Many regard him as an amiable idiot, for in addition to losing a certain support, if the land should be given with the temple, he would also forfeit valuable perquisites. On Sunday, he told us he thought the gift of the temple was a fixed fact, but in China there are many slips 'twixt cup and lip. To guard against a possible change of base on the part of any one (as there had been at first those who feared disgrace and whispered threats of possible persecution at the Yamên,) he proposed to give a feast, to which all the managers, with the Master of Virtue, should be invited. Eating in Oriental lands is no such trifling matter as it becomes in railway restaurants in America. The Chinese have a saying that having eaten a man's food, one's mouth is stopped, and having used his property, one's hand is stayed. We went to the feast. Long after the appointed time, every thing in China occurs long after the appointed time (except eclipses,) the eighteen managers assembled, and with them, the Master of Virtue, a weazen faced old man, in an ineffably ragged coat. It was by no means a feast of sea-slugs and shark's fins, pickled bamboo sprouts and bird's-nest soups. On the contrary, it was a homely farmer's dinner of only one course, and a plenty of it. After dinner and sundry pipes of tobacco, came business.

A draft of a proposed document, amounting to a kind of Quit Claim Deed, was read and submitted for approval. There ensued a scene worthy of a New England town-meeting. One or two were afraid that the temple keeper was in danger of losing his living, and much furious gesticulation and unintelligible roaring—eight or ten generally bawling at once—was exchanged over the question, how to forefend this injustice. The helpers and a few obstreperous managers retired to concoct a clause to meet the exigency, and the paper, "as amended," was put on its "final reading," and passed, amid general yells of "Châ! Châ! Châ!" "Pu t'sò" and "Chin Shih!" ("Aye, aye, aye," "all right, "that's the thing."

Here was an absolutely heathen gathering, in a heathen town, voting away their temple and its lands to a foreign religion of which most of them had never heard six months ago, and none of them until within a few years. They did it of their own motion without solicitation on our part, for although a sermon was preached with reference to the matter, it was *after* the proposition made by them. Our objects in coming to China and to Shih Chia T'ang were pointed out, and the

fact that we sought not theirs but them; that they gave, not to us but to themselves, the difference being, that what the village formerly managed, was now, as soon as possible, to be controlled by the native church, in which we hoped to see all of them.

THE DEED.

具帖人史家堂會末人等同合庄人等共議將
廟宅情願歸於

耶穌教會修理會堂宣傳聖道設立義學成全闔庄
子弟爲善益於後世俱屬教中承管永遠爲業
並將廟地歸於看堂人朱連科家耕種爲業不
許當賣

光緒四年十月初三日會末史公 王章牟登霄具

司 忠 姜維善 姜玉美

姜德善 姜榮善 張 會

張景才 姜青善 于文秀

姜國義 姜崇德 王 義

司 榮 姜擇善 張蘭芳

王克太 史志清 張 瑞

廟宅計地八畝

廟地共計式拾三畝

TRANSLATION OF THE DEED.

"The Authors of this Document, to wit, the whole body of managers, (of the temple) together with the whole body of villagers, deliberating in a public capacity, voluntarily agree to make over the temple buildings to the church of Christ, for the purpose of fitting up a meeting-house, in order to the public preaching of the Sacred Doctrine, and for the purpose of establishing a public school, that the youth of the village generally may become virtuous, a benefit to future generations. The whole is to belong to the Church, and subject to its control, for a possession for ever, and the land belonging to the temple, is made over to the chapel-keeper, Chu Lien K'o, (the former temple-keeper) and his descendants, to be cultivated as their own, and the church is not at liberty to sell the same.

In the fourth year of Kuang Hsü, the Tenth Month, the Third Day, (October 28th, 1878.)”

Signed, on behalf of the Master of Virtue, Shih Kung, and twenty others.

The temple premises comprise about eight Chinese acres, and the land for cultivation in all twenty-two acres.

Next Sunday it is hoped to organize a church there, out of the twenty applicants on our list.

They decided to bury the idols *alive*. The Chinese have a saying, that money can *move* the gods, but these gods were effectually moved without the expenditure of a cash. Like the comrades of Sir John Moore; ‘They buried them darkly at dead of night,’ but there were no sods to turn, as a long cavity, washed out by the water, was discovered, into which they were plunged head-long, and thus dust as they were, they returned to dust. It is usual to subscribe a certain amount of silver, which is incorporated in the body of a god, and becomes, perhaps, his heart. The hearts of these gods were not found right, for in place of the lump of silver, was found a chunk of *pewter*. Thus the delusions of idol worship were fitly typified in the frauds of the idol makers. They that make them are like unto them. It was suitable that such divinities should end their career by sepulture in a gutter!

A large amount of lumber remains, which, once the platforms for the idols, will now become benches for our congregation. There are drums, candle-sticks, incense-holders &c., and several good bells, the largest of which is to be hung up, and can be heard—they say—at a distance of miles.

While gazing on the ruins, the deaf Master of Virtue was seen contemplating the result with satisfaction, and he was heard to remark that *he* considered the affair “eminently respectable.”

“And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered.” May the prophecy be early fulfilled in Shih Chia T’ang.

ARTHUR H. SMITH.

Correspondence.

Delegates Version.

DEAR SIR,

Will you kindly allow me to inform the Missionary brethren at large, through your journal, that the members of the conserving committee of the Delegates Version of the New Testament, are desirous of receiving any proposed emendations which may have occurred to the readers of it? I shall be glad to receive such emendations and forward them to the members of committee for examination and approval, that if passed they may be inserted in future editions of the work.

I am Dear Sir,

Yours Sincerely,

WM. MUIRHEAD,

Hon. Secretary.

SHANGHAI, *December 2nd, 1878.*

The Answer of Cana.

DEAR SIR:—

In your Sept-Oct. number, there is an extract from the "Catholic Register," on the "True meaning of the answer of Cana," in which the Archbishop, in Kurdistan, explains the expression *Ti êpoi kai soi*, in John II, 4, as "an asseveration of the most intimate union of sentiment, being meant to express, There is nothing between us! what is in thy heart is also in mine. Surely this view cannot be borne out by another passage (Luke VIII. 28), where the same expression is used "*What have I to do with thee, Jesus, thou Son of God most high*" (*τί êpoi kai soi*); otherwise the one possessed of demons would be professing "the most intimate union of sentiment," with our Blessed Lord. A reference to three other passages, Mat. VIII. 29; 2 Saml. XVI. 10, and XIX. 22, will, I think, tend to shew that Father Albertus is not correct, but that he has been influenced possibly, by an over anxiety to screen Mary from an apparent rebuke.

Yours very truly,

C. H. J.

WUCHANG, *November 22nd, 1878.*

First View of Idols.

TO THE EDITOR OF THE CHINESE RECORDER:—

Yesterday, while sitting in the street chapel, I thought I would reverse the order, for a little while, and allow the audience to become instructor, while I took the place of listener.

The question which turned, for the time, the audience into a committee of the whole, was one I asked as to the age of those sitting about me, when they first visited an idol temple. None could tell

exactly, but said that their mothers led them when very young, and then a general conversation ensued, when the facts came out that in the case of every one, the first sight of the idols had caused such feelings of terror, that they never got over it. At that age, their dreams were disturbed by visions of those dreadful images, brandishing their swords over them or looking upon them with such a savage frown that the recollection of it never left them.

In such a school is it, that this people become confirmed idolaters, and no wonder, for who does not know, that in lands, where there is supposed to be less superstition and more light, little children, when frightened at the dark, or at something in the dark, have great difficulty in conquering the foolish fear in after life. Should those objects be all around them and should their parents possess in a degree the same fear, and for the sake of frightening their children into obedience, constantly excite them to the greatest terror of those objects, would a certain feeling of awe even to old age, when in their presence, be easily removed? Moral. When the Mothers of China are converted then will idolatry cease.

J. F. C.

The True Meaning of the Answer of Cana.

DEAR SIR:—

The question having been started in the pages of the Recorder for September-October (p. 393) it seems only just that the other side should also be presented. The novel Roman Catholic view is that the words *τι ἐμοὶ καὶ σοὶ* indicate “the most intimate union of soul between our Jesus and Mary.” We believe this view to be utterly untenable for the following reasons. The phrase *τι ἐμοὶ καὶ σοὶ* occurs several times in the Septuagint where, from the context, it is quite plain in every case that *diversity* of sentiment and *disunion* of soul, is meant to be expressed.

In Judges xi, 12, we have the message of Jephthah to the king of the Ammorites, expostulating with him for making war—translates “what hast thou to do with me;” in 1 Kings, xvii, 18. The widow of Zarephath expostulates with Elijah on the death of her son “What have I to do with thee,—in 2 Kings, iii, 13. Elisha rebukes unmistakably the idolatrous King of Israel in the same words; and in 2 Chron., xxxv, 21, Necho, the King of Egypt uses the same expression to Josiah clearly by way of rebuke and to indicate a decided difference between them. In each of these cases the LXX, uses precisely the same words *τι ἐμοὶ καὶ σοὶ* which we find from S. John’s Gospel, ii, 4, were used by our Blessed Lord to his Mother. In each of these cases they are the translation of the very same Hebrew phrase *mah li va lak*; lit *What to me and to thee?* Anyone reading carefully the *context* in these cases will find that it is impossible to understand them as expressing any other sentiment than that of dissension and difference. The form occurs in some other places with the plural pronoun but always indicate as Dean Burgon observe *in loco*.

“that the speaker has been unseasonably spoken to, and as it were interfered with.” With the plural pronoun *τι ἡμῖν καὶ σοὶ* the phrase also occurs twice in the New Testament, St. Matthew, viii, 29; and St. Mark, i, 24; and here again the meaning is the very reverse of union of soul or sentiment. It follows therefore that this new rendering is entirely unsupported by the analogy of Scripture, and we might regard this as a sufficient condemnation. But it is also clear that whatever may be meant by the Chaldee expression *man bain anta unana!* at the present day, from the time of the Judges to that of Jesus, a period of over a thousand years, it never occurred to anyone in the east to consider the phrase under discussion in any other light than as conveying rebuke and dissension. It is a matter of great doubt whether in fact the Chaldee phrase put forth by the Romish paper is really the equivalent of the Greek words or whether it may not be a loose paraphrase. That the form was not unknown outside the circle of the sacred writings, is shown by a passage in the Heraclidæ of Euripides, v. 33, *σοὶ θε καὶ τοῦτοισι τι ἐστὶ*, What have you to do with these? where the meaning is identical with the usage of holy Scripture, besides which it is singular that Irenæus, and Chrysostom (*who was a Syrian*), should both have gone so far astray in the meaning which they attribute to our Lord’s words, as they must have done if the proposition of Father Albertus is to hold good. Archbishop Trench, in his notes on the miracles, says, their meaning comes clearly out and it is this “Let me alone; what is there common to thee and me? we stand in this matter on altogether different grounds.” He quotes Irenæus and Chrysostom, and adds “all expositors of the early church have allowed, even by the confession of the Romanists themselves, that there is more or less of reproof and repulse in this answer, and they themselves are obliged to admit the *appearance* of such, only they deny the reality.” So Stier, on the words of Jesus, Vol. i, p. 62, “What have I in common with thee?” since his person by right and honour must have precedence—involves no more, no less than this: when my office and its ministry are concerned, is it not for thee to retire and forget that thou art my mother? “That which in me works miracles was not born of thee,” (Augustine), and again “there is this severe word instead of the glad acknowledgment, Thy thoughts are also My thoughts.” “In what strange opposition to the whole spirit of this incident” writes Prebendary, Hawtrey, in Kitto’s Bible Cyclopædia “and to the comments upon it of Irenæus, Chrysostom, and Augustine, is the prayer, offered to Mary by the Romish Church—“*Monstra te esse matrem, jure matris impera filio!*” and, “The writers of the Church of Rome, are very desirous to clear our Lord’s answer of all intention of rebuke,”—and here we have I think the true reason of this parade in Romish papers, of the wonderful discovery made by Father Albertus amidst the wilds of Khurdistan. If the phrase could be so interpreted as to mean “We have had but one thought between us,” it would remove a serious stumbling block from the path of those whose object is to deify Mary. But, if it is to be so interpreted *here*, common sense requires that it be so interpreted wherever it occurs in Holy Scripture, or else we must deny that the words of inspiration have any force, and affirm that they may be made to assume any meaning that may suit the views

of the reader. We may be sure that the desire to glorify Mary and not of sincere yearning after truth in this matter, has led the two Roman Catholic journals, in which the novel view is maintained to publish an interpretation which so flagrantly violates the second article of the Creed of Pope Pius the fourth. "Neither will I ever take and interpret them (the scriptures) otherwise than according to the unanimous consent of the Fathers." In this case we have, as we have seen, something as near an approach to unanimity as can be found in their writings, not one having advanced a contrary view. Yet this is jubilantly set aside upon most insufficient grounds, if Mary can thereby be exalted. When anything really good makes its appearance amongst the followers of Rome, we may rightly use it, but it behooves all protestants to be very wary about accepting novel views of Scripture interpretation from such hands. *Times Danaos et dona ferentes*, best expresses the feelings becoming those who are fighting the good fight of faith and wielding the Sword of the Spirit, which is the Word of God.

When as in this case we have such unanimity amongst ancient and modern commentators as to the meaning of our Lord's words, supported by and in harmony with, the other parts of the inspired word, it is surely safest for us to "Stand in the old paths," and hold fast the traditions which we have been taught by an unbroken line of witnesses from the early days of the Church until now. Especially should this be the case in teaching to the heathen the word of God,—in a country like China, where in addition to the natural opposition to be expected from ancient forms of superstition we are also called upon to confront the widely spread errors of the Church of Rome. Let us avoid wherever we can, everything which may bear even the semblance of recognising her authority, or of regarding her in any other light than that in which Holy Scripture portrays her lineaments as a warning to the faithful in all ages. Unfaithfulness to the inspired Word is one of her distinguishing features and we have seen that it is not wanting in this instance which has been introduced to our notice. To show that I have not written unadvisedly concerning the motives which lead Romanists to tamper with the plain meaning of the text under discussion I append an extract from the report of the celebrated Protestant discussion, held at Hammersmith, in 1839, where the Romish advocate says (p. 332). "But this is certain, there was a perfect intelligence and understanding between the mother and the son. The virgin knew what was going on in the mind of the Saviour; for, without one word from him, she orders the servants to get ready the vessels, and not a word intervened, significative of any such desire from the Saviour. And thus the first great miracle was wrought, before his time for the working of miracles was come, to show the eminent dignity of the blessed woman, who was to be "blessed throughout all generations;" to show, in the language of Saint Irenæus, "that she was to be recognised as our advocate without destroying the intercession of the great Mediator." The best answer to this is to cling to the grand old unshaken rendering of the words as we have them in our present version "Woman, what have I to do with thee? mine hour is not yet come."

A. B. HUTCHINSON.

Baptist Association.

DEAR SIR :—

It may be rather late to send you a brief account of the American Baptist Association, recently held in this city of "everlasting prosperity." Still I feel constrained to give you the impressions left on the mind of an outsider.

The Association met on Monday Oct. 21st, and sat till Thursday noon, 24th, about six hours each day, besides having devotional meetings. About 30 delegates (besides foreigners) were present, many of whom exhibited bright, earnest and intelligent faces. The members and officers of other churches in the city were invited to attend, and were kindly permitted to take part in those discussions which were of general interest.

The Chairman—Rev. Horace Jenkins, read a very good address on "Witnessing for God." Then after the usual selection of officers, &c., subjects for discussion were proposed, and I may say, "these were legion." Some of them being of the most knotty and delicate kind, such as have agitated the bosom of the Church of Christ in other lands for many long years; for instance,—“Is it lawful for Christians to travel on the Sabbath day?” Others again were of more modern date as, “*Signing the pledge to abstain from all intoxicating drinks.*” When this subject was proposed by the Rev. Josiah Goddard, with all that cautiousness and accuracy of Ningpo colloquial which characterises this gentleman’s speeches, I was surprised, and must confess, a little pleased, to find so many of the native brethren having such a common sense and comprehensive view of the subject. One young man of Shang-pah spokè out very plainly, and showed that the principles of “Total Abstinence *and making vows*” as advocated in Europe, and America, have no application to China and the Chinese; the conditions under which Society lives, and the customs of social life being entirely different, and when contrasting the habits of the one people with the other on this point, he made me feel ashamed of our abominable drinking customs at Home. And he added in conclusion that, he had been connected with the Church for fifteen years and had never known a man or woman to be expelled on account of drunkenness. A statement that very few pastors or preachers in Europe or America, could make certainly. The general feeling of the meeting was that, *it was unnecessary for Chinamen to sign the pledge*, however desirable it might be to abstain from drinking wine as a beverage. And they were all quite willing to use non-intoxicating wine at the “Lord’s Supper.”

Then again subjects peculiar to the Chinese were brought forward for debate, such for instance as, “the teaching of the Classics in Christian Schools,” and “Feet-binding.” To the writer’s great delight this latter subject was proposed by a native brother, and here I think Dr. Barchet greatly influenced the meeting for good when dealing with the physiological aspect of the question, carrying most of those present with him in the conviction that it is a most pernicious practice. Several mothers present were much enlightened on the subject, and went away from the meeting with clearer and better views of the question than they had before. Then the moral and religious aspect

of the question was touched upon, and I think the majority of the audience and speakers came to the conclusion that it was a pernicious and consequently a wicked custom. The even tenor of one's soul feels somewhat disturbed when thinking of the conduct of those ladies and gentlemen (with reference to this subject) who superintend "Girls Boarding Schools," in this province of Cheh-keung, and notably some of those in Ningpo, and I cannot refrain from asking the question, "Would it be a pleasant exit from this world to the next, to have the cries of poor little Chinese girls with blistered feet and dislocated bones following one?" And if the bones be not dislocated in the mission schools, the feet, to say the least, are frightfully distorted for life. No one doubts the tenderheartedness of those managers of schools where this practice is encouraged, yet I can imagine a converted South-sea Islander would rather see his school-rooms empty than permit such a relic of his former barbarism to have a place on his premises; particularly so when he remembered that no compromise of conscience is involved by giving up this silly and ugly practice. It is a mere question of "fashion." Every unprejudiced Chinaman will admit that it is only a "Z-dao" as the Ningpo people call "fashion." It is folly to bring the customs of the west to this question in order to excuse the tampering with this pernicious practice of the Chinese; for *there* it is pure choice and the persons are old enough to act for themselves, but *here* it is compulsory on the poor child and she has no voice in the matter, and she is taught by her parents and religious teachers to look on this as the proper thing, or a necessity demanded by the customs of society; moreover, it is in the power of the mission schools to discourage this practice and to create a healthy public sentiment on the subject: of course there will always be numbers of that class, who are constantly saying, "the time has not yet come." This was a mighty cry on the part of many when the abolition of slavery in the west was before the public, and what reformation, be it political, civil or social, has not had these drags at its heels? Cannot those schools where this practice is allowed get a sufficient number of girls without it? Have they given it a sufficient trial? And if they have and cannot get them, then let them go without, and that willingly. Better have your schools empty than encourage such a cruel and wicked practice. But other schools can get a sufficient number of girls. Do they say, "those girls are of an inferior kind." This they may say when they turn out a class of better wives and mothers than those schools do where the custom is not allowed. The writer has been in China thirteen years, and has seen many of these wives, and he does not find in them better wives nor better Biblewomen than he finds in those who have large feet, nay, in many things the latter are superior to the former.

I am confident that, if those ladies in Europe and America, who give so generously to the support of those schools, could but hear the piteous cries that the writer has heard, and see the poor little blistered and distorted feet, and the hot tears trickling down the interesting little faces that he has seen in the houses of the Chinese, they would certainly enter their protest against this custom, however temperately it may be carried out, in those mission schools of which we have been speaking, or withdraw their aid altogether. Excuse this digression.

Many other subjects were discussed and disposed of, and in such a manner and with such a spirit of mutual forbearance and concession as would have done credit to similar deliberative bodies at home. In fact this spirit in the meetings was that which made all the sittings pass off so pleasantly. The chairman did his part well, being calm and good-tempered, the only fault one had to find was that he was a "we bit" too unbending; but certainly he kept all the speakers to the point most admirably. The meetings were so pleasant and so well sustained all through, that with the exception of two dissentient votes they unanimously agreed to hold the Association *yearly*, instead of once in two years. The meeting will be held I believe in Ningpo, next year, 1879, when it is to be hoped more foreign delegates will be present, and when again that beautiful picture drawn by David shall be exhibited,—“Behold how good and how pleasant it is for brethren to dwell together in unity!” And when it shall be said again—“*there* the Lord commanded the blessing.”

P. S.—From a Table presented to me by one of their secretaries, I compile the following:—

Present number	304.	Chapels	22.
Died last year	18.	Biblewomen	2.
Expelled	13.	Colporteurs	3.
Baptized	23.	Inquirers	20.
Pastors and preachers ..	23.	Contributions	\$215.

Yours truly,

JAMES MEADOWS.

SHANGHAI, Nov. 29th, 1878.

Missionary News.

Births, and Marriages.

BIRTHS.

- At Chefoo, Oct. 29th, the wife of Rev. H. Corbett, of the American Presbyterian Mission, North, of a daughter.
- At Tientsin, November 1st, the wife of Rev. C. A. Stanley, of the A. B. C. F. M. Mission, of a son.
- At Kiukiang, on November 25th, the wife of Rev. A. Stritmatter, M. E. Mission, of a son.
- At Wuchang, on the 5th December, the wife of the Rev. J. R. Race, Wesleyan Mission, Wusueh, of a son.
- At T'ungchow, on Nov.—the wife of Rev. L. D. Chapin, A. B. C. F. Mission, of twin sons.

MARRIAGES.

- In Troy, New York, U. S. A., June, 19th, 1878, by the Rev. William Irvin, D.D., the Rev. Daniel Rapalje, of the American Reformed Church Mission, at Amoy, to Alice, eldest daughter of the Rev. Alvin Ostrom, formerly of the same Mission, now of San Luis Obispo, California.
- At Chefoo, on the 26th, of October, by the Rev. H. Corbett, Rev. Timothy Richards, of the English Baptist Mission, to Miss Mary Martin, of the U. P. Church of Scotland Mission.
- At the Cathedral, Shanghai, on November 15th, by the very Rev. Dean Bucher, D.D., the Rev. George Cockburn, of the Church of, Scotland Mission, Ichang, China, to Miss Thomson, of Aberdeen, Scotland.

Marriages—continued.

At Shanghai, November 30th, by Rev. M. T. Yates, D.D., Rev. E. C. Lord, D.D., U. S. Consul, at Ningpo, to Miss M'Neal.

At Shanghai, December 4th, by Rev. Geo. F. Fitch, Rev. J. W. Davis, of the American Presbyterian Mission, South, Soochow, to Miss Alice I. Schunucker of the American Presbyterian Mission, North, Soochow. Also, Rev. A. P. Parker, of American M. E. Mission, South, Soochow, to Miss Alice Cooley, of the American Presbyterian Mission, North, Soochow.

ARRIVALS.—Rev. W. S. Swanson, returned to the English Presbyterian Mission at Amoy, about the beginning of the present year.

Per M. B. M. S. S. Co's s.s. "Nagoya Maru," on Nov. 1st, Rev. and Mrs. Sayres, to join the American Protestant Episcopal Mission, at Shanghai.

Miss Cushing to join the American M. E. Mission, North, at Peking.

At Amoy, Nov. 2nd, Rev. D. Rapalje, and Mrs. Rapalje, on their return to the American Reformed Church Mission.

At Foochow, Nov. 5th, Miss Julia E. Sparr, M. D., to join the American Methodist Episcopal Mission; Nov. 24th, Miss Foster, to join the English Church Mission; Dec. 1st, Rev. Charles Hartwell, and Mrs. Hartwell, on their return to the American Board Mission, and Miss Ella J. Newton, to join the same Mission.

Per s.s. "Genkai Maru," on Nov. 7th, Rev. and Mrs. Bates, to join the American Protestant Episcopal Mission, at Shanghai.

Per. s. s. "Agamemnon," on November 14th, Miss Thomson, and

Dr. McFarlane, to join the Church of Scotland Mission, at Ichang.

On Nov. 28th, per s.s. "Nagoya Maru," Miss Rankin, to join the M. E. Mission, South, at Shanghai.

At Swatow, Nov. 29th, Rev. Mr. and Mrs. Duffus, on their return to the English Presbyterian Mission; and Miss Ricketts, to join the same Mission.

On the 4th December, per French Mail, s. s. "Peiho," to join the China Inland Mission, Misses F. and E. Boyd. Arrived from Bhamo, Mr. and Mrs. Adams. On the 14th December per s. s. "Cyphrenes," Miss Müller, Miss Mitchell, and Miss Snow, to join the same Mission, in company with Mr. and Mrs. Stott on their return.

* * *

AMOY.—Rev. J. V. N. Talmage, D.D., of the American Reformed Church Mission, writes, Nov. 30th: "We have had recently a serious case of persecution at one of the villages beyond Chiang-chiu. Three families (consisting in all of 18 persons) have been driven out their village, and all their property taken possession of because they had embraced Christianity. None of them have yet been baptized. The matter was first taken by them to the Mandarins, but they got no redress. We have since taken it to the consul. Do not yet know what the result will be."

* * *

CANTON.—Rev. R. H. Graves, M.D., writes, Nov. 20th;—"We have had some accessions to our membership of late. From Sept. 29th, to Nov. 3rd, I baptized 24 converts—11 in Canton, 4 in Shiu-hing, and 9 in Hongkong.

HONGKONG.—Mrs. L. W. Johnson writes, Nov. 18th :—"You will be glad to hear that last Sabbath we had an addition to our Church of nine persons. They were baptized by Rev. Dr. Graves. We had a very happy time, and I felt full of joy and gratitude to God for all His goodness and tender mercies to us. This makes 55 persons since my return here. The women are still in the minority, but several are interested, and are now inquiring what they must do to be saved. I hope that we shall soon welcome more women to the church. The following statement will show the progress of the little Baptist Church under my care :—

" Baptisms—1875 —November ; one woman, two men. 1876—April; three girls. July; two men. November; one man. 1877—February; one man. July; one girl, three men. October; seven men. 1878—February; eight men. May; one woman, seven men. July; one woman, eight men. November; one woman, one girl, seven men. Besides this number, there are seven persons left of the old church—making the present number 61. You will notice that the work, though progressing slowly, is yet steadily advancing. In 1875, 3 persons were received ; in 1876, 6 ; in 1877, 12 ; in 1878, 34. I thank God, and take courage."

* * *

SWATOW.—Rev. H. L. Mackenzie writes, Nov. 28th;—"It will interest you to hear that I have been again in the Lu Fung District, and visited the scene of the persecution. I found the few brethren who used to meet for worship still steadfast,

and had the great satisfaction of baptizing one of them, viz., long Heng, the man who was incorrectly reported dead in the beginning of June. It was evident that he was still suffering from the very severe beating he received ; but, if I am not much mistaken, he has been so "exercised" by his "tribulation" as to profit greatly by it. I was much pleased with his whole manner and spirit, as well as with his answers when undergoing examination as a candidate for baptism. I spent a night at his village, and much enjoyed the meeting I had with him and other brethren. We have no chapel in Poih Buan as yet, so we met in long Heng's house, in a small room improvised into a chapel for the occasion. On either side of the said room was a still smaller room ; in one I found sleeping quarters, in the other a cow found nightly shelter ! Although neither our meeting place nor its surroundings were of the kind one would choose for Church purposes, yet we had a very interesting, a very delightful and encouraging time. The good man who was on that evening received into the Church of God, in presence of a few of his fellow-worshippers and heathen neighbours, had been raised up from the very gates of death to confess his Lord in baptism, and it was indeed an occasion for praise and thanksgiving as we thought of what great things, the Lord had done for us. Only a few months before, this man and his companions had been wounded and beaten most savagely by their enemies, and one of their number killed, and now we find him still worshipping God,

making comparatively light of his sufferings, and manifesting a kind and forgiving spirit towards his persecutors. Was there not in all this an abundant answer to prayer offered up in China, and beyond China, for these tried and afflicted men? Surely such cases as these may well encourage us to trust and not be afraid, however the Enemy may rage. We are on the winning side, however much we may at times seem to be the losers.

During these three months we have baptized about forty adults at our stations in the country, some at our most distant station Cantonwards, more than 100 miles from Swatow, and some at our most distant station Amoywards, about 45 miles from Swatow. The Lord hasten the time when our brethren in these places and ourselves shall meet in this blessed war of conquest, whose watchword is *China for Christ!*"

A Gift to the Tao-tai of Chaochow-foo.—"When our native helper Khai-lin took the gift [a stereoscope and views from mission friends in Edinburgh, sent at Dr. Gauld's suggestion as a slight recognition of the Tao-tai's kindness in the matter of the hospital site.—Ed.] to the mandarin, he was received very well, and returned in a day or two with a letter of thanks written in the oriental style of laudation, accompanied by a present of Chinese books to myself and a couple of scrolls to be hung up in the hospital. The latter, written in large characters with his own hand

(he being considered very skilful with the large pen), are in praise of Western medical skill, and having his name and seal attached may have some interest for the patients. When Khai-lin was in the Yamen at the Foo city, he had some opportunity of explaining the doctrines of the Gospel to the chief of the subordinates, who asked him questions about the truth in connection with the persecution in the Lu-fung district. So far as I know, whatever measure of Christian truth has reached the principal Yamen of our mission-field has been almost entirely through the *Medical Mission*. This I mention, not as a personal matter, but as an argument in favour of the department of work which the Lord has privileged me to engage in."—Dr. Gauld, Swatow, 12th July, 1878.

The Chinese in Victoria.—The Rev. Daniel Vrooman, for twenty-five years a missionary to the Chinese in Canton, first in the service of the American Board, and after the withdrawal of their Mission from South China, a self-supporting missionary, has been appointed to the superintendence of the Presbyterian Church's Mission, to the Chinese of Victoria. Mr. Vrooman began his labours in Victoria in April last. At present he is supported in the work by three native catechists. In Melbourne itself there are about 1,000 Chinese; at Ballarat and other localities in Victoria they are also numerous, and the work of the Mission will be to cover the whole field.

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

THE Archbishop of Canterbury has conferred the degree of B. D. upon the Rev. Arthur E. Moule. This honor is well merited by the recipient, our graceful poet-preacher, whose prose even is poetical, as witness many passages in his account of visits to "Great Valley stream," in the Oct. number of the *Church Missionary Intelligencer*.

THE *North China Herald*, in acknowledging the receipt of a pamphlet on the Term Question, by S. Wells Williams, L. L. D., puts him into the ministry, and confers on him the degree of D.D. Doubtless our good lay brother will be somewhat surprised to find himself figuring as "Rev. S. Wells Williams, D.D." The *North China Herald* is an educational institution, and perhaps ought to have the power of conferring degrees; though we might perhaps demur to its ability of just discrimination in matters of divinity. It has not gone astray in the present instance, however, as the Dr. has preached considerably, and is skilled in theological lore. The pamphlet came from the Ameri-

can Bible Society, from which we also have received a copy but too late for notice in this issue.

A Valued Correspondent Writes:—

"I should be glad if you would make the suggestion in the 'Recorder' that Christian Scholars in the old countries of Asia, write upon the theme 'The desire of all nations.' Of course such a subject could be handled only by those, who had made long and close study of the ancient history of the countries where they reside.

Ten or twenty years hence, the subject could be discussed more exhaustively, but there have been made already researches sufficient to give materials for intensely interesting papers.

Every Christian would rejoice in such corroborative proof of our religion, and missionaries could use the argument with the heathen, while ethnologists, comparative philologists and other scientists would appreciate the indirect contribution to science. I am not prepared to suggest the scholar or scholars in China, who should write

the papers for this country but I am sure at the ports or at Peking, with access to native libraries, there are those qualified."

* * *

REV. J. C. HOARE, of the Church Mission, Ningpo, mentions "cricket" as a part of the training given the students of his Training College, and suggests that their freedom from fever and ague through a particularly wet season may be partly owing to their healthy exercise at this game. We would be glad to see Mr. Hoare's example in this respect extensively followed. Our theologues and other students have far too little bodily exercise. It would be doing them excellent service to give them all a good, hearty play, daily at some such game as that of cricket. We remember that at a certain meeting of Presbytery at Geneva, New York, when the members were jaded with long and close attention to business, Rev. Dr. Hogarth moved "that Presbytery adjourn to a game of base ball." That dignified body did not care to spread such a motion on its records; but it was a good and appropriate one, nevertheless. Such active exercise will cure dyspepsia, and in so doing will clear up many gloomy views of religious matters and of the state of the world in general. Success to the cricket ground, as well as to all the other departments of the Training College!

* * *

Mr. Burnell intends returning with his wife to Japan, with the purpose of spending some years in missionary work there. He thinks the language difficulty too trifling to be mentioned.—*Lucknow Witness*.

We remember to have heard of a bovine animal planting himself on a railway track with his head defiantly set for a tussle with an approaching locomotive, which he looked upon as a "difficulty too trifling to be mentioned." History has not recorded what he thought about it five minutes afterwards; but it is said that fresh-killed beef was abundant at that locality about that time. We opine that Mr. Burnell, if he enters at his age into a contest with the Japanese language, in the spirit indicated by the above extract, will by and by "hear something drop," and that which drops will not be the Japanese language. We say this without the slightest disrespect to Mr. Burnell. We have only words of hearty sympathy for every earnest evangelistic worker. But it would be a very great mistake for such a man to launch himself into missionary work in a country like Japan, with such an inadequate notion of the work before him as is implied in the statement that "he thinks the language difficulty too trifling to be mentioned."

* * *

WE extract from the *Lucknow Witness* the following pleasant reference to our late excellent friend, Mr. P. R. Hunt, the Superintendent of the Press of the American Board at Peking:—

"Our first resting place in India, nearly 18 years ago, was under the roof of Mr. P. R. Hunt, missionary of the American Board, Madras. Although a layman, and in charge of the large printing establishment of the mission and treasurer, he was a genuine evangelist and mission-

ary The patient kindness of the man's spirit and the warmth of his christian love for the people of India were felt by all about him. Perhaps it was the release from four months imprisonment on shipboard, or perhaps it was the novelty and interest of first days in India that made his house so attractive, but certainly the spirit of our host aided in making those few days the most restful and pleasant of our lives. After 29 years' service in India, Mr. Hunt in 1868 was transferred to Peking, and after ten years' work among the Chinese, he fell a victim to the famine fever; fell on the field, for in ministering to the famished Chinese he contracted the disease of which he died."

* * *

THIS number closes the Ninth Volume of the RECORDER. Before the Volume started on its career, it had been determined that the discussion of the "Term Question" should cease. With the cessation of that discussion, many of the missionaries seem to have ceased all other discussion; and there was for a time a great dearth of material. We at one time resolved in our mind the project of writing a leader on the general inutility of the Baptist denomination, with a view of stirring up Drs. Yates and Crawford; another on the incompatibility of Presbyterianism with the age in which we live, to bring out Drs. Happer, Nevius, Williamson and others; another on the uselessness of Congregationalism in Foreign Mission fields, to test the Christian serenity of Dr. Blodget, and Messrs. Goodrich, John, Lees and others; and one on the failures of Wesleyanism, to work up our good brothers

Piercy, Selby, Scarborough and Hill. If any one has been offended by what *has* been said during the year, let him reflect on what *has not* been, but might have been said, and be thankful! We are glad to report an improvement in the matter of articles sent in for publication. At the same time, we earnestly renew our request to all, to take a practical and personal interest in keeping the RECORDER well supplied with useful matter. We extend hearty thanks to all who have contributed to our columns during the year now closing.

* * *

MISS LAURENCE, of the Church Mission at Ningpo, in her Annual Report, speaks of her great desire "to secure the services of some Christian workman—either tailor, shoemaker, or carpenter—who would reside in the school premises," and to whom boys who are not likely to become scholars might be apprenticed, and thus learn a useful trade, under Christian influences. We hope that Miss Laurence will meet with success in this project, and we would be very glad to have the result of the experiment reported in these columns, for the benefit of other missions. It is a point that is urged with great force by many native Christians, that some provision for learning useful trades is very necessary for their children. There are scarcely any Christian masters of any of the trades, who could take boys as apprentices; and the difficulties in the way of apprenticing Christian boys to heathen masters are very numerous. Not every Christian boy can be expected to be either a preacher or a teacher; and some means for making instruction in useful trades a part of the

training of Christian boys is a great desideratum. Will not some of our missionaries who have experience in this matter narrate it in our columns for the benefit of all? Or, if experience is lacking, let any one who has any "notions" on the subject give them free expression. The usefulness of the RECORDER would be greatly enhanced by the earnest discussion of practical questions of this sort.

IN our last number, we inadvertently gave Sept. 6th, as the date of the destruction of the School Building, of the Church Mission, on Wu-shih-shan, in the city of Foochow. The true date was Aug. 30th; no settlement of the matter has as yet been arrived at. Ting Tutai was commissioned to settle it, but excused himself from the duty, professedly on account of illness. There can be no doubt that the Mission will retain its property, and that its damages will be made good by the Chinese Government; but, besides this, the ringleaders in the riot ought to be severely punished.

REV. A. B. HUTCHINSON sends us a critique on the Roman Catholic view of the "True meaning of the answer of Cana," to which we gave a place in our last number. Mr. Hutchinson's able paper will be found under our head of "Correspondence." We are aware that there has been considerable controversy over the passage in question, as to its bearing upon Mariolatry; but, for our own part, we would be glad to have it appear that the phrase rendered "What have I to do with thee?" really meant, as used by the Savior, "What difference is there between thee and me?"

The reply of Jesus to his mother, as it stands in our version, has always seemed to us unpleasantly and unnecessarily harsh; and the commentaries in this, as in many other places, have failed to satisfy us. We do not think it at all necessary to the condemnation of Mariolatry, that this text should stand in its present apparent harshness. If it should appear that the Savior's words were those of glad compliance with Mary's request, instead of rebuke, the argument from scripture against Mariolatry would not be weakened; while, as it seems to us, a far more pleasant impression would be left upon the mind of the general reader by this particular passage. Besides, the common view appears to us very inconsistent with the context. The Savior rebukes Mary for hinting at the performance of a miracle, and declares that his time for working miracles has not yet arrived. In the face of this statement, Mary gives directions to the servants which show that she expected a miracle, and then the miracle is actually wrought! Surely, this sort of interpretation rather gives some color to the Roman Catholic claim, that such was the influence of Mary that she actually induced the Savior to work a miracle before his time. But, as we have intimated, we see no propriety in giving this text great importance on the question of Mariolatry. However, the question is, what does the phrase rendered "What have I to do with thee?" really mean. Mr. Hutchinson brings many proofs to sustain the rendering of the common version, and makes out a good case; but when, after quoting among other texts

Judges, 11, 12; he says, "Any one reading carefully the *context* in these cases will find that it is impossible to understand them as expressing any other sentiment than that of dissension and difference," he puts the matter a little too strongly. Lange, who had probably read the context carefully, says, "The expression is uttered in Judges, 11, 12; 2 Sam. 16, 10, in friendliness." It would suit the context just as well, if Jephthah's question were to read, "What difference is there between thee and me, that thou art come against me to fight in my land?" May it not be that the true solution of this elliptical phrase is to be found in supplying different words according to the context? Thus Jephthah might ask "What [difference] is there between thee and me?" Jesus may have addressed Mary in the same sense. And Elisha may have asked the idolatrous Jehoram, "What [agreement] is there between thee and me?"

* * *

CHINESE RECORDERS WANTED.—Vol. I, Nos. 1, 3, 4, 5, 6, 7, 9, 10 and

12; for which 30 cents each will be paid.

* * *

RECORDERS WANTED.—Vol. I, Nos. 1, 2, 3, 4, 5, for which 25, cents each will be paid. Send to Presbyterian Mission Press.

* * *

CHINA REVIEWS FOR SALE.—Vol. II, Nos. 3, 4, and 5. Vol. IV, No. 6; Vol. VI, Nos. 3 and 6; Vol. VII, No. 1—at 50 cents each. Address "E. V. L.," Care Editor of Chinese Recorder, Foochow.

* * *

CHINESE RECORDERS FOR SALE.—Vol. I, Nos. 2, 8 and 11, at 25 cents each. Vol. II, one complete sett, at \$3. Nos. 2, 3, 4 and 5, at 25 cents each. Vol. III, one sett, lacking No. 4, at \$2.50. Vol. IV, Nos. 1, 2, 3, 4, 7, 9, 10, 11 and 12, at 25 cents each. Vol. V, No. 1, 6 copies; No. 2, 5 copies; No. 6, one copy—at 50 cents each. Vol. VI, one complete sett, at \$3. No. 1, one copy; No. 3, 3 copies; No. 4, 3 copies; No. 5, 2 copies; No. 6, 4 copies. Vol. VII, No. 4, one copy; Vol. VIII, No. 2, one copy—at 50 cents each.

Notices of Recent Publications.

Sixth Report of the Chinese Hospital and Dispensary, in connection with the London Mission, Tientsin, for 1876-7.

THIS report is made by the Rev. Jonathan Lees. The medical work seems to be in the hands of Chinese physicians. The famine added very much to the work of the hospital, and "more than once the faithful labors of the staff have resulted in their own almost mortal sickness." Mr. Pai (whom we suppose to be

the chief physician) came very near death, recovering after a third relapse. A deserved tribute is paid to his devoted wife, who was a faithful Christian woman, and who lost her life through unremitting attention to her husband in his long sickness. A very neat and concise table of cases during the two years,

gives the following summaries:— Diseases—medical, 6,177; surgical, 3,949; eye, 1,264; skin, 2,150. Of the persons treated, 9,887 were men; 1,729 women; and 1,911 children. Of the patients treated, 13,540 were new cases; 17,874 old cases; total, 31,414. Many interesting notes of cases treated are given from Mr. Pai's note book; and it is very evident that much excellent work is done by the institution.

救溺死煙毒編 *Directions for resuscitating the apparently Drowned, for recovering from Opium-poisoning, and for the treatment of Opium-smokers.*
By D. J. Macgowan, M.D.

It is rather late in the day to notice this publication. We handed the first copy we received to a medical friend for review, but his notice has not as yet come to hand. Perhaps he is too busy with the practical work of Medical Missions to write the notice. The pamphlet in question is put forth to instruct the Chinese in the most recent Western Methods for resuscitating the drowned, and to give the necessary information for the treatment of those poisoned by opium, and for the cure of opium-smokers. We believe that Dr. Macgowan, claims to have been the first to introduce the treatment of opium-smokers by immediate and total abstinence, which is now generally adopted, and with the most favorable results. At any rate, he practiced on that principle over thirty years ago. The book ought to be very useful. It would be interesting to know whether any lives of persons apparently drowned, or of those in danger of death from opium poisoning have been saved by the pamphlet, since it was first issued.

Our China Visitor. October 1st, 1878.

AN article in this number narrates the preservation of the life of a Chinaman, who had been abandoned to die, by his relatives. A missionary found him, administered medicine, and saved his life. The man has since frequently been exhorted by his benefactor to listen to the gospel, but his uniform reply is, "no, I expect to be a donkey in the next world for you to ride." This at least shows more appreciation of service rendered, and more gratitude, than is exhibited by many men in Christian lands. There are several articles of general interest, besides the accounts of local gatherings, addresses to native Christians, &c. The account of the Annual Meeting of the Mission, of the American Methodist Episcopal Church, South, at Shanghai, October 2-8, is very interesting. Two preachers were elected deacons, and the two present deacons were elected elders. These candidates will be ordained by the next Bishop who visits the Mission. The members connected with the Mission are 98, and the probationers 23. Twenty-six adults were baptized during the past year. The contribution for Missions amounted to \$137.90—an average of \$1.94 per member. The three Bible Women visited 972 families during the year, and addressed 3708 persons. An interesting memorial service was held, in honor of Bishop Marvin, who died soon after his return from his visit to the Mission, two years ago.

Woman's Work in China, Vol. II, No. 1. November, 1878.

THERE is no diminution of interesting and attractive matter in this excellent publication of our sisters. Miss Safford contributes an interesting paper on the superstitions of the Soochow women, and Miss Laurence's paper on the question, "In what special sense are the Chinese 'in bondage under the elements of the world,' and what means should we use for their deliverance?" deals with the same subject—Chinese superstitions. Miss Laurence advocates, besides scriptural truth, lectures on astronomy, physiology, &c., to cure the Chinese of their superstitious practices. A deeply interesting account of a girl connected with the Church Mission Boarding-school, in Foochow, is given by Miss Houston; and Miss M. E. Talmage, of Amoy, contributes a touching history of a blind girl. In the line of itinerant work for Women, Miss Thompson, of Swatow, and Mrs. Lechler, of Hongkong,

contribute excellent articles. Then there is a general sketch of Woman's Work for China, by Mrs. Muirhead; and letters full of interest, touching various departments of the work, from Mrs. Crosette, Mrs. Sprague, Mrs. Chapin, Mrs. Shaw, Miss Howe, Mrs. Knight, Mrs. Macintire, Miss Horne, Mrs. White, Mrs. Moule, Mrs. Sites, Mrs. Meadows, Mrs. Talmage and Miss Fielde. An appreciative memorial tribute to the late Mrs. Piercy by Mrs. Graves and Mrs. Gibson; and a too brief notice of the late Misses Diedrickson and Campbell, of Peking; and the mention made of the death of Miss Fay, are touching reminders of our mortality, and enforce upon us the admonition, "Work while it is day!" Fifteen different stations, and about the same number of Mission Stations are represented in this number. We congratulate our sisters on the success of their enterprise, and again bid them "God speed!"

Occasional Papers on Chinese Philosophy. By Chaloner Alabaster. No. IV. The Triune Powers. Known in the Classics as the San-huang or the San-ts'ai.

ACCORDING to Mr. Alabaster's exposition of Shin-nung's philosophy, the "Triune Powers" are Heaven, Earth and Man. The triangle symbolizes the Power of God, the Laws of Matter and the will of Man—"the influence of each of which on equal and united force is seen in everything that happens." Shin-nung is credited with elaborating the Religion of Humanity, and securing its recognition in connection with the religions of divinity and nature already existing. Then the Emperor became identified with the religion he had established, and Huang-ti became the deified Humanity, as Fuh-hi had become Shang-ti, and Shin-ming, Nature. In the closing paragraph, the symbolism is thus explained:—

"In the centre was the first great symbol, the universe shewn lying in the self-ending circle time, and manifested in the two great forces motion to and from the centre. Surrounding this he drew three circles faintly marking the relation in which the nature of all matter lies: light shewn by darkness, virtue by vice, and strength by weakness, and symboling the revolving courses of the universe. Without this he drew the triangle of the living Forces by which the energies of matter are brought out, controlled, directed; and without the triangle again, the circle of the all containing unity in which those Powers lay. To this first symbol later ages added another circle, containing in it the three personifi-

cations of the Powers—Shang-ti from whence the impulses of Heaven proceed: the Shên, the spirits who give the laws of matter: and the Shêng, the holy sages from whom the will and power of man proceeds, connecting this new symbol with the older one by three lines, and in so doing giving new signification to the whole; the new jewel representing the external, the old one the internal Forces of the universe; the one the spiritual life, the other the material nature. The one the Why, the other the How; Religion and Philosophy, not as in western worlds in opposition, but each seen to be the complement of the other, and so seen joined with each other and acknowledged as the only means whereby the knowledge of the secret is to be obtained."

Perhaps this may be perfectly clear to some minds, but we confess to being so stupid as not to gain much light from it. If religion and philosophy are here "seen to be the complement of each other," neither the religion nor the philosophy is worth much for the advancement of the race. We do not admit, either, that religion and philosophy are antagonistic in western lands. Some religionists have been known to pour contempt on geology, and some scientists, assuming their theories to be demonstrated facts, have rashly proclaimed the downfall of religion. But true religion and true science are not, and cannot be, in conflict. It is only "philosophy, falsely so called," that the Bible opposes; and there is much of that sort of philosophy afloat, both in and out of China.

The China Review, Vol. VII, No. 2, September and October, 1878.

BESIDES the continuations of articles begun in previous numbers, there are three new articles in the present number. Mr. Arendt, contributes "stray notes on subjects in connection with the late W. F. Mayers' Chinese Reader's Manual." He mentions the fact that Mr. Mayers had intended soon to publish a second edition of his Manual, and these "notes" were prepared, in accordance with an understanding between the author and Mr. Mayers, to assist in rendering the second edition of the Manual as complete as possible. Mr. Arendt will now give the "notes" to the public in successive numbers of the *Review*. Many of them will doubtless be valuable additions to the excellent Manual, which they are designed to supplement.

Mr. Kingsmill, contributes "Ethnological Sketches from the dawn of History." The present article is on the decay of Djow, and the struggle with the Turks. The reliability of the ancient Chinese books, in regard to matters of historical fact, is well illustrated by

the assertion of the Shi-king, that Tai-sze, the wife of King Wan, gave birth to one hundred sons; while the Tso-chwen only claims eighteen for her, which is more within the bounds of credibility.

Mr. De Groot gives us an interesting sketch of the idol Kwoh Shing Wang. Had the author confined himself to the historical facts connected with the idol, and an account of the worship now given to it, his article would have been not only instructive, but unobjectionable. As it is, we have the information, for which we are thankful, but it is marred by prefatory remarks that are uncalled for, insulting to the Christian intelligence of the nineteenth century, and contrary to the facts of the case. For instance, "although such an extensive idolatry may seem deplorable in the eyes of many a fervent foreigner, yet it cannot be denied that it does not work very depravingly upon the national mind." How an intelligent observer of the idolatry of the Chinese, its effect upon their intellectual and

spiritual being, and its manifold developments of evil, can make such an assertion as this is beyond our comprehension. But our author goes further than this :—"The worship of their divinities does not prescribe to the Chinese that wrong principle, that highest love shall be cherished towards a perhaps visionary superior being, and only a subordinate place be granted to their fellow creatures." So it appears that he not only holds the idolatry of the Chinese to be "quite harmless," as he says in another place, but to be quite superior to Christianity. The great fundamental teaching of our holy religion, that of supreme love to God, is summarily dismissed as a "wrong principle," to thus dismiss which it may not be difficult for one to do who looks upon Jehovah, as "a perhaps visionary superior being." Our author, merely as a student of history, ought to know that the most sincere and practical love for "fellow creatures" has always been found in connection with supreme love for God. It is not the fact that "only a subordinate place is granted to their fellow creatures," that troubles the pseudo-philosophers who wish to consider God a visionary being. It is the humbling of *self* before Him in whom "we live and move and have our being." And to excuse themselves from this self-abasement, they are quite willing to speak in complimentary terms of the wretched, debasing forms of idolatry, that bind in chains of slavish superstition so many millions of our fellow beings; and to decry the teachings of that Christianity to

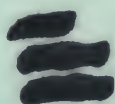
which they are indebted for the very intellectual advantages which they are basely misusing. Our author waxes warm, as he asserts, "it may perhaps be suggested that the idol-worship of the Chinese is even more innocent than any of the dogmatic religions of the west," in proof of which he states, "it has cost little, nay no blood and tears to the nation, which can, alas; not be said of the prominent religions of Europe and western Asia." The shallow superficiality of reasoning that would make Christianity responsible for the bloodshed of European wars, and exalt at its expense the idol-worship of China, so readily exposes itself to all calm, reflecting minds, that we need not tarry here to discuss it. An intelligent foreigner, in the midst of the intellectual and moral stagnation of China, praising its idolatry, in atheistic phrases, is a melancholy spectacle. Scarcely more melancholy is the fact, that some years ago came to our knowledge of a foreign official, the son of a Christian clergyman, at the bidding of "woman, less than wife," bowing down to a Chinese idol, and burning incense before it! This may, however, have been a legitimate fruit of the so-called "liberalism" that is far too rife in the foreign communities of China.

We would suggest to the versatile writer who has exhausted all the letters of the alphabet, in his consecutive trilateral combinations for signatures, that he hereafter adopt his own proper initials, or better still his name, of which he has no occasion to be ashamed.



BV
3410
C6
v.9

The Chinese recorder



PLEASE DO NOT REMOVE
.. CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

